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Bible - Ephesians. [English.]

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AN ENTIRE COMMENTARY VPON THE VVHOLE EPISTLE OF THE APOSTLE *PAUL* TO THE *EPHESIANS*:

VVherein the Text is learnedly and fruitfully opened, with a Logicall Analysis, spirituall and holy *Observations, confutation of Arminianisme and Popery*, And sound edification for the diligent READER.

PREACHED
BY
Mr *PAUL BAYNE*,
Sometime Preacher of Gods Word at St ANDREWES in CAMBRIDGE.

1 COR. 12. 7.
The manifestation of the Spirit is given to every man to profit withall.

LONDON,
Printed by *M.F.* for *R. Milbourne*, and *I. Bartlet*. 1643.

TO THE RIGHT VVORSHIPFVL, MY MUCH HONOURED Friends,

{Sir IOHN DINGLEY,
And
Sir ROBERT VVOOD,}

Knights:

Mercy and peace in our Lord Ieſus Chriſt bee multiplied.

SIRS, in this age of Pamphlets, true and falſe, my Stationer as a friend of piety, hath (with a diſwonted boldneſſe) adventured to print and ſend forth this worthy Commentary, on that divine Epiſtle of *Paul* to the Epheſians: Which, as at other times it might bee uſefull to the Church of God, ſo eſpecially, at this time it may be of uſe (by the novelty) to take off the hearts of Chriſtians from idle Pamphlets, too much in requeſt, and pitch them on the grave and weighty points of Religion, which herein are pithily opened, and applied to the conſcience. The Epiſtle in generall may be called (by the Apoſtles owne direction) his knowledge in the myſterie of Chriſt, *Chap.* 3. 4. In the two firſt Chapters he diſcourſeth of election, and the free grace of God, in ſaving his people by Chriſt, Gentiles as well as Jews. In the third he recapitulates his doctrine, and applies it to this Church of Epheſus, praying they may have the ſenſe, uſe, and comfort of it in thoſe troubleſome times, whereinto the Churches were ſoone caſt. In the fourth, and two laſt, he exhorteth this people to all holy duties, which do beſt ſuit with ſo holy doctrine, as he had delivered. And if in theſe dayes our Apoſtle were conſulted withall, as ſuch an Oracle deſerveth; and this holy Interpreter, who had both his name and ſpirit: neither Arminianiſme and Popery on the one ſide, could ſo prevaile upon the world as it hath done; nor on the other ſide, prophaneneſſe and carnall mindedneſſe, in them that turne the grace of God into laſciviouſneſſe.

ouſneſſe. For the Churches ſake are theſe things thus publiſhed: that though Iſrael play the harlot, yet may not Judah tranſgreſſe. And it will be good wiſdome in Chriſtians, amidſt all theſe feares and diſtractions, (which prove alſo diſtactions to many a mans courſe of piety, eſpecially in reading good bookes) to withdraw themſelves from the noiſe and duſt of the world, and redeeme as much time as they can, for peruſing thoſe holy truths which are here skilfully, and in a ſpirituall manner, expounded. Moſt unhappy is that man, who is too well knowne among others, and at laſt dyeth unknowne to himſelf.

To you both, noble Sirs, (being by Gods providence and goodneſſe neere neighbours, both in place and piety,) I am bold to dedicate theſe Meditations of that worthy ſervant of God, whoſe name is yet ſo ſweet in the Church. Which I have adventured to doe (not ſo much to crave patronage for the Worke, which is able to defend it ſelfe, as) to give you thankes publikely for your love to this poore Town of Kingſtone, for your kind reſpect to us the Preachers, and your daily attending at the Courts of wiſdome, which might be a good example to provoke the dulneſs of our backward and negligent people: and oh that this late affliction might awaken us all out of that deep ſecurity, which had too much poſſeſſed us! The ſword is now come to ſecond the word: that, what was not done in a milde way, may be done in a rugged. And happy we, if we ſin no more leſt a worſe thing come upon us. I ſhall be glad, if by peruſing theſe Treatiſes at leaſure, there ſhall be any thing added to your zeal in Religion, that you may get Chriſt more into your hearts, and advance him more in your lives, which will be your true Honour, and laſting comfort, when all Titles and good things of the world will vaniſh into nothing. And thus, commending you both, with all yours, to the grace of our heavenly Father, I humbly take my leave, and intreat your pardon for this my boldneſſe: being

Kingſtone. Dec. 12. 1642.

Your Worſhips much obliged,

W. JEMMAT.

Dr. Sibbs his judgement of the Author of this Commentary: in a preface to the Exposition of *the first Chapter, published divers yeares agoe.*

NOtwithstanding the worlds complaint, of the surfeit of Books (hasty wits being over forward to vent their unripe and misshapen conceits) yet in all ages there hath beene, and will be necessary uses of holy Treatises, applyable to the variety of occasions of the time; because men of weaker conceits, cannot so easily of themselves discerne how one truth is inferred from another, and proved by another, especially when truth is controverted by men of more subtile and stronger wits. Whereupon, as Gods truth hath in all ages beene opposed in some branches of it; so the divine providence that watcheth over the Church, raised up some to fence the truth, and make up the breach. Men gifted proportionably to the time, and as well furnished to fight Gods battels, as Satans champions have beene to stand for him: neither have any points of Scripture beene more exactly discussed, then those that have been most sharply oppugned, opposition whetting both mens wits and industry, and in severall ages, men have beene severally exercised. The ancientest of the Fathers had to deale with them without, (the Pagans) and especially with proud Hereticks, that made their owne conceits the measure of holy truth, believing no more then they could comprehend in the articles of the Trinity, and natures of Christ, whence they bent their forces that way, and for their matter wrote more securely. Not long after, the enemies of grace, and flatterers of nature, stirred up S. *Augustine* to challenge the doctrine of Gods predestination and grace out of their hands, which he did with great successe, as fitted with grace, learning and wit, for such a conflict, and no Scriptures are more faithfully handled by him, then those that were wrested by his opposites, and such as made for the strengthening of his owne cause; In other writings he tooke more liberty, his Scholars *Prosper*, *Fulgentius* and others, interessed themselves in the same quarrell.

In processe of time, men desirous of quiet, and tired with controversies, began to lay aside the study of Scriptures, and hearken after an easier way of ending strife, by the determination of one man, (the Bishop of Rome) whom virtually they made the whole Church; so the people were shut up under ignorance and implicite faith, which pleased them well, as easing them of labour of search, as upon the same irkesomenesse of trouble, in the Easterne parts, they yeilded to the confusion and abomination of Mahometisme.

And lest Scholars should have nothing to doe, they were set to tye, and untie Schoole knots, and spin questions out of their own braine, in which brabbles they were so taken up, that they sleightly looked to other matters; as for questions of weight they were schooled to resolve all into the decisive sentence of the Sea Apostolicke; the authority of which they bent their wits to advance; yet then Wisdome found children to justifie her: for Scriptures that made for authority of Princes, and against usurpation of Popes, were well cleared by *Occam*, *Marsilius*, *Patavinus*, and others, as those of Predestination and Grace by *Arminensis*, *Bradwardine*, and their followers, against Pelagianisme, then much prevailing. At length the Apostasie of Popery spread so far, that God in pitty to his poore Church, raised up men of invincible courage, unwearied paines, and great skill in Tongues and Arts, to free Religion, so deepely inthralled; from whence it is that we have so many judicious Tractates and Commentaries in this latter Age; And yet will there be necessary use of further search into the Scriptures, as new heresies

hereſies ariſe, or old are revived, and further ſtrengthened. The conviction of which, is then beſt when their crookednesſe is brought to the ſtreight rule of Scriptures to be diſcovered. Beſides, new expoſitions of Scriptures will be uſefull, in reſpect of new temptations, corruptions in life and caſes of conſcience, in which the minde will not receive any ſatisfying reſolution, but from explication and application of Scriptures. Moreover, it is not unprofitable that there ſhould be divers Treatiſes of the ſame portion of Scriptures, becauſe the ſame truth may be better conveyed to the conceits of ſome men, by ſome mens handling then others, one man reliſhing one mans gifts more then another; And it is not meet that the glory of Gods goodneſſe and wiſedome ſhould be obſcured, which ſhineth in the variety of mens gifts, eſpecially ſeeing the depth of Scripture is ſuch, that though men had large hearts, as the ſand of the ſea ſhore, yet could they not empty out all things contained; for though the maine principles be not many, yet deductions and concluſions are infinite, and untill Chriſts ſecond comming to judgement, there will never want new occaſion of further ſearch and wading into theſe deepes.

In all which reſpects this Expoſition of this holy man, deſerves acceptance of the Church, as fitted to the times (as the wiſe Reader will well diſcerne.) Some few places are not ſo full as could be wiſhed, for clearing ſome few obſcurities; yet thoſe that tooke the care of ſetting them out, thought it better to let them paſſe as they are, then be over-bold with another mans work, in making him ſpeake what he did not, and take them as they be. The greateſt ſhall finde matter to exerciſe themſelves in; the meaner, matter of ſweet comfort and holy inſtruction, and all confeſſe, that he hath brought ſome light to this excellent portion of Scripture.

He was a man fit for this taske, a man of much communion with God, and acquaintance with his owne heart, obſerving the daily paſſages of his life, and exerciſed much with ſpirituall conflicts: As S. *Paul* in this Epiſtle never ſeemeth to ſatisfie himſelfe in advancing the glory of grace, and the vileneſſe of man in himſelf; So this our *Paul* had large conceipts of theſe things, a deepe inſight into the myſtery of Gods grace, and mans corruption; he could therefore enter further into *Pauls* meaning, having received a large meaſure of *Pauls* ſpirit. He was one that ſought no great matters in the world, being taken up with comforts and griefes, unto which the world is a ſtranger; one that had not all his learning out of Bookes; of a ſharpe wit, and cleare judgement: though his meditations were of a higher ſtraine then ordinary, yet he had a good dexterity, furthered by his love to doe good, in explaining darke points with lightſome ſimilitudes. His manner of handling queſtions in this Epiſtle is preſſe, and Schoole-like, by Arguments on both ſides, Concluſions, and Anſwers, a courſe more ſutable to this purpoſe then looſe diſcourſes.

In ſetting downe the object of Gods Predeſtination, he ſucceeds him in opinion, whom he ſucceeded in place; in which point Divines accord not, who in all other points doe joyntly agree againſt the troublers of the Churches peace, in our neighbour Countries; for ſome would have man lye before God in predeſtinating him, as in lapſed and miſerable eſtate; others would have God in that firſt decree to conſider man abſtracted from ſuch reſpects, and to be conſidered of, as a creature alterable, and capable either of happineſſe or miſery, and fit to be diſpoſed of by God, who is Lord of his owne, to any ſupernaturall end; yet both agree in this; Firſt, that there was an eternall ſeparation of men in Gods purpoſe. Secondly, that this firſt decree of ſevering man to his ends, is an act of ſoveraignty over his creature, and altogether independant of any thing in the creature, as a cauſe of it, eſpecially in comparative reprobation, as why he rejected *Iudas*, and not *Peter*; ſin foreſeene cannot be the cauſe, becauſe that was common to both, and therefore could be no cauſe of ſevering. Thirdly, all agree in this, that damnation

nation is an act of divine juſtice, which ſuppoſeth demerit; and therefore the execution of Gods decree is founded on ſin, either of nature, or life, or both. My meaning is not to make the cauſe mine, by unneceſſary intermedling; The worthineſſe of the men on both ſides is ſuch, that it ſhould move men to moderation in their cenſures either way; Neither is this queſtion of like conſequence with others in this buſineſſe, but there is a wide difference betweene this difference and other differences. And one cauſe of it, is the difficulty of underſtanding, how God conceives things, which differs in the whole kind from ours, he conceiving of things, altogether and at once without diſcourſe, we one thing after another, and by another. Our comfort is, that what we cannot ſee in the light of nature, and grace, we ſhall ſee in the light of glory, in the Univerſity of Heaven; before which time, that men ſhould in all matters have the ſame conceipt of things of this nature, is rather to be wiſhed for, then to be hoped. That learned Biſhop, (now with God) that undertooke the defence of Mr *Perkins*, hath left to the Church, together with the benefit of his labours, the ſorrow for his death, the fame of his worth; an example likewiſe of moderation, who though he differed from Mr *Perkins* in this point, yet ſhewed that he could both aſſent in leſſer things, and with due reſpect maintaine in greater matters. If we would diſcerne of differences, the Church would be troubled with fewer diſtempers; I ſpeake not as if way were to be given to *Vorſtian*, lawleſſe, licentious liberty of propheſie; that every one, ſo ſoone as he is big of ſome new conceit, ſhould bring forth his abortive monſter: for thus the pillars of Chriſtian faith would ſoone be ſhaken, and the Church of God, which is a houſe of order, would become a Babell, a houſe of confuſion. The dolefull iſſues of which pretended liberty, we ſee in *Polonia*, *Tranſilvania*, and in Countries neerer hand. We are much to bleſſe God for the Kings Majeſties firmeneſſe this way, unto whoſe open appearing in theſe matters, and to the vigilancie of ſome in place, we owe our freedome from that ſchiſme, that troubleth our neighbours.

But for diverſity of apprehenſions of matters far remote from the foundation; theſe may ſtand with publike and perſonall peace. I will keep the Reader no longer from the Treatiſe; the bleſſing of heaven go with it, that through the good done by it, much thankſgiving may be to God, in the Church, *Amen*.

Grayes Inne.

R. SIBBS.

The Doctrines gathered out of this *Commentary*, upon the first Chapter of the EPHESIANS.

Verse 1.

Doct. 1. *MInisters must inculcate to themselves, and to those with whom they have to deale, that their calling is from God.*

2 *The quality of the person that brings the matter of this Epistle to us, is that he is an Ambassador of Christ.*

3 *We must account it our greatest dignity that we belong to Christ.*

4 *It is the will of God that doth assigne to us our severall callings.*

5 *All the members of the visible Church are to be Saints.*

6 *In the most wicked places, God gathereth and maintaineth his people.*

7 *It is faith in Christ alone which maketh men Saints.*

Verse 2.

Doct. 1. *It is the duty of Christs Ministers to blesse the faithfull children of the Church, as in the name of God.*

2 *The most holy and justified persons have need of grace.*

3 *The most excellent thing to be sought for above all other, is the favour of God, that his Grace may be with us.*

4 *True peace is a most singular blessing.*

5 *All true peace is that which is bred in us from the knowledge of Gods love toward us.*

6 *God our Father, and the Lord Iesus Christ are the authors of true peace.*

Verse 3.

Doct. 1. *A good heart must be ready on consideration of Gods benefits to breake forth into praises.*

2 *Every Christian heart is to magnifie God, in that he hath beene the God of Christ our Lord.*

3 *The sense and knowledge of Gods blessing us, is it which maketh God blesse us againe.*

4 *Our heavenly Father blesseth all his children.*

5 *The faithfull ones, and sanctified, are they who are blessed of the Father.*

6 *Spirituall benefits make the regenerate man thankefull.*

7 *All our blessings are given us in the heavens.*

8 *God dealeth liberally with his children, giving them all kinde of spirituall blessings.*

9 *Wee come to bee blessed in and through Christ our Lord.*

Verse 4.

Doct. 1. *Our Election is a blessing worthy all thankefulnesse.*

2 *The Elect are such who have true faith and holinesse.*

3 *The grace of Election beginneth with Christ, and descendeth to us in him.*

4 *Gods love borne us in Christ, is not of yesterday, but before all worlds.*

5 *God hath of Grace chosen us to the supernaturall life.*

6 *God hath not onely chosen us to this life, but to the perfection of it.*

7 *God hath of grace taken us to this life, that wee shall live in his glorious presence.*

Verse 5.

Doct. 1. *God doth first love us to life, before the meanes bringing us to life are decreed.*

2 *God hath not onely chosen some, but ordained effectuall meanes, which shall most infallibly bring them to the end to which they are chosen.*

3 *Such we may say are predestinated, who have beleeved, and are sanctified.*

4 *God hath determined before all worlds to bring us to this, that we should be his adopted children.*

5 *The life which God hath ordained by meanes prepared to bring us unto, is a life comming immediatly from his grace.*

6 *God out of his meere good will doth determine both the end and all the meanes by which he will bring us to the end.*

Verse 6.

Doct. 1. *All the Lord did from eternity intend about man, hath no end but his owne glory.*

2 *God*

2 God doth generally intend the praise of his grace, in all such who are predestinated by him.
3 The attributes of God are his essentiall glory.
4 That grace which in time doth worke all good things for us, is the same which before all time did purpose them to us.
5 The grace of God doth bring us to receive favour and grace, in and through his beloved.

Verse 7.

Doct. 1. In Christ is to be found deliverance from all spirituall thraldome.
2 All of us are by nature no better then in a spirituall captivity.
3 We have delsverance from our spirituall thraldome by Christ.
4 That by which we are ransomed and redeemed, is the blood of Christ.
5 To have our sin forgiven, is to be redeemed and set free from all evill.
6 Every believer in Christ receiveth forgiveneſſe of his sins.
7 God from his rich grace giveth us pardon of sin.

Verse 8.

Doct. 1. God giveth pardon of sin to none, to whom he first hath not given wisedome and understanding.
2 True wisedome and understanding are gifts of Gods grace in Christ Iesus.
3 God doth give wisedome and understanding plentifully to us, whose sins he forgiveth.

Verse 9.

Doct. 1. God worketh saving wisdome in none in whom he openeth not the doctrine of wisedome, the Gospell of salvation.
2 The doctrine of our salvation through Christ is a hidden secrecie.
3 The reason why God revealeth or openeth the Gospel to any, is his meere gracious pleasure within himselfe.

Verse 10.

Doct. 1. God hath set seasons wherein hee will accomplish all his purposed will.
2 God by opening us the Gospel doth bring us his Christ.
3 Whosoever have him or shall be gathered to Christ, they are brought to him by opening the Gospell.
4 Wee are gathered together as fellow-members each with other in Christ.

Verse 11.

Doct. 1. Being in Christ we finde not onely righteousneſſe in him, but life everlasting.
2 The way to finde our selves predestinated before all worlds, is to finde that wee are called, justified, sanctified.
3 Every thing which commeth about, is Gods effectuall working.
4 What God worketh or willeth, he doth it with counsell.
5 What God willeth once, that he effectually worketh.

Verse 12.

Doct. 1. To be brought to faith before others, is a prerogative which persons so called have above others.
2 The end of all our benefits we attaine in Christ is this, that we may set out his glorious grace and mercy toward us.

Verse 13.

Doct. 1. God by our hearing his Word, doth bring us to be partakers of his spirit.
2 The word of the Gospel is that which being heard, bringeth us the quickning spirit.
3 All Gods promises made in Christ, are true and faithfull.
4 It is not enough to heare, but we must believe before we can be partakers of the good spirit of Christ.
5 The faithfull are as it were by seale confirmed touching their salvation and full redemption.
6 The holy spirit, and the graces of the spirit are the seale assuring our redemption.

Verse 14.

Doct. 1. The spirit doth not only as a seale, but as an earnest penny given us from God, confirme unto us our heavenly inheritance.
2 The spirit abideth with us as a pledge confirming us, till our full redemption.
3 Here below the faithful feele not themselves fully delivered.

Verse 15.

Doct. 1. Ministers must labour to know how grace goeth forward in those with whom they have to deale.
2 The Ephesians faith is occupied about the

the Lord Iesus Christ.
3 Faith and love are never disjoyned, but go each in hand one with another.
4 The love of true beleevers is set on the Saints, yea on all the Saints.

Verse 16.

Doct. 1. The grace of God in others must move Christians, especially Ministers to be thankefull to God.
2 Christians are to help each other with prayer, especially Ministers their converted people.
3 We must with perseverance follow God in those things we pray for.

Verse 17.

Doct. 1. Wee must so consider God, when we come to him in prayer, as that we may see him in the things we desire.
2 Even true beleevers have great want of heavenly wisedome.
3 We have need not only of wisdome whereby to understand, but of light manifesting the spirituall things which are to be understood of us.
4 It is even God by the spirit of Christ, who worketh in us all true wisedome.
5 To grow up in the acknowledging of Christ, is the way to attaine the more full measure of the spirit in every kinde.

Verse 18.

Doct. 1. They whose spirituall light is restored, have need still to depend on God, that their eyes may be further and further inlightned by him.
2 Even true believers know not at first, in any measure, those hopes which are kept in heaven for them.
3 There is no grounded hope, but onely of such things as God hath called us to obtaine.
4 The inheritance kept for us is abundantly glorious.
5 The Saints are they to whom belongeth the heavenly inheritance.

Verse 19.

Doct. 1. Gods beleeving Children know not at first any thing clearely the great power of God which worketh in them.
2 They in whom the power of God worketh are true believers.
3 It is the effectuall working of Gods almighty power, which bringeth us to believe.

Verse 20.

Doct. 1. The selfe-same power put forth in raising Christ our head, is that singular power which raiseth us.
2 God doth leade his deerest children to the depth of miseries, before he send relieefe.
3 God never so leaveth his, but that he sendeth salvation in due time.
4 God doth make the abasement of his children bee the forerunners of their greatest glory.

Verse 21.

Doct. 1. Our Saviour Christ as man, is taken to have prerogative before every other creature.
2 Christ not onely as God, but as man also, hath power over every creature.
3 Christ is crowned with glory at Gods right hand before and above all things.
4 There is a world to come, in which Christ and those who are Christs, shall reigne for ever.

Verse 22.

Doct. 1. Christ is made as a head, having a more neere and communicative soveraignety over believers, then over any other.
2 God of his grace hath not onely given us a head, but such a head to whom all things are subiect.

Verse 23.

Doct. 1. As Christ is the head of beleevers, so they are his body, and every believing soule a member of this body, whereof he is the head.
2 Christ doth not count himselfe full and complete, without all his faithfull members.
3 Whatsoever thing is in us as Christians, all of it is from Christ.

A COMMENTARY VPON THE FIRST CHAPTER OF THE EPISLE of S^t. PAVL to the *Ephesians*.

CHAP. I. VER. I.

PAVL, *an Apostle of Iesus Christ, by the will of God, to the Saints of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus.*

BEFORE the words be entred, it is fit to premise some few words concerning, 1. the Occasion, 2. the Scope, and 3. the Method of this Epistle. First, the Occasion was the state of the Church, foreseene by *Paul*, *Acts* 20. 2 *Pet.* 1. 15 2. The Scope is to teach them the Doctrine of Gods most rich grace, and to stirre them vp to euery duty, in way of thankfulnesse. The parts of the Epistle are three. 1. The Preface, in the two first verses. 2. The Matter or substance of the Epistle which reacheth from the 3. verse, to the 21. of the sixt Chapter. 3. The Conclusion, thence to the end. In the Preface 3. things are contained. 1. The Authors name, who is described by his office, *an Apostle*, which is further amplified; first, from the person to whom he appertained, or for whom he was imployed: secondly, from the efficient cause by which he was made an Apostle, *the will of God*: This answereth to our subscriptions, for we write our owne names vnder our letters. 2. The names of the persons to whom he writeth, who are first propounded more briefly, with the place they were at, *Saints* at *Ephesus*; Secondly, it is expounded more clearely whom he meaneth by Saints, not such as are written in the Popes Kalendar, hauing Diuine honor done them, but such as are faithfull in Christ. Againe, these words may seeme to lay downe persons, first, more specially, as the Saints at this place; secondly, more indefinitly and generally, as true beleeuers on Christ euery where; but the note of quantity wanteth to make this sence: for *Paul* would haue spoken in this manner. To the Saints at

Ephesus, and to all that beleeue on Christ, if this had bin his meaning, as 1 *Corin.* 1. This part of the Preface answereth to our superscriptions wherewith we endorse our letters; for on the backe of our letters we vse to expresse the name of our friend to whom they are directed. The third thing in this Preface is his saluation. The words of this verse needing no further explication, we will note out the chiefe instructions, which offer themselues to our obseruation, and so passe on to the second Verse.

Doctrines of the 1. verse.

Doct. 1. First, that *Paul* doth vse to set forth his calling, before he entereth his matter with them, it doth teach that Ministers must inculcate to themselves, and such as they haue to deale with, their callings from God. S. *Paul* doth not text this foorth in the forefront of euery Epistle; *Paul, a seruant of Christ: Paul, an Apostle of Christ*, but that he found it a fit thing to be proposed, both for his owne sake, and theirs with whom hee had to do: Euen as Ciuill Magistrates do giue out their Writs in the Kings name, with mention of the Office they beare vnder him, to the end that due respect might be giuen him of the subiect: So this great Church-officer doth mention what place he held vnder Christ the King of his Church, that the things deliuered by him might be accordingly receiued: In a word, this is good for the Minister

Reason. 1. himselfe, and for the people: How can he speake the words of God, as the mouth of God, with reuerence and all authority, if he consider

Doct. 2. not that God hath commanded to him this peece of seruice? 2. The Ministry is a worke so weighty, that no man of himselfe is sufficient for it: Now what can more assure me that I shall be made able, then to looke at God, who hath called me to such an office? Princes call not their Subiects to any seruice, but that they see them furnished with

Doct. 3. things requisite. 3. Lastly, whereas the difficulties and enmities which encounter faithfull Ministers are many; how could they looke to be shielded against all, but by holding their eyes on him who hath called them? For people this is behoofefull, for it maketh them sanctifie God in hearing, while they looke not so much at man, as at God teaching by man, *Acts* 10. 33. 1 *Thes.* 2. 13. It maketh them obey those that are ouer them, when they haue conscience of this, that God hath sent them: as a seruant, when he thinketh his Lord or Lady hath sent any to him, doth readily doe that he is commanded.

Vse. The Vse of which is to stirre vp Ministers wisely to teach this, and lay it as a foundation: People likewise must willingly heare it; for, to acknowledge Gods call in such as minister to them, is their great aduantage. When we harpe on this string any thing much, then people thinke it a spice of Pride and vaine-glory in vs, comming onely from hence that we thinke our selues not enough respected; thus *Paul* himselfe might haue beene misconstrued: What? nothing but *Paul* an Apostle? cannot *Paul* haue the office of Apostle, but all the towne must be of Counsell? But as Saint *Paul* feared not to prefixe this, howsoeuer his customs might be depraued; so must wee imitate the same, in prudent proposing the Ministry we haue receiued from God, though euill minded men misinterpret the fact, to their owne destruction.

Doct. 2. *Paul an Apostle.* Obserue here particularly, first the quality and degree

degree of him, who bringeth the Doctrine of this Epistle to vs; He is an Apostle, one of the highest degree, an Embassador of State, sent from Christ, for so the word signifieth. Looke as Kings haue their superiour and inferiour Magistrates, from the Chancellor, to the Constable; so Christ, the glorious King of his Church, hath diuers orders of Ministers; the order of Apostles being supreame, and most excellent aboue any other, *Ephes.* 4. And looke as Kings dispatch Lords Embassadours into other Countries, concerning important businesse; so the Lord Iesus, now about to ascend, did send forth his twelue Apostles, to publish the Charter of the world, euen forgiuenesse of sinnes, and free acceptance to life eternall, to all such as would take their pardon forth, by a liuely beleefe. Many were the priuiledges of these Apostles. 1. They were immediately, no person comming betweene, designed by Christ. 2. They were infallibly assisted, so that in their office of teaching, whether by word of mouth, or writing, they could not erre. 3. Their commission was vniuersall, throughout all Nations, though the visuall exercise thereof, was limited and determined by Christ, doubtlesse for the greater edification of the Church. 4. They could giue by imposition of hands, the gifts of the holy Ghost, which *Simon Magus* would haue redeemed. 5. They were eye witnesses of Christ, and saw him ordinarily, and miraculously in the flesh, as *Paul*. That therefore a person of such quality, doth bring vs these things; must stirre vs vp to seeke into them, and entertaine them accordingly. Should the King send his minde by the meanest messenger, we would receiue it dutifully; but if my Lord Chancellour, or some great State-man should in person publish his pleasure, we would attend it more reuerently. The Atheisme of these times is much to be lamented: Our superstitious ancestors, if the Popes Nuncio or Legate came amongst them, bringing the Popes blessing, indulgences, reliques, such wares as were the mock of the world; Oh how were they receiued, how were their cõmodties (if I may so call them) entertained? But our Atheisme is such, that we let these things lye by; many of vs not asking after, nor vouchsafing to reade with deuotion these things which the true Legates of Iesus Christ haue brought vnto vs, and left published for our sakes.

Priuiledges of an Apostle, 5.

Gal. 2.

Vse.

Secondly. We see hence the firmenesse of all those things deliuered in this Epistle; for, it was not so much the Apostle, as God in him, who indited these things: As when a lesson is sounded forth upon an instrument, it is not so much the instrument, as his who playeth vpon it: So here, I Preach not my selfe, but Christ the Lord; *an Apostle of Christ*, that is, an Apostle, whom Christ doth take and owne as his Apostle; who is imployed about him, 2 *Cor.* 4. And indeede, this phrase doth import his being made by Christ, rather then include it; and therefore, 1 *Tim.* 1. *vers.* 1. he is said an Apostle of Christ, by the commandement of Christ; where an Apostle of Christ is an Apostle pertaining to Christ, now possessed of him, and imployed about him, hauing beene aduanced to this place by the ordination of God and Christ.

Now *Pauls* fact holding out this as his glory, that he was Christs Apostle, doth teach vs; that we are to accout it our greatest dignity,

Doct. 3.

that we belong to Christ. We see in earthly seruitors, their glory is so much the greater, by how much their Lords and Masters are in greater præeminencie: Hence it is that we sue for the cloath of Noble persons, especially, who are great fauourites with the King: We see it so, and not without reason; for it is a matter of countenance, of protection; yea, if they be in good place about them, of great emolument. But how much more glorious is this, to retaine to the king of glory, & that not as a common seruitor, but in some speciall place, very neere him? What greater honour had *Moses*, *Abraham*, *David*, then that Gods name was called on them; *Abraham* the friend of God, *Moses* my seruant, *David*, *Oh how thy seruants loueth thy statutes? Psal.* 119.

Reason.

Vse 1. Againe, our duety that we owe to the name of our God, doth require, that we should truely confesse this, and boast of it, as our highest preferment, that he hath made vs his seruants. Let vs therefore who are Christians, reioyce and triumph in this, that Christ hath taken vs into his seruice. Men that belong to great persons, will beare themselues stout on it, and count it the height of their good fortunes; yet who seeth not, what vnthankfulnesse creepeth into Noble breasts, or there could not be found a young Courtier, & an old beggar? What shall be our sinne, if we hold not vp our heads with holy gladnesse of heart, that we are intertained by such a Lord, who is faithfull, whose largesse is, euen aboue all heart can thinke, to his true hearted seruants.

Vse. Againe, this must rebuke such white-hearted Christians, who are ashamed of their Master, and worke he setteth them about, if any prophane ones, be in presence, who shrinke in, & are afraid to be knowne whose men they are: How farre would these haue beene in the times of those first Christians, so full of persecution? Should our seruants serue vs thus, wee would pull their cloath ouer their eares, and send them packing.

Doct. 4. *According to Gods will.*] Obserue hence, that it is the will of God which doth assigne to vs our seuerall callings; for the Apostle doth acknowledge in this phrase, two things: First, The Prouidence. Secondly The free grace of God. Ciuill men will set forth the wisdome and bountifulnesse of their benefactors; those that rise by the Kings fauour from one place to another, oh how they will extoll his Princelike clemencie: So this heauenly minde of the Apostle, euery where is affected with the free grace of God, who did assigne to him such a high calling as this was: the truth is, it is Gods prouidence, and goodnesse, which doe designe vs to euery calling, *Gala.* 1. 15. Euen from his mothers wombe, did God set him apart, *Ier.* 1. 5. Before he was borne, did God decree him a Prophet; yea, the Smith that bloweth in the coales, the Lord createth him, *Esay* 54. 16. No wise man doth make a thing, but he knoweth the ends to which hee will vse it; much lesse doth the Lord make any of vs, but he knoweth to what ends hee will imploy vs; and looke as a wise gouernor in the family, setteth one to this worke, in this place, a second to another, in a diuerse place; so doth the Lord in this world, which is a peece of his household.

We must therefore hence be stirred vp to acknowledge the grace of God to vs, and prouidence ouer vs: *If it* reach to the haires of our head,

head, much more to so great a benefit, as the allotting of our callings is. Yea, it must be a ground of contentation in euery state of life, and of setled perseuering in such callings in which wee haue beene trained, remembring that who so changeth his place vnaduisedly, is like a Bird now from her neast, who may be well weather-beaten before shee returne: Yet when God doth orderly leade vs to more free and comfortable conditions, we are rather to vse them. 1 *Cor.* 7. 21.

Saints at Ephesus.] From this, that he calleth the members of this Church Saints, Obserue, that all the members of the visible Church, are to be Saints. A Saint is inwardly a Saint, or by outward profession: Now Saint *Paul* was not ignorant, that there were bad fish, as well as good, Chaffe, as well as Wheate, in this visible Church; neuertheless, he doth well call them Saints First; Because they were all by outward profession so, yea, & conformitie, for ought we know: Secondly; Because there were many true Saints: Now the better part, not the bigger, giueth the denomination. Wine and water is called wine; Gold and Siluer Oare vnfined, is called gold and siluer, though yet much drosse be intermedled with it. Looke how a ciuill vertuous man doth not like to haue in his house vnciuil rake-shames, so the most holy God will not allow any in his family, openly vnholy: Like master, like man, at least in outward conformity, and looke as no man can thinke well to haue Swine in his house, or Dogs and Swine come to bourd with the rest of his family; So here, open sinners, who after their names giuen to Christ, returne to their vomit, they haue no allowance from God to be in his household: When we see it otherwise, it is through sinfull neglect of due censures, & such as haue the power of them shall answere it. But here the *Brownists* must be answered, who reason thus; *Euery true visible Church standeth of visible Saints; Our Churches stand not of visible Saints*; Ergo, *They are not true, and* by consequent *to be separated from.* The proposition hath a double sense: First, euery true Church hath in it some visible Saints, thus it is true; but then the second part of the reason is false; ours haue in them no visible Saints. The second sense is, euery true visible Church standeth, or hath in it onely visible Saints, standeth, intirely of these, no others any way intermingled: Now if one vnderstand this *de iure, viz.* of what kind of persons the Church should stand, it is true, but if it be vnderstood of that which through iniquity of some men, falleth out in the Church, then it is false; For, the Church of Corinth was a true visible Church, while the incestuous person remained vncast forth, though he was of right to haue beene excommunicate: And how absurd is it that one sinner, by the negligence of some vncast forth, should degrade a thousand from the dignity of a Church?

Doct. 5.

Reason. 1.

Reason. 2.

This doctrine then, that the members of the Church are to be Saints, doth let vs see the feareful estate of many amongst vs, who like as they tel of Halifax Nuts, which are all shels, no kernels; so these professe themselues Saints, but their ignorance, their idle courses, their riots, their blasphemies, proclaime that there is nothing within which belongeth to a Saint. Nay, many will not sticke to professe they are none of the holy brother-hood, to iest at such as indeauour to holinesse; saying,

Vse 2.

that *young Saints, prone old diuels*: It is a wonder that such hellish owles dare flye in the sunshine of so Christian a profession as is made amongst vs.

This letteth vs see what we must endeauour to, euen that we professe. We hate in ciuill matters, that any should take vpon him that he is not seene in, we count it a grosse kinde of counterfeiting: Let vs take heede of taking on vs to be members of Gods Church, and Saints, when we haue no care to know God, and get our hearts cleansed from all filthy sinfull corruptions that raigne in them: The rather let vs doe it, for our pride, couetousnesse, iniustice, drunken sensualities, they are double iniquities, and make vs more abhominable then Turkes, and heathens. Whether is it more odious for a single Maide, or married Wife, to liue in vncleanneſse? it is naught in both, but most lewd in the latter; she doth not onely defile her body, but violate her faith which she hath giuen to man and that in sight of God: Thus for vs who professe our selues Saints, married to God; for vs to liue in the lusts of our owne hearts, doth exceede all Turkish and heathenish impiety; They are loose and free (as I may so say) they haue not entred any couenant with the true God, in Christ.

Vse 2.

We see the vanitie of many, who thinke they are not tyed so strictly as others, because they make not so forward profession: Warne them of an oath, of wanton dissoluteneſse, they slip the collar with this, that they are not of the precise brother-hood; yea, they allow themselues in that, for which they will be on the top of another, because they professe no such matter, as the other doth; but this is their grosse ignorance; Aske them whether they will be members of the Church; they answer, yea, If thou wilt be a member of Gods Church, thou professest thy selfe a Saint, and what profession I pray thee can be more glorious?

Vse. 3.

In Ephesum.] This was a mother Citie, famous for Idolatry and Coniuring, as the *Acts of the Apostles* testifie; so giuen to all riot, that it banished *Hermodor*, in no other consideration, but that hee was an honest sober man. This people were so wicked, that heathens themselues did deeme them from their mouth, worthy to be strangled; yet here God had his Church.

Obserue then, that in most wicked places, God gathereth and maintaineth his people: Thus when the world was so wicked, that the patience of God would beare no longer; the Lord had a *Noah* in it; thus he had a *Melchisedeck* in Canaan, a *Lot* in Sodome, a *Iob* in Vz, a Church in Pergamus, where the Deuill had his throne: where God hath his Church, wee say, the Deuill hath his Chappell: so on the contrary, where the Deuill hath his Cathedrall, there God hath his people. Looke as in nature, we see a pleasant rose grow from amidst the thornes, and a most beautifull Lilie spring out of slimy waterish places. Looke as God in the darkneſse of the night maketh beautifull lights arise; so here in the darkest places he will haue some men who shall shine as lights, in the midst of a peruerse generation. This God doth first in regard of himselfe, that he may display his mighty power and wisedome so much more clearely:

Doct. 6.

Thus

Thus in the creation to bring the creature out of nothing, lights out of darkneſſe, did diſplay the riches of his almighty power, goodnes, and wiſdome. In regard of the Saints, that they may more clearly diſcerne his great grace to them, who hath ſo ſeparated & altered them from ſuch, with whom they formerly conuerſed. In regard of the wicked, that by the example of theſe, the world may be condemned in their vnbeleefe and vnrighteouſneſſe, and all other darkneſſe, which they choſe rather then light; as *Noe* is ſaid to haue condemned the old world, while he builded the Arke, of the impenitency and careleſſe vnbeleefe, which they lay, without reſpect to Gods threatning. *Hebr.* 11. 7.

The vſe is, firſt, that we ſhould not be diſcouraged if we liue amongſt factious perſons, in wicked townes, lewd families; Being made by Gods grace new creatures, we muſt rather wonder at his power, wiſedome, grace vnto vs; and no doubt but that he who hath kept his in the wickedeſt places, will keepe vs alſo. Secondly, wee muſt thinke of our happineſſe, if we did vſe it, aboue theſe, they did dwell pell-mell, heathen and Chriſtian vnder one roofe, whereas we liue with none but ſuch, for the moſt part, as profeſſe the Chriſtian name, *Ergo*, in many regards our condition is farre eaſier. *Vſe.* 1.

Now he commeth to explaine whom he meaneth by Saints, deſcribing them from their Faith in Chriſt: *To the faithfull in Chriſt*:] For, thoſe words are added, firſt, to point at the roote of ſanctification, which is Beliefe; Secondly, to diſtinguiſh Gods Church from the Synagogues of the Iewes, who profeſſed faith towards God, but not in Chriſt Ieſus; and he doth fitly note out the Saints by their faith in Chriſt Ieſus; for, whoſoeuer is faithfull is a Saint, and whoſoeuer is a Saint, is faithfull; though to be a Saint, and to be faithful, are not properly and formally both one. *Identice, formaliter.*

Obſerue then that he calleth thoſe Saints whom here he deſcribeth to be faithfull ones in Chriſt, that is, faithfull ones, who are through faith vnited with Chriſt, ſo that he dwelleth in them, and they in him: for (*in*) Chriſt, noteth rather the effect of their faith, then the obiect. Obſerue then who are the true Saints, *viz.* all who by faith are in Chriſt Ieſus. Saints, and faithfull ones, are caried as indifferent with the Apoſtle, *Col.* 1. 2. and elſewhere. For though the formal effect of faith be not to ſanctifie, whence we are denominated Saints; but to iuſtifie, whence we are called righteous, through forgiueneſſe of ſinne and adoption vnto life, yet faith effectually produceth our ſanctification; whereupon we haue the name of Saints. Three things goe to this: 1. The purifying of the heart: 2. The profeſſion outward of holineſſe: 3. Holy conuerſation: Now *Acts.* 15. 9. by faith our hearts are purified; for, as a counter-poyſon comming in, the poyſon that is weaker is expelled: and as the Sunne riſing, the darkeneſſe of the night is expelled and vaniſheth; ſo Chriſt, the ſunne of righteouſneſſe, by faith ariſing in our hearts, the ignorance and luſts of ignorance are diſperſed and flie before him. *Doct.* 7. *Terminum non obiectum.* *Fides non formaliter ſed effectiue ſanctificat. Chriſtum ſiquidem apprehendit per quem formaliter iuſtificamur, ſanctificamur effectiue.*

Secondly, faith begetteth profeſſion of holineſſe; Hauing the ſame ſpirit of faith, we cannot but ſpeake, ſaith the Apoſtle; and beleeuing with the heart, and confeſſing with the mouth goe together.

Thirdly,

Thirdly, holy conuersation springeth from faith; If you haue learned Christ as the truth is in him, you haue so learned him as to put off the olde man, and to put on the new. Faith worketh by loue, euen as a tree hath both his leafe and fruit. And as if a tree should be changed from one kinde to another, the leaues and fruit should likewise be changed, as if a Peare tree should be made an Apple tree, it would haue leaues and fruits agreeing to the change made in it; so man by faith hauing his heart purified, made a tree of righteousnesse, hee hath his leaues and fruit; leaues of profession, fruit of action. So again, a man as a new tree, set into, and growing out of Christ, beareth a new fruit; he conuerseth in holinesse and newnesse of life. Thus you see how those that are faithfull, are also Saints, because by faith their heart is purified, their profession and conuersation are sanctified: wherefore such beleeuers, who are mockers of Saints, who will not be accounted Saint-holy, and such who are not changed into new creatures, walking in newnesse of life, they may well feare that their beleefe is not true, such as doth vnite them with Christ; for whosoeuer is a true beleeuer, is a Saint; whosoeuer is by faith in Christ, is a new creature. We would be loath to take a slip, or be deceiued with false commodities in a twelue pound matter: Let vs be here no lesse diligent, that we take not an vngrounded fruitlesse presumption, for a true faith, which resteth on Gods word, made knowne, and is effectuall to the sanctifying of the beleeuer.

Vse. 2. Secondly. Hence wee see the vanity of the Papists, in transferring and appropriating this name of Saints, to those whom the Pope hath put in his Kalendar, and to whom he hath adiudged Diuine honour, holidayes, inuocation, candles, Churches, &c. these Saints were not heard of in Saint *Pauls* time: A man may be in hell who hath all such things performed about him. Saints are Triumphant or Militant; Triumphant, such who now walke by sight, enioying the presence of God; Angels, Spirits of the righteous departed, who haue now rested from all the labours of their militant condition Militant, who walke by faith in holy profession and conuersation, holding Christ their head, by whose power, apprehended by faith, they are kept to saluation.

Vse. 3. This may strengthen vs against temptations, from our imperfections, the Lord doth reckon of vs and doth hold vs as Saints; he that by faith hath put on the Sunne of righteousnesse, is more cleare and bright then if hee were arrayed with the beames of the Sun. Againe, though we haue sinnes too many, yet the better part giueth the name. Corne fields we see haue many weedes, yet we call them Cornefields, not fields of weedes: so here, yea Grace, though it seemeth little ouer that sinne sheweth to be, yet it will in time ouercome it; as Carloe is much higher then the Barly, yet the Barly getteth vp and killeth it: The spirit that is in vs from Christ, is stronger then the spirit of the world.

VERSE 2. Now the salutation followeth, which standeth of an Apostolicall blessing, which he euer giueth the Churches. In it two things are to be considered. First, the things wished. Secondly, the persons from whom they are desired, *God the Father, and the Sonne.*

Obserue

Obserue first in Generall, that it is the duty of a Minister of Christ to blesse the faithfull children of the Church, as in the name of God: This for the substance of it was not proper to the Apostle, no more then to be a spirituall Father was appropriated to them, much lesse doth it belong to the Pope, as the times of superstition imagined, but to every faithfull Minister, who is a shepheard and instructer, and so in the place of a spirituall Father. *Numb. 6. Aaron and his sonnes shall blesse the people in my name.* As God hath giuen a power to the naturall parents to conueigh good things to their children; *Honour thy Father that thy dayes may be long*, or that they may prolong thy dayes by their blessing, deseruedly comming vpon thee; so God hath giuen spirituall fathers a power of blessing, yea, and of anathematizing or cursing the children of the Church, who so deserue, and that effectually: So that *Paul* maketh good what they doe in this kind. This good *Annah* found, 1 *Sam.* 1. 17. when shee had meekely answered so harsh and false a suspition, *The God of Israell grant thy request*, saith *Elie*, and shee glad of the fauour shee had found in his sight, went away, and it was presently granted. For more distinct conceiuing of the matter, I will briefly shew, 1. what this blessing is: 2. on what it is grounded. It is a ministeriall act, which doth apply Gods blessing to the well deseruing children of the Church, and entreth them into the assured possession, through faith, of Gods blessing toward them: which doth apply I say; for it differeth thus from a Prayer; a Prayer seeketh to obtaine the things for vs, this doth in Gods name apply and assure our faith that the blessing of God is vpon vs, and shall graciously follow vs: When the Minister intreateth forgiuenesse of sinne, it is one thing; when againe hee doth assure a repentant heart that God hath done away his sinne, this is another thing: in the one hee seeketh to obtaine this benefit for the partie, in the other hee doth assure the party that it is now applied in him.

Doct. 1.

The grounds are two. 1. The spirit of discerning, I meane ordinary, not miraculous, which maketh them by fruits see who are such members of the Church, whom God doth promise to blesse: The second is the authority which God hath put vpon them, who will haue them to be his mouth and instrument, whereby he will both ascertaine his children of their blessednesse from him, as likewise execute it in them. Now from these two, that I discerne a childe of the Church, to whom blessing pertaineth, and know my selfe to bee his mouth to signifie it, and instrument with whom hee will concurre to produce it, from these two it is, that this act of blessing springeth, be it a blessing in generall giuen, or singularly applyed. And hence you may see a difference betwixt our blessing, and the Patriarkes propheticall blessings; for their blessings were grounded vpon a Reuelation, in them made, of things which should befall their posterity.

Ordinary { Publike / Priuate

Priuate is but a wish or praier.

The Vse of this is to rebuke the foolish custome of running forth before the Ministers of God haue giuen their blessing: What a miscreant would he be held, that would not suffer his Father to blesse him, so farre were he from seeking it at his hand? It were not allowable behauiour, if the Church were about to curse them, and make them as vtter execrations.

Secondly,

Vse. Secondly, This letteth vs see that we must not lightly let passe the blessing of the Minister, but strengthen our faith by it, and be glad that it commeth vpon vs. Doth not euery vertuous childe reioyce and know themselues the better, that the blessings of their Fathers and Mothers haue been heartily giuen them? so shouldst thou further thy selfe in the faithfull perswasion of all good toward thee, that the blessings of such who are the spirituall fathers, haue come vpon thy head. In times of superstition, euery hedge-Priests blessing was highly esteemed, if he had giuen his benediction in *Nomine Patris, Filij & Spiritus sancti*, how well they thought themselues? but as euery where else, that which they superstitiously and idolatrously often magnified, that the Atheisme of our time vtterly neglecteth. Thus in Generall: now in particular.

Doct. First, note that he wisheth them Grace whom he had called Saints and beleeuers in Christ. Whence obserue, that the holiest iustified persons haue need of Grace. The Papists will grant it meere grace in comparison that our sinnes are forgiuen, and that wee haue the spirit of Grace giuen vs; but after this they say wee haue to deale with Iustice, from which wee must expect eternall life. A miserable Doctrine, Grace is in the beginning, Grace is in the middle, Grace is in the ending. A Christian man may be considered in three distances of time. 1. In the time of his conuersion: 2. In the time betwixt his beleeuing and receiuing the end of his Faith: 3. in the time when God will giue him the Crowne of glory, life eternall. Now for the first, all grant that wee enter by faith into Grace; but for our after-time, that wee stand not vnder Iustice, but Grace, it is manifest, *Rom.* 5. 2. in which Grace also we stand: At the day of iudgment, that we haue to deale with mercy, not with iustice, it is manifest, 2 *Tim.* 1. 18. where the Apostle prayeth that the Lord would shew *Onesyphorus* (a most godly man) mercy, in the day of iudgement, and life it selfe, the very thing wee come to. Now the gift of Gods spirit whereby wee come to it, is called grace, *Rom.* 6. the end, life eternall; not a stipend, but χάρισμα a gift of grace; thus it is one way cleared. Againe, in what should grace manifest it selfe, but in these three things. First, in forgiuing sinne; Secondly, in attaining life; Thirdly, in continuing in the present grace. Now when wee are conuerted, we haue neede of forgiuenesse of sinne, otherwise what neede we to pray, *Lord forgiue vs our trespasses*? Beside, euery Saint findeth himselfe sold vnder sinne, and that as an euill within the will of him, which cannot therefore increase his merit, but maketh him more guilty; for heauen we haue no need of grace, for according to the Law, continue in all perfectly to doe them, and liue; none conscious of sinne can hope to liue this way. Now for perseuering in state of grace, wee haue neede of grace, for this we cannot deserue; but as Gods gracious pleasure made him to come vnto vs, so it maketh him abide with vs, to accomplish his good worke, which should hee not, all would come to nothing in vs: For as the soule entring into the body, giueth it life, sense and motion, which presently cease in the body, if the soule departed: So here God, the soule of our soules, returning to them, doth

doth produce by his spirit, a life of grace, which would presently be extinct, if he should forsake them.

Vse.

The Vse is, to let vs see the fearefull estate of the Papists, who make Christ and his grace last no longer then till they are (as they thinke) enabled to iustifie and saue themselues by course of grace, according to the Law: They account it grace, that God would inable me, rather then another to come effectually to life, but no grace that I come to life; as when I might sell a Horse to many, it is my fauour that I will sell him to one, and not to another; but it is not my fauour that hee hath the Horse which buyeth, and *ergo*, by force of communicatiue iustice is to haue him. Thus they say it is Gods grace, that hee will haue some to haue life, and giue them wherewithall to buy it, but that they haue life, is iustice, not his grace. Poore soules, thus they forsake their mercies, besides that, they make mercy to haue nothing to doe at the day of iudgement, and life it selfe not to be grace, contrary to that which is aboue named.

Gratia cadit in actum voluntatis diuinæ, non in obiectū.

Vse. 2.

We learne hence, euer to humble our selues, and flye intirely to Gods mercy; let vs confesse our selues miserable, vnprofitable seruants in a thousand regards, hauing nothing but grace to cleaue vnto. The arch-Papists confesse, that for vncertainty of our own righteousnesse, and danger of vaine-glory, it is the safest, to trust onely on Gods mercy in Christ; surely let vs take the safest way: I would neuer trust my soule to them, who will not goe the surest way to worke in their owne saluations.

Doct. 3.

Obserue 3. from this, he doth wish grace with them, when hee would wish them the greatest good; obserue I say, what is the most excellent thing, which is to be sought, afore all other, *viz.* the fauour of God, that his grace may be with vs. To open it before we discourse of it: Grace ioyned with pitty, doth signifie Gods loue only, so farre as it is a fountaine, from whence springeth his pittie to vs in misery; out of which mercy he doth, when now we are miserable, saue vs; thus grace is toward vs; thus grace soundeth nothing but loue, and the obiect of it is more generall; for grace is toward vs, and euery creature, in innocencie, and misery; but mercy is onely toward vs, as we are considered in misery; vnlesse the preseruing the mutable creature subiect to fall, may also be an obiect of mercy: but when grace is put indefinitely, then grace includeth mercy in it; for mercy is but grace restrained and limited to man, as in misery; the difference is rather in our manner of containing them selues. Now wishing them grace, out of which came true peace; he wisheth three things. 1. That God himselfe should be still mercifully and graciously inclined to them, *for God is loue*, 1 *Iohn* 4.16. 2. He doth assure them of all effects of Gods grace and loue towards them, partly in procuring them all things that were good; the grace of the father of lights, being as a Sunne; *Psal.* 84.2. partly in protecting them from all euill; this fauour being as a shield, wherewith the Saints are compassed about, *Psal.* 5.13. 3. In grace, is included the signification, the report of his grace, in such sort, as that they might haue the sense of it, that is, the displaying it on their heads as a banner; the shedding of it into their hearts, the lifting of his counte-

countenance vpon them, *Lam.* 2. 4. *Rom.* 5. *Psal.* 4. Thus when we wish him that hee may be in their loue, inwardly affected, holpen with the fruits of their loue, and curteously and kindely intreated, in regard of louing vsages, which is the signification of their loue; for if God should loue vs, if he should doe vs good, and shield vs from euill, yet should hee hide this from our sense and experience, wee could not haue this peace, which is next mentioned. Now then, wee may better see that this loue of God, is aboue all things to be desired; there is no lacke in this loue, no good thing shall be wanting vnto vs, nay, if euils in our taste be good for vs, we shall not want them; as the loue of a Parent maketh him when neede is, prouide bitter Physicke for his childe, as well as other contentments: No euill shal haue accesse; no, if things good in themselues be harmefull for vs, they shall not haue accesse to vs; as the loue of a Parent layeth away a Knife, which is a good thing in it selfe, out of the reach of his childe, for whom it were hurtfull: All things which to our sense, and in themselues are euill, this loue maketh them worke to our good: If the skilfull Art of a Physitian may make of a poysonfull Viper a wholesome Treacle; no wonder if Gods gracious loue, turne euen the diuell himselfe to become a helpefull instrument, setting forward our perfection, 2. *Cor.* 12. 9. In a word, it maketh a little estate great riches, euery estate contentfull: A little thing giuen as a token of the Kings good will, doe we not prize it more then thrice the valew of that, which is no pledge of his fauour? And when the loue of a sinfull man is of such force, that many a woman while shee may inioy it, feeleth not beggery it selfe not grieuous: What a force is there in the grace of God, while it is perceiued, to make vs finde no grieuance in greatest extremity? Whereas without this, were a man in a Paradise of the earth; withall the good of it, all were nothing. There are Noble men in the Tower, who may ride their great Horses, haue their Ladies, fare deliciously, want not for wealth, yet because they are out of the Kings fauour, no wise man would be in their coates, none esteemeth their state happy: How much more then are all things of no value; if they be possessed without this fauour, of which we intreate? This grace is our life, it is better then life: As the Marigold openeth when the Sunne shineth ouer it, and shutteth when it is with-drawne; so our life followeth this fauour; wee are enlarged, if wee feele it; if it be hidden, we are troubled. Finally, that which the Kings fauourable aspect doth in his Subiect, that which the Sunne and Dewe doe in the creatures of the earth, which they make to smile in their manner; the like doth this grace, through all the world of spirits, who feele the influence of it.

Psal. 17. 15. Psal. 4. Psal. 63.

Vse. 1. Which doth let vs see their fearefull estate, who walke in their naturall conditions, children of wrath, neuer seeking to be reconciled to God. If we stand in mans debt, and in danger of the Law, we will compound the matter: If we are faulty towards some great person, and out of fauour, O how will we turne euery stone, and vse the mediation of all we can, to procure vs good will with them? Here we are otherwise, and like these impudent adulteresses, we

care

care not to returne into favour with our husband, with God, from whom we are most disloyally estranged.

We must hence be exhorted above all things, to seek Gods grace; the better it is with us, the more need we have to seek him with reverence; for, look as we have no lesse need of the Sun to continue with us, that we may have light still continued, then we had need of it to rise over us, that our light may be begun: So we want Gods gracious presence, as much to continue our comforts, now we have them, as we did at the first to begin them. Now, if you aske by what meanes we may grow up in favour with God; I answer: First, we must every day shew unto God, that well beloved of his, in whom he is well pleased, from whom favour floweth upon all his as the oyntment trickled down from the head, on the garments of *Aaron*. Secondly; We must provoke our hearts earnestly to petition for this; *Seek my face*; *Lord, I will seeke thy face*. Thirdly; We must grow up in conscience of our vilenesse to be humble; *God resisteth the proud, and giveth grace to the humble*; that is, sheweth favour: As the lowest vallies are blessed with the happiest influence of the heavens; so here, the contrite humble spirit, is the place God delighteth to let his grace dwell in. Fourthly; Wee must labour dayly more and more to depart from evill, and purge our hearts from all the corruptions which remaine in them; *The pure in heart shall see God, even the light of his countenance, in grace and glory*. Look as a cleare transparent thing, as Crystall, hath the light comming through it, which cannot pierce through grosser bodies: So in those hearts which are the purest, shall this light of Gods countenance diffuse it self most abundantly.

Use 2.

Meanes to grow up in favour with God.

Psal. 105. 4.

Psal. 27. 8.

Isay 57. Luke 1.

Mat. 5. Heb. 12.

And peace.] Observe from this, that he wisheth them in the next place, *Peace*; that true peace is a most singular blessing. The Apostle cannot speak of it, *Phil.* 4. 7. but he setteth it forth with this commendation, *that it passeth all understanding*; this is that golden bequeath which Christ did leave us, now ready to die; *My peace I give unto you, not as the world giveth you*, *Iohn* 14. 22. That it may be the better conceived, I will open three things. 1. What it is. 2. In what kindes it may be considered. 3. Whence the one and other peace floweth. It may thus be described; Peace is a tranquillity or rest in the mind, springing out of Christs death, wrought in us by the Spirit, through the word of God: it is a quiet, I say, or heavenly tranquillity; for peace, in these salutations, is opposed to feare, griefe, to any kinde of perturbation, which breaketh the sweet consent and harmony of the minde; *My peace I leave with you, feare not, be not troubled*: It is a sweet concord, making joy in the minde, as the concord of well compounded discords begetteth a most delightfull harmony, in which the eare joyeth and triumpheth. Secondly, It commeth from Christs death; *his chastisement was the chastisement of our peace, his stripes our healing*: For as an imprisoned debtors peace springeth from some sureties satisfaction, so here, &c. Thirdly, I say it is wrought through the spirit, *Gal.* 5. 22. any body may put an instrument out of tune, but none can reduce it to true consent, but he that hath the

Doct. 4.

Peace described.

skill of it; And as it is in any mans power to diſtemper himſelfe, and breed troubleſome ſickneſſes, but a skilfull Phyſitian onely, can reſtore a temperate conſtitution: ſo we of our ſelves were able to diſorder our ſoules, putting all out of frame, but it is God onely by his Spirit, who can heale all jarres, and bring forth ſweet peace in us. Laſtly, I ſay by the Goſpel, which is therefore called the Goſpel of peace. Now as man leadeth us by his outward words, to ſee his good meaning toward us; ſo God by this outward word, as well as inward, doth reveale to us his rich grace. Now we may conſider this true Peace, as for the ſubſtance of it begun in us, or as more full, for the circumſtantiall degree of it; for as Chriſt inſinuateth a joy in part and reſpectively, a joy full; ſo we may conceive of Peace: For, as there is a light more cloudy, and more bright and cleare; ſo there is a peace, with which more or leſſe diſturbance is intermedled. Now Peace conſidered in the firſt kinde, commeth firſt from this, that Gods amity is reſtored; whereas his wrath was toward us, now he is atoned and reconciled through Chriſt; the working therefore of our peace, is chiefly aſcribed to this, that Chriſt did aboliſh the enmity twixt God and man, *Epheſ.* 2. *Coloſſ.* 1. The Angels ſinging on Chriſts Nativity, *Peace on earth*; in the next words opening the fountaine, *viz. Good will to men*. For look as there can be no peace to a Traitor, till the King turne favourable to him; in like ſort it is with us, who from the womb are rebels, if we knew our condition.

Further, hence it commeth that the whole creature is accorded with us, even the beaſts, yea, the ſtones of the field are at league with us, *Hoſ.* 2. 18. *Iob* 7. For as ſervants follow their Maſter, Souldiers their Chieftaine, ſo doe all the creatures obediently follow him who is the Lord of Hoſts. Secondly, this peace commeth from the doing away of all diſturbance which was within man againſt himſelfe; as the accuſation of his thoughts for guiltineſſe of ſin, the rebellion and fight of luſt againſt his reaſon, or rather the ſpirit of his minde renued; *we being juſtified by faith, have peace toward God*, *Rom.* 5. 1. *The God of Peace ſanctifie you throughout*; by which we may gather, that while God ſanctifieth us, he doth ſhew himſelfe a God that maketh Peace; and ſo many as walk by this rule, *viz.* rejoycing in Chriſt crucified, who hath crucified the world to us, and us to the world, *Peace ſhall be upon them*, *Gal.* 6. For look as the body, ſick with diſtemper, cannot be healed with the Phyſitians good affection, unleſſe his action alſo be afforded; ſo it is here; it is not ſufficient that God ſhould be graciouſly inclined, unleſſe he ſhould by his will and power cure thoſe diſturbant aberrations which deprived us of all peace. Thirdly, from a ſecuring us for time to come, in regard of enemies both inward and outward, from breaking the power of them, of hell, death; that they are not able to hurt us, much leſſe to prevaile againſt us: For it is not the moleſting power of enemies, but the hurting power which ſtandeth not with Peace. You ſee how gainfull troubles, and worldly peace, ſtand well together: ſo the trouble of our militant condition accrewing to us from theſe outward ſpirituall enemies, doth not let out Peace, while we know that all things ſhall work to our good;

that

that we shall be more then conquerers; that God will not leave us, nor forsake us. Fourthly and lastly, our Peace considered as abovesaid, doth flow from the gift of the spirit, which teacheth us in some manner, to know these things which are next above named; we have not received the spirit of the world, but the spirit of God, which teacheth us to know the things bestowed upon us; for nothing can work upon the affections, as to make us feare, joy, further then it is known: and we see that a condemned prisoner, though that his pardon be sealed, yet is no lesse subject to feare, then before, till the matter commeth to his eare, and he be infallibly certified of it.

Nihil non præcognitum afficit voluntatem.

Thus much for the grounds, which are in some measure wheresoever true Peace is in any degree. The more full Peace, commeth from a further work of Gods grace in us, which represseth or vanquisheth for a time all perturbations, which spirituall wickednesses, unbeleefe, unholinesse in generall, want of godly contentation, defects in our conditions, might occasion. For look as unto bright clear light more is required, then that the Sun should be present, enlightning the ayre, *to wit*, that it should be in that strength present, as to wast and disperse all darksome clouds: so here to this full peace, it is necessary that all perturbations should be more fully removed. Thus much for the opening this benefit.

Now the use of this is, first to stirre us up to seek after the true Peace. Peace is a sweet thing, so sweet that many a man doth so love it, that he will suffer much wrong rather then to give any way to disquiet. What were all the riches of this Kingdome, what were all the contentments of our private state unto us, if we wanted this Peace? If we could not eat our meat, but with danger of having our throats cut before we should rise, were the case thus, would we not flie from our native Countries, and seek us habitations where we might live peaceably? That which a wound is in the flesh, that which a sick distemper is in our body, that is disquiet and trouble in the minde: Wherefore let us flye by faith to the Prince of Peace, Christ Jesus. *Vse* 1.

2 We must stirre up our selves to be thankfull for this so excellent a benefit. Should God suffer the Devil to trouble us with the guilt of sin; should he let the power of it rage and usurp so in us, as to inforce us to cry, ô miserable that we are! should the Lord suffer the Devil to have such power as to tempt us with blasphemous suggestions, with provocations to self-murder; should he let such discontented frets dwell in our mindes, which did wast our livers, and make us pine away with the anguish of them; even in this it were our duties to be thankfull: how much more when we walk all the day long with inward tranquillity? Would not any think himself faulty, that should not thank God for this temporal peace of our Kingdome, that we hear not the drum, the trumpet, the clattering of armour, but that thou hast part in this peace, which maketh thee free from fear of death, hell, the world, all wickednesses; which maketh thee sleep secure wheresoever the winde lie, for none can blow, but to bring thee in profit; if thou knowest this peace, how much more art thou bound to break forth into the praise of thy most mercifull God? *Vse* 2.

Doct. 5.

Observe further from this, he first nameth Grace, then Peace, as springing from the former: Observe hence, that all true Peace is that which is bred in us from the knowledge of Gods love towards us. Would we know true Peace? if we finde that Gods love doth cause in us this Grace here spoken of, we may be sure our peace is sound. To open this, you must know that Gods grace or love, doth prove it self in common to all, or more specially to some, and may be called a common or a speciall Grace. Now the Peace which is grounded upon conceit of a common goodnesse of God towards us, is not sound Peace, for even the beasts enjoy common favour from their Creator: *God saveth man and beast; he openeth his hand and filleth them; his mercy is over all his works*; this more common or universall mercy, as I may call it. But here ariseth a necessary question, *viz.* How I may discerne Gods speciall grace from this more common? *Answ.* First, this speciall grace springeth from another fountain: common grace commeth hence; God is a faithfull Creator, patient and kinde toward the unkindest vessels of wrath: Hence it is that he doth them good, that his goodnesse may not want a witnesse in their own conscience, *Acts* 14.17. but this speciall Grace commeth from hence, that he is reconciled to us in his Sonne, Grace and truth through Christ Jesus; he hath made us beloved in his well-beloved, *Iohn* 1. *Ephes.* 1.7. Secondly, hence commeth a difference in the benefits, for that common favour giveth benefits to the preservation of this naturall life, but this love in Christ giveth supernaturall benefits of repentance, faith, hope, inward change of heart and affections. Hence followeth a third difference: for common Grace is acknowledged sometimes while the benefits of this life are afforded men, but they neither feel nor confesse Grace, when these are bereaved; but this spirituall Grace which commeth from Christ, and standeth chiefly in supernaturall gifts, this is felt often most abundantly in afflictions, *Romanes* 5. Afflictions breed patience, patience experience, experience hope, the love of God being shed into the heart; for as the darknesse of the night hindereth not the bright-shine of the starre, no more doth the darknesse of afflictions obscure the bright-shine of this Grace toward us. Yea, we shall finde this in experience, if before our troubles we doe not overtly skin our soares, sparing our selves in our sins, partly by not provoking our selves to due repentance, partly by not seeking to get the roots of rebellion throughly mortified, partly by not endeavouring to weane our selves from all inordinate earthly delight in the creature: for our superficiall sleighting in matter of repentance, our boysterous proud impatience not well subdued, our unweanednesse to some thing or other; these three doe make an eclipse of the light of Gods countenance, when now we are afflicted: *This by the way.* A fourth difference in these graces, may be taken from the effect of them in the heart; for the grace a carnall naturall man feeleth, never maketh his heart flye up from all earthly things, and rejoyce in God, whom he seeth favourable, but even as a harlot, her love is more to rings, bracelets, or gold sent her.

her, then it is to the senders: so the world, an adultéresse, her affections are altogether on the creatures and good benefits given them, nothing in comparison, upon God himself: But the true speciall Grace maketh us love him, who hath loved us above all things, delight our selves in him, say, *What have I in heaven but him, in earth in comparison of him?* Thus then we see that true Peace commeth from sight and experience of Gods speciall grace to us, and how we may distinguish this speciall favour. But before we passe to the Use, a question may be asked, *viz.* Whether a man may not be in favour with God, and yet without this Peace? To which I answer briefly: First, that he may be in favour, and want this outward sensible Peace in himself: The reason is, because this followeth not my being in favour, but my knowing and my being perswaded that I am in favour: Now it is not impossible for a man to lose his sense and perswasion, which yer-while he hath had of being in favour with God, his faith may be for a time in a swoon, and overcast with unbeleefe. Secondly, I say, though a man may be without this operation of Peace, yet the grace of the Spirit, which as a root doth beare this fruit, cannot faile in any who is in Gods favour: the fruit may be pulled, when the tree it self standeth still, thus in joy; Faith we may likewise distinguish, the seed of God abiding in us, though these outward secondary effects are not alwayes conspicuous.

Seeing then that true Peace is such as springeth from this speciall mercy, let us take heed we be not deceived with false Peace. Look into thy self, what hath made thee think thou art in Gods favour: Is this it? because he prospereth thee in outward things? Alas, thou buildest upon sands: The beasts have the fruits of his Grace this way, so farre as agreeth with their kinde, no lesse then thy self. *There is a Peace in the Tents of the wicked ones*; Look *Iob* 21.9. There is an ease which doth slay the foolish; which is the ease that men doe live in, it commeth not from feeling this speciall grace toward them, but from the sleepinesse of the conscience, which maketh them without feeling; from ignorance, which maketh them without knowledge of the evill imminent over them. If a man hath twenty diseases never so painfull, while he is fast asleep, he is at ease, because his senses are bound, not because his diseases are healed. So again, say a man were in a house ready to fall on his head, let him know nothing of the danger, he is as quiet as if all were safe. Thus mens soules are asleep, and ignorant of their perill: Take heed of this sick sleep, lest it pain you at waking: take heed lest while you say *Peace, Peace*, that destruction be not at the doores. Yea, let the Lords children take heed, who have full peace, but not from the grounds above rehearsed; their peace commeth not from seeking Physick wherewith to purge their sick soules, from not exercising their feeble strengths in works of repentance, faith, thankfulnesse, forgetting themselves in humane occasions and contentments, from Laodicean-like conceits. A body of ill habit, while you stirre it not with some courses which fight with such humours, it is quiet; a lame legge

Vse 1.

while it is rested, is at ease; while the senses are pleased or stounded with some kinde of an odineſſe, thoſe paines are not felt which are preſent. Finally, a man in a golden dream, thinketh things far better with him then they are, and is highly contented for the time; Theſe are wayes (my brethren) whereby we walk in a full peace, when yet our unbeleefe hath not beene out-wraſtled, when our unholy luſts have not been crucified by us.

Vſe 2. In the ſecond place this letteth you ſee how you may try the truth of your peace: Is thy ſoule at reſt becauſe thou feeleſt his grace ſhed into thy heart which is better then life, this grace in Chriſt, this grace which reacheth to the forgiveneſſe of ſins, to thy ſanctification, which no darkneſſe of afflictions can eclipſe, which draweth thy heart up to God, ſo that thou makeſt him thy portion? Is it becauſe the Lord aſſureth thy heart that he will never leave thee, that nothing ſhall ſeparate thee from him? Is it becauſe his graee hath ſcattered ſome black clouds, which did over-ſpread thy condition? Happy art thou whoſe repoſe iſſueth from theſe conſiderations.

From God our Father, and from the Lord Ieſus Chriſt.] Thus we come from the the things wiſhed, to the perſons from whom they are to be effected; Whence mark, who are the authors of true peace, and with whom it is to be ſought. Hence it is, that God is called, *the God of peace*, Chriſt is called, *the Prince of peace*: God making peace, none can trouble, as, *when he hideth his face, who can beare it? Iob* 34. 29. Looke as Kings are authors and maintainers of the civill peace within their Countries, they keep their ſubjects from diſturbance by forraigne and domeſticall enemies; ſo God, the King immortall, and Chriſt who hath received the Kingdome, are fitly brought in as the authors of this ſpirituall Peace: And it is to be noted, that he fitly nameth God the Father, and the Son our Lord; for, the principall and ſubordinate power which doe work any thing, are fitly combined: Now the Father hath all power, and he hath ſubjected all things unto the Son, himſelf and Spirit excepted. But why is not the Spirit named? It may be ſaid, becauſe the Apoſtle here is directed to expreſſe onely theſe perſons, who have a kinde of principall authority and agency: Now the Spirit hath the place of executing theſe things, as ſent by the Father and Son: But in unfolding theſe things, as it is good to uſe diligence, ſo it is requiſite to uſe ſobriety. For concluſion; Let theſe be remembred, that though both the Father and Son, be fitly named, for the reaſon above; and the Father firſt, both for his principall authority, as likewiſe, becauſe he worketh both by himſelfe, and from himſelfe; the Son by himſelfe, (as who hath the ſelf-ſame Divine nature) but not from himſelf, as who is not from himſelf, but from his Father, and therefore in his working keepeth the ſame order; Nevertheleſſe, in wiſhing the effecting of things, it is not neceſſary to name any perſons, ne yet God indefinitely. 2. It is neceſſary to conceive in minde the true God, in Chriſt, though not diſtinctly to conſider the three Perſons: The reaſon is, becauſe every act of religion doth require that we ſome way apprehend the object of it; and as there

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can be no sight without some matter visible propounded, so no act of religious worship, without this object, in some wise conceived. 3. Mark, that it is lawfull when we name persons, to name one onely, two, or all the three, provided that we name not one, as excluding the other two, nor yet two, as excluding the third: for thus calling on one, we invocate all, and as naming no person distinctly, we doe not dishonour the persons, so naming one and not others, doth not breed any inequality of honour in our worship. And lastly note, that we may name the Spirit before the Son, and so by proportion, the Son before the Father; see *Rev.* 1. For as that precedency seemeth derived from priority of order and inequality of office, which is found amongst the persons by voluntary agreement; so this later naming of them, seemeth to be grounded in the equality of their natures.

Let us then hence learne whither to flie, that our soules may be setled in true Peace, such as the world cannot take from us; Come and seek to him, who if he quiet, nothing can disturb thee. Many men when they are disquieted in minde or body, they flye to such meanes as may still those paines which they feele smart upon them, and when they have with *Cains* City building, and *Sauls* musick, with company, good-chear, musick, imployments, tables, cards, &c. quieted the melancholick spirit, then they think their peace is well restored. God setteth these things upon us, to arrest us, as it were; we seek to still them, never looking to God, that he would, through his Christ, be reconciled to us: Now what is this but extreame folly? If a Creditor should set a Sergeant upon our backs, were it wisdome in the debtor to compound with him, and corrupt him, and to think all safe, while the Sergeant winketh at him? Every body would account this folly; for he is never a whit the more out of danger, till the Creditor be agreed with. Thus it is likewise in seeking our Peace, by stilling our evils, not by quieting Gods anger, which is justly kindled against us.

Thus much of the Preface.

THe matter of the Epistle followeth, partly respecting Doctrine, partly Exhortation: Doctrine to the beginning of the fourth Chapter; Exhortation, to the 21. *Verse* of the sixt Chapter. In the Doctrinall part two things chiefly are to be marked. First, he propoundeth Doctrine concerning the benefits wherewith we are blessed in Christ, which is done more indefinitely in the first Chapter, applied from comparison of their former estates in the second. Secondly; the scandall which his Crosse might cause, and the impediment which it might put to the fruitful receiving of these things, is prevented, *Chap.* 3. In the more absolute handling of these benefits, we must mark, that first in this third *verse*, they are summarily propounded, then more particularly from their severall kindes expounded. Now in this third *verse*, the Apostle doth not barely propound them, but breaketh out into thanksgiving, bsfore he maketh mention of them. Three things being to be observed in this *Verse*. 1. His praise, *Blessed*. 2. The person praised, *that* VERSE. 3.

that God and Father of our Lord. 3. The arguments, which are two; Firſt, from that which God is to Chriſt our Lord; for this is uſuall with the Apoſtle, that when he deſcribeth God in petition or thankſgiving, that the deſcription containeth matter of ſtrengthning faith, and whetting deſire in the one, and motives of praiſe in the other; *The God of peace ſanctifie you throughout*, 1 *Theſſ.* 5. *Bleſſed be God, the Father of our Lord Ieſus, the God of all mercies and conſolations*, 2 *Cor.* 1. 3. The ſecond Argument, is from that God hath done by us in Chriſt, in thoſe words, *Who hath bleſſed us, with all ſpirituall bleſsings, in heavenly things in Chriſt.* Now before we come to the more particular conſideration of theſe words; ſome things are to be opened for the clearing of them: Firſt, What is meant by our *bleſsing God? Anſw. Bleſsing*, is ſometime operative, working and effecting the happineſſe of him that is bleſſed; Thus God bleſſeth us: Sometime it is declarative, confeſſing and extolling the bleſſed eſtate of thoſe whom we bleſſe; Thus we bleſſe God, we acknowledge him bleſſed, praiſe, and extoll him, *Pſal.* 145. *ver.* 1, 2, 21. where bleſſing and praiſing are made equivalent. Secondly; it is to be marked, that theſe words; *God, even the Father*; contain a deſcription of God, from two relations unto Chriſt; one from this, that he is the God by covenant of Christ: The other from this, that he is the Father; according to that, *Iohn* 20. 17. *I goe to my Father, and your Father, to my God, and your God:* for this, the words beare better then that firſt God indefinitely, then limited to the perſon of the Father, ſhould be conceived in this ſenſe, *bleſſed be God*, to wit, *God the Father of our Lord*; for the article ſhould rather be prefixed to πατὴρ, and the particle καὶ doth redound. The laſt thing to be marked, is that the word, *heavenly*, which may ſignifie *things*, or *places*, is fitlieſt taken to note the place where our ſpiritual bleſſings were given us, for ſpirituall bleſſing noteth not the action of God bleſſing, but the effects proceeding from it; to this ſenſe, who hath bleſſed with ſpirituall things: for the Apoſtle conſtrueth all ſpirituall bleſſings by predeſtination, vocation: Now to ſay, *Who hath bleſſed us with ſpirituall things*, in heavenly things, is abſurdly ſuperfluous. Again, this word is in two other places of this *Epiſtle* uſed, to note the circumſtance of place, and therefore is here in that ſenſe to be conſtrued, without more urgent reaſon to the contrary. The ſumme is, Praiſed be the God of our Saviour; praiſed be the God of our Lord Chriſt Jeſus, who hath bleſſed us, that is, by his bleſſing made us partakers of all ſpirituall benefits, ſuch as take their beginning from heaven, are kept in heaven, ſhall all have their accompliſhment in heaven; and all this in Chriſt, who is the root, and ſecond *Adam*, whence every benefit ſupernaturall ſpringeth, and is derived into us.

Doct. 1. To come then firſt to the action of Praiſe. Obſerve thence in generall, that a good heart muſt be ready, on conſideration of Gods benefits, to break forth into praiſes: The Apoſtle cannot ſpeak, or think of them, but that his heart and mouth glorifie God; the manifold doxologues in *Pauls* Epiſtles, may give ſufficient argument of this truth. Nay, we ſee how *David, a man after Gods heart*, was ſo affected, that he did not only

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stirre up himself, his soule, spirit, all within him, but all the creatures, every thing that had breath, from the highest Angel, to the lowest creature: This grace being like fire, which once kindled, catcheth hold of all that is near it. For our better understanding this duty, I will open two things. 1. What must concurre in this practise. 2. How we may keep our hearts in a good disposition to this duty. To the praising God three things are required. 1. That our spirit doe acknowledge his goodnesse, in any kinde shewed us: Hence it is that the Saints call on their hearts, soules, spirits, in this businesse: God is a spirit, and hateth every service, from which the spirit is estranged. As no musick is gracefull, unlesse the instrument be first tuned; no more is any voyce of praise acceptable, unlesse the heart be first ordered. 2. There must be a declaring before men of that kindnesse and love the Lord hath shewed us: *Come, I will tell you what God hath done for my soule. Psal. 66. 16. I will dayly tell of thy righteousnesse.* We count it ingratitude in men, when they will smother benefits, and never be known to other of whom they have received them. 3. There must be an endeavouring of requiting Gods love, by answering his benefits with thankfull duty, by walking worthy of them; *what shall I repay the Lord, for all his benefits upon me?* Thus we count him unthankfull, who doth not bend himself to requite love with the like, so far as ability reacheth. Now for means disposing us this way, we must labour first to know and keep in remembrance Gods benefits; that which is forgotten, is not known for the present; nothing unknown, affecteth or moveth the will: A danger unknown, maketh us not afraid; a benefit unknown, maketh us not joyfull or thankfull: Hence it was that holy men often made Catalogues of Gods benefits, and repeated them to their soules; See *Psal.* 103. *My soule praise the Lord, forget not all his benefits.* 1. 1.

Secondly, Men must labour their hearts to a sense and feeling of the worth of the benefits which they enjoy; for not having benefits, but esteeming and knowing the worth of them, maketh thankfull. Now in this we greatly faile, for our corrupt natures heed nothing they enjoy; like the eye in this regard, which seeth nothing that lyeth on it, but taken away some distance, doth brightly discern it: So we, when good things are taken away know them well, which we see not to be such benefits, while we enjoy them; Again, the plentifull use of the best things, breedeth a satiety, and maketh them no dainties; And hence it commeth, that good things which are commonly and constantly with us, are not regarded: Let us therefore, the rather practise this second rule, for the neglect of it maketh us want our comfort while we possesse things, (for who can take joy in that he esteemeth not?) and it maketh us have double griefe, when now they are removed; for then the conscience of our careleſnesse doth bite and sting us. 2.

A third rule is, still to labour to be poore in spirit, and keep the conscience of our own unworthinesse, that we may still know our selves to be lesse then the least of Gods mercies, as *Iacob* said. Hunger is sauce which maketh every thing well tasted; So this poverty of spirit maketh the least 3.

least blessing seeme great toward us. The humbled poore, take the least scraps thankfully.

Vse 1. The Use of this, is first, to rebuke our deadnesse, in whose hearts are no affections, in whose mouthes are no words, magnifying the Lord, for his continuall mercies: If men doe us small favours, especially if they be of countenance and authority; O how we think our selves beholding! our mouthes run over in speaking of their courtesie, we give them a thousand thanks, we professe our selves at their commands; Out alas, that being thus one to another, we should offer God such measure as we doe: But this exceedeth all the rest, that because God doth constantly continue to us benefits, that therefore we should slacken our thankfull duty. If one give us twenty pound one time onely, we thank him; but to give it us yearly for twenty years together, this is far more thanksworthy; to give it us as an inheritance for ever, this is most of all obliging us; Thus it is with Gods benefits, which he constantly leaseth out to us, and maketh them as it were a free-hold with us. We for these, even in this consideration, should most extoll him.

Vse 2. Let us in the second place stirre our selves up to be thankfull; It is Gods fine and rent, every thing which he requireth for his benefits: *Call on me in the day of thy trouble, I will deliver thee, and thou shalt glorifie me.* We would not forfeit any thing worth the holding for non-payment of rent: Let us take heed lest for want of thankfulnesse we give God occasion to re-enter, and dispossesse us of all good things we enjoy.

Doct. 2. *The God and Father of our Lord Iesus Christ.*] Observe first particularly, that every Christian heart is to magnifie God, in that he hath been the God of Christ our Lord. This doth the Apostle, who doth not say; *Blessed be God the Father for blessing of us*, but first, *Blessed be the God of our Lord Iesus Christ*: Before he commeth to consider what God was to himself, with the rest of beleevers, he doth extoll him, for that he was to Christ the head. Which doctrine before we can prosecute profitably, it is fit to unfold what this doth comprehend, *to be the God of any*; for this opened, we shall conceive more clearly, the equity of this, that we are to be thankfull in this regard. This is a fundamentall favour, whence all other doe spring, and it containeth the eternall love of God, loving us, and predestinating us to supernaturall happinesse, as likewise every subordinate grace, by which it is executed. First therefore, the fore-knowledge and predestinating Christ as man, to the grace of personall union, and glorious office of a Mediator, of which we have, 1 *Pet.* 1.20. this commeth here to be conceived. *I have sheep, that are mine, which are not of this sheepfold*, saith Christ: where we see that we are Gods, and God ours, before we are called, even by predestination. Secondly, Christs calling, of which is spoken, *Heb.* 5.1. and the confederation entred with our Mediator, wherein God required on his part, the fulfilling of righteousnesse, so farre as served to qualifie his person, that he might be a fit high Priest, and especially the offering his body, that is, his soule and body by the cursed death of the crosse, wherein God promised

John 10.18. Heb.2.10. Heb.7.26. Heb.4.89. Isa.53.10,11.

promised on his part, that he would be with him to strengthen him, and deliver him from all evill, and to crown him with glory; yea, that all his seed should be blessed with righteousnesse and life, through him. The Scripture is plentifull to prove that it is all kinde of blessednesse, to have God for our God. Now then if we be members with Christ our head, have we not cause to be thankfull to God even in this respect, that he hath been, and is his God? The ancient Church did magnifie God, that he had made himself the God of *Abraham*, *Isaac*, and *Iacob* their forefathers: how much more reason is there for us to glorifie him in this regard, that he is the head of Christ our Lord? Again, if any man should help and deliver from great evils some of our friends, should doe them many favours, would we not return them in this consideration thanks, and much commend them? If Christ be deare unto us, we must needs blesse and praise the Lord, in as much as he hath been a God assisting, preserving, and is a God glorifying our Lord and Saviour. In the head of Christ lay all our happinesse, had not God been a God to him, and covered it in the day of battell, we had all of us perished; all our supernaturall happinesse stood and fell in him. We may make a double Use of this; one of instruction in Doctrine, the other respecting manners; for seeing Jesus Christ hath God for his God, he hath as well a created nature within his person, as the increated nature of God; he could not be a proper Saviour of us, were he not God; he could not have God for his God, were he not a creature: For the Son of God, as God, could not be predestinated to the personall union, which the humane nature comming from without was onely capable of. Again, he did need no Protector nor blesser, he did need a God in these regards, as man. *Vse 1.*

Secondly, we must hence be stirred up to magnifie God, for that he hath been, and is unto our Head. We see in the naturall body, the members joy in the good of the head, yea, they preferre it before their own; for hence it is that if one strike at the head, the hand will ward the blow though it be quite cut off: Thus if we were such members to our Christ, as we should be, we would more rejoyce and magnifie God, for that he hath been, and is, to his Christ, then for that which he worketh for our selves. If we love not and extoll not the God of Christ in this respect, that he is a God to him, it is a sign we bear not that love to Christ which we should. *Vse 2.*

And Father of our Lord Iesus Christ:] Observe secondly: that we are to magnifie God in this regard, that he is the Father of our Lord: This respect is here placed in order of nature, duly, for it floweth from the other; God is not first the Father of Christ, in regard of his humane nature, and then his God; but because he was of his own accord the God predestinating the humane nature in Christ to the personall union, therefore he commeth to be the Father of his Son, so far as he subsisteth in flesh. As we are not first the children of God, and then come to have him for our God; but because God hath freely set his love upon us, and been our God so far as to predestinate our adoption, *Ergo*, he commeth

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to be our Father, and we his children: That Christ therefore, as man, or in regard of his extrinsick nature is the Son of God, it commeth from the grace of predestination; Yet we must not think that this doth make in God the Father, a double generation; for, as the respect of Fatherhood is not multiplied from hence, that his Son is now single, now married; so Gods generation is not multiplied, in regard that his Sonne sometime onely was in the nature of God, but now is married, by an indissoluble personall union, unto our nature. To come unto the Doctrine.

Doct. 3. If we see Christ to be the fountain of all our happinesse, how can we but blesse him who is the Father of him? We see that all Generations call the Virgin blessed, who found Grace so farre as to beare him; how much more therefore must our hearts be farre from neglecting to extoll him, who is the eternall Father of our Lord? Yea, the hearts which doe affect Christ, doe blesse those that publish his name, and have any, though the least place about him. If we see any whom we love and admire for their excellencies, we account those blessed who any way belong to them: Thus the Queen of *Sheba* accounted the servants of *Solomon*, happy men: Nay there is nothing so meane, which doth any way enjoy this or that excellent thing, but we esteeme it blessed. *David*, admiring the beauty of Gods Tabernacle, did almost emulate the happinesse of the Swallowes, who might yet make their nest near the Altar; He counteth all that have accesse to it, and that doore-keeper who dwelleth in it, exceeding happy. Again, we see that if any be more markable for wisdome, valour, favour, with their Prince, if any be a deliverer of his Country oppressed, will not civill men pronounce the Parents of such children thrice happy? We shall therefore neither shew

Vse 1. our selves to have Christ in due admiration, neither to be heavenly minded, having understanding of things heavenly; if we can think of the Father of Christ without magnifying of him in this respect. Who doth not glorifie God in that he is the Creator of this aspectable world, which we behold? but in being the Father of our Lord and Saviour, his honour is much more displayed: the rather let us strive to magnifie God in this respect, because we shall then assure our hearts that we love and honour our Lord and Saviour Jesus, and that we have Union and Communion with him, as head and members; for where fellowship is, there is conjunction. Then shall our praises be distinguished from Jewish and Heathenish doxologies, which sound not in them a syllable of Christ Jesus. If we look at God the Father, we have reason to laud him in this regard; for it is the greatest manifested glory: If we consider Christ, we are bound to it; for who can think honourably of him that is begotten, but will honour the begetter in regard of him? If at our selves, we may gather from that hath been spoken, arguments enough, obliging us to this duty. I speak the more to this point; for the love of Christ Jesus is cooled, yea almost extinct, even amongst Christians.

Now followeth the second argument, from that which God hath done by us in Christ; Where first we are to consider the action; of Gods blessing.

blessing. Secondly, the Persons blessed; Thirdly, the blessings themselves, set downe by enallage of the number, and metonymie of the cause, *blessing* for *blessed benefits*, which are described from the quantity and kinde of them, *with all spirituall blessings*. Fourthly, the place whence those blessings come, and where they are reserved, *heavenly places*. Fiftly and lastly, the fountaine; *in Christ*.

First, it is to be marked that he had in his heart an apprehension of Gods blessing him, with these faithfull ones he wrote unto, before he breaketh forth to blesse God.

Observe then in generall, that the sense and knowledge of Gods blessing us, is it which maketh us blesse God againe. Looke through the thankesgivings of *David* and others, you shall finde that the conscience of some benefits received from God, did move unto them; *I will praise thee, because thou hast exalted mee: Praise the Lord my soule, who hath forgiven all thy sinnes, &c. Psalme* 36. 70. 3. that receit of benefits, is the foundation of thankfulnesse. When the Leaper saw himselfe cured, hee returned and gave thankes: As Saint *Iohn* saith in Love; *Wee love him, because hee hath loved us first*, 1 *Iohn* 4. So in blessing; *Wee blesse him, because wee finde that hee hath blessed us first*. As a wall cannot reflect light and heat from it, till the Sunne hath first shined on it; and as an Eccho cannot resound any thing to us, till wee have first spoken unto it: so till our God hath spoken his blessings to us, wee cannot resound blessing to him. *Doct.* 4.

The Vse is to stirre us up, that as we desire to praise God, so we would labour to get that spirit which may make us know the things bestowed on us. The Papists are the cut-throats of thankfulnesse, while they wil not let us know the graces given us: We know our earthly things, (yea which is the pity) we know them too well, know them so that we are proud of them: Let us labour to know our best blessings, and our hearts will not be unthankfull. In particular. *Vse.*

First observe, that our heavenly father, he blesseth all his children. Looke into the Commonwealth, Church, Family, the fathers in them all, doe blesse those that are under them. Princes, their people; Teachers, those that depend on them, Parents and Masters, children and servants; for, the greater hath power to blesse the lesser. Thus is it with our heavenly Father, father of all fatherhoods in heaven and earth; he giveth his blessing to these that are his. Againe, as we see earthly Parents, blesse their children, both in word and worke, wishing them blessed, and giving them many benefits; for Parents treasure up for their children: Thus our heauenly father, doth both in word pronounce us blessed, who are his by faith; *Blessed are you that beleeve on mee; that hunger and thirst for righteousnesse; that are pure in heart*; and hee doth also bestow on them many benefits which doe make them blessed; For, to blesse, signifieth both as well to give a gift, as pronounce blessed, *Doct.* 5. *Authoritative.*

This then must teach us, first to seeke blessing of our heavenly fathers *Vse* 1.

hand; Seeke it as *Iacob* did, wraſtle for it with prayes and teares, *Gen.* 32. 26. Come to God, and confeſſe, that we are accurſed children of his wrath, but intreating, that for Chriſts ſake, who was made a curſe for us, that for this his Sonnes ſake he would bleſſe us. The bleſſing on Mount *Sinai* was gotten by doing; but ſeeing the Law is impoſſible, to our ſinfull weakneſſe, we muſt ſeeke the bleſſing onely in beleeving. Would we not count that Childe a miſereant, which would not come to the Parents, and aske their bleſſing? It is a token we are baſtards, and not children, if we come not to God in ſecret, and intreat him to bleſſe us, through his Chriſt: What may they thinke of themſelves, who have never heartily and humbly ſought this way? That reprobate *Eſau* ſhall condemne them; for he ſought his earthly Parents bleſſing importunately, and with teares, when now it was too late, which theſe never did toward their heavenly.

Vſe 2. We who are his children, muſt rejoyce in this, that we have ſuch a father, whoſe bleſſing we know to be on us; It is with us, as it is with little children, who have many bleſſings, but thinke little on that matter, which yet an underſtanding childe, more growne up, hath in great account. We muſt amend this, and not ſtill be babes in underſtanding; our bleſſing is the fountaine of all happineſſe; *Come ye bleſſed of my father, inherite, &c. ergo*, is not lightly to be eſteemed.

A third Vſe, may be for Imitation.

Vſe 3. Obſerve thirdly, *Who hath bleſſed us, my ſelfe with you, who are faithfull Saints.* Obſerve, what kind of children have their fathers bleſſing; the faithfull ones, who are ſanctified, theſe are bleſſed of God; for Saint *Pauls* ſaying, *who hath bleſſed us*, doth not ſpeake rhetorically, like great men, who ſpeake in the plurall number, for the ſingular; *We will you, this or that was done to us*; but he hath reference to theſe *Epheſians*, whom he deſcribed in the firſt *Verſe*; of whom, joyned with himſelfe, he affirmeth that they were bleſſed; The truth is, firſt we are really and actually bleſſed, bleſſedneſſe being received into themſelves, but ſuch as are beleevers, and now ſanctified, though others are predeſtinated to bleſſedneſſe, yet this doth onely make them bleſſed, ſo farre, as that their bleſſedneſſe is intended in time future, it doth not for the preſent worke any alteration in them, tending this way. Predeſtinate and reprobate, before faith come, are in themſelves all one: *Know you not that drunkards, railers, ſhall not enter into Gods Kingdome; ſuch were you, but now you are waſhed*; theſe *ergo*, who now are bleſſed, *ergo*, predeſtinated before their callings, were the ſame with them, who ſhall not enter into Gods kingdome.

Secondly, I ſay, as none are actually bleſſed, ſo none can be knowne and affirmed to be bleſſed in Gods purpoſe, which are not beleevers and Saints. The reaſon is, becauſe that which is in Gods minde, cannot be knowne further then the word or worke of God doth reveale it. Now Gods word doth tell us onely thus farre, that ſuch as are and ſhall be called to faith, and ſanctified, they are predeſtinate. Now then, further then we can ſee faith, we cannot diſcerne any to be predeſtinate:

But

But the faith of such who are already beleevers, is onely such as we may perceive (for there is no word revealing whom God will give faith to hereafter, I say, so revealing it that their persons thereby are made evident to us) *ergo*, we can see none to be predestinate to salvation, unlesse wee can by fruits, behold him to bee in present a beleever. Again, our faith and grace, is the worke beginning our salvation; till therefore faith is wrought, there is no worke of God apparent, which doth let us see he hath a purpose to save: This then is a truth, that the beleeving and holy person, is onely such, of whom wee may say, that he is blessed of God; yet this caution is to be taken, that as wee cannot say any is blessed; so wee cannot say any man in particular, wanting faith and grace, shall not bee blessed, or that he is not predestinated. If a man up afore day should reason thus; Here is no Sunne up, *ergo*, none will rise to day, his sequell were frivolous; so here, &c.

The Vse of this Doctrine, is first to comfort the Lords; who beleeve so on Christ, that their hearts are purified, and their desire is to walke precisely; the world accounteth them, as they did before of Saint *Paul*, Christias, and Christ himselfe, as if they were off scourings, 1 *Cor.* 4. base, cursed people, *Ioh.* 7. Cursed and plagued of God, rather then blessed, *Isa.* 53. 4. But this is our comfort, God thinketh, and pronounceth otherwise of us. *Vse* 1. Ephes 5. 15.

We see the vaine judgement of worldlings, they giving sentence according to sense, thinke often wicked ones happy, *Mat.* 3. 14. To ride on a fine Palfery, to have a cap and knee given them, to fat their hearts with laughter, and all earthly contentments; these things our Epicure-like Christians count felicity; But if thou hast not faith and grace, clensing thy heart and life, though thy excellency doth touch the clouds, and thou doest seeme to make thy neast in the starres, yet shalt thou perish like the dung; the higher thou hast beene lifted up, so much the more deadly down-fall shalt thou take into those hellish torments, that fearefull destruction. *Thus much for the persons blessed.* *Vse.* 2.

Now for the blessings. 1. The quality; *With spirituall.* 2. The quantity; *With* [*all*] *spirituall blessings*. First; for *Paul*, marke what kinde of benefits provoke him to blesse God; even those which are spirituall. Observe, what benefits make a regenerate man thankfull; those that are spirituall, those bestowed on himselfe, or on his brethren or sisters do make him thankefull: There are naturall, civill, and spirituall benefits: Whatsoever things live a naturall, or civill life, naturall and civill benefits are welcome to them; so are spirituall, with such as have received a life spirituall; the very Horse will scrape and neigh, and if he could speake, would say, I thanke you, when you bring him his proveder. Let a civill man be taught skill in some faculties, give him wealth, honour, and favour with those that are great, you win his love; give a voluptuous Gentleman a Dog, or Hawke, you shall have more thankes, then for a better matter; when these things befall their friends, it rejoyceth them: Thus a spirituall man, when he seeth on himselfe or other spirituall things bestowed, *Doct.* 7.

it doth make him both glad and thankfull, *Romans* 1.8. 1 *Corinth.* 1. 4. *Romans* 6.17.

Vse 1. The Vse of which consideration, is to let us see what kind of creatures we are: If we be risen with Christ, we will affect things spirituall; forgivenesse of sinne, the gift of faith, sanctification, and such like; so as to be thankfull for them, joyfull of them: yea, if we have any fellow-feeling, as members knit together in the same body, we shall not be able to see these benefits in any, but they will move us to be thankfull.

Observe thirdly; In regard of God, what kinde of benefits he doth give his children; *to wit*, such as are spirituall; every thing in nature doth communicate with that which is begotten of it, such a like nature as it selfe retaineth: Thus it is also with civill men, for they leave their children Gold and Silver, House and Land, and such like other good civill benefits: Thus our heavenly father, he is a spirit, he, *ergo*, maketh us partakers of a divine nature, who are his children, and blesseth us with spirituall blessings.

Now a blessing is spiritual in two regards. 1. In respect of the nature, whē it is a thing wrought, not by any power of nature, or meanes naturall; but by the vertue of Gods spirit, and meanes supernaturall, such as is Gods word. 2. Things are then in some sort spirituall, when though for their Essence and being, they exceede not nature, yet they are directed by a supernaturall providence, to worke unto an end above nature, even to bring us unto happinesse with God, such as is spirituall and supernaturall. Now God doth thus give his children many blessings spirituall, for nature, and doth so guide all things, health, wealth, sickneſse, poverty, that they worke together unto the spirituall and supernaturall salvation of those who are his. If then one should object, and say, Why, the godly have the benefits of this life, naturall and civill, as well as those belonging to another, *ergo*, are not blessed onely with spirituall blessings. *I answer.* That even these benefits are in some sort spirituall, while by Gods providence they are elevated and guided to a higher end then is the service of this life onely. Hence we may make a rule, whereby we may know whether we be Gods true children, whether we have the childrens blessing. Let us enter into our selves, and looke if we find these spirituall blessings, then we may secure our selves, that we are the Lords: These are all of them appurtenances to the matter of inheritances. Now we know, though Parents give Legacies to many uses, to many persons, who are no kinne to them, yet they conveigh the matter of inheritance onely to children; So doth our God give many blessings to men devoid of grace, to cast-awaies; but these spirituall blessings of found faith, repentance, &c. which serve to enter us into the inheritance of that everlasting kingdome, he bestoweth these on none. but children. Let not men deceive themselves, because they have these outward things: *Esau* got the blessing, which the dew of heaven, and the fatnesse of the earth might yeeld him: *Abraham* gave gifts to the children of his Concubines, though not *Isaaks* blessing. Thou canst not know thy selfe blessed of God, by outward things, unlesse thou findest them

to

to provoke thee to love and feare, and be thankfull to the Lord, and so set forward thy spirituall salvation:

Secondly; We see here that the happinesse, that the riches of the spirituall man, are not known, nor discerned with outward senses, and carnall reason; for spirituall things cannot be discerned, but spiritually; the godly man hath a white stone, in which is written a name, that none can read, but himselfe; he is absolved from sinne, and accepted to be a Sonne of God, through Christ, and heire of heaven: And yet because he is thus made a sonne of God, through Christ, the world doth not know him; even as we know not the sonnes of Princes, (were they amongst us) who dwell in Nations far from us. But this must not dismay us: Some men that carry a low saile, being of great wealth, living at an under rate, in regard of that their state might beare, when some of greatest show, but meane wealth, scorne them as poore; they smile at the matter, knowing themselves in matter of estate, not inferiour to the other, and they please themselves thus; that they are unknown: While we have hidden treasures the world knoweth not of, we are not to be dejected. *Vse* 2. 1 Cor. 2. Revel. 1. 17. 1 John 3. 3.

In heavenly places.] Observe, Where all our blessings are given us, in heavens; there they are first framed, thence they come which we have, there being the consummation of them reserved; our hope, not the habit whereby we hope, for after all things present, this shall have no place, 1 *Cor.* 13. but the things we hope for are in heaven, our incorruptible inheritance, is heaven, reserved for us, where Christ our head was; there Saint *Paul*, there all things may well be said to be, which are given us in him. Now when the Apostle did write, Christ the common treasury of all his Churches good, was in heaven. Earthly Parents give and leave their children blessings, there where themselves have their abode; they give not commonly inheritances to them in Countries they never did dwell in: Our heavenly fathers dwelling is in the heavens, and there he giveth us our blessing. Againe, we see that is the place, where every thing resteth, that I say, in which it is first bred, from which it first commeth: fish bred in water, there they abide, they cannot live being out of it; so the creatures in the earth: and thus these spirituall benefits, the place of them is heaven, there is kept the fulnesse of them, thence they come, thence they shall have their consummation: In this regard, earthly things are called things below, heavenly, things above, where Christ sitteth; this is our advantage. What man in a strange Country, as a Sojourner a while, would not wish, were he to receive great summes, that they were paid in his own Countrey, for his use, rather then tendred to him there, where he was a stranger? So it is with us, under sayle toward our Country, where our father dwelleth, it is our commodity that our treasures are there reserved. *Doct.* 8.

The Use is, first to let us see our security, in regard of these benefits: Such as have earthly treasures, they love when it is kept in safety; so it is that the treasure laid up in heaven, is safe there, neither Rust cankereth, nor yet the Theefe breaketh in. *Vse* 1.

Vse. 2. This should stirre up our hearts heaven-ward, for where our chiefe treasure is, should not our hearts be there with it? Were Land fallen us by the death of any, in the remoteſt shire of England, we would not think much of going to see, and take possession of it: Thus it should be here, we should strive while on earth, to get a large entrance into this heavenly Kingdome, while we are here on earth.

Vse 3. This considered, is a great ground of patience: We see men on the way, will content themselves with sorry lodging, and passe by little diſeasements; for they know that once at home, they shall take their ease, and want no contentments: Here we have many wants spirituall, we are incountred with many difficulties; but at our home, in the heavens, we have all kinde of blessings reserved for us; See, *Heb.* 10. *They endured with joy, the spoiling of their goods, knowing that in heaven they had a more enduring substance.*

Doct. 9. Again, that he saith, [*All spirituall blessings.*] We may note, how liberally God dealeth with his children: To give us any blessings, were mercy, for we have justly forfeited them all; To give us spirituall blessings is more; but thus to give us all kinde of spirituall blessings; yea, as you heard in the last Doctrine, to make every blessing, after a sort spirituall, this is his exceeding bountifulnesse: Hee hath given us all things that pertaine to life eternall, in the world to come, and to *live godlily in this present world*, 1 *Pet.* 2. 11. We see great men on earth, doe not onely give their Heires earthly blessings, but all kinde of earthly blessings, dignity, offices, they take them wives, bestow on them house, land, mony, every thing aboundantly; thus doth our heavenly Father in things spirituall. To understand it more fully, know these spirituall benefits are eternall. I meane given us for eternity, or, in time performed to us. The first are our Election, Predestination, of which hereafter.

Bona spiritualia: Essentialia, accidentalia. Essent. in quorum perfectione sanctitatis perfectio consistit: Accidet. quæ possunt abesse sanctificatione nostra sibi constante illuminat. ones plenioresque sanctitatis, &c.

Now these given us in time are double, such as we have for the present, such as are kept to be revealed hereafter, 1 *Pet.* 1. 3. These which we have for the present, are Positive, such as doe conferre some good thing upon us, or Privative, such as keepe evill from us. Gods positive spirituall benefits are inward or outward: Inward, all illuminations, inspirations, gifts of the spirit, all moving and confirming of Grace once received: Outward blessings, Word, Sacraments, occasions outwardly moving us to good, all the gifts of grace in others, by which we are edified, they are our spirituall blessings whom they profit, not theirs onely in whom they are received: In a word, every thing which is made to further our salvation, is made in this regard a spirituall outward blessing to vs.

Now the Privative blessings, in not letting temptations come, not come in such strength, in putting them by, in defeating the effect which otherwise they would have, they are above all can be spoken or comprehended.

The blessings to be revealed in the last time, which respect both the soule and body, for that shall be made spirituall, they are such as never eye saw, nor eare heard: And though we have them not in possession, yet they are ours; we are blessed with them, though wee are not yet possessed of them; as an heire hath right to his lands, during his Wardship.

ship. Let these then suffice to give you some taste of this bountifulnesse of God toward us.

The Vse is to stirre us up to seeke to be partakers of this our Fathers blessing: Happy are we whom he hath thus blessed, if we be stirred up to cry to him, that we may be partakers of it; and cursed are wee who heare such bountifulnesse of his toward us, if we despise it, not looking after, nor caring for it. Many prophane *Esaues* prefer their pottage before this blessing. If men be capable of great hopes, from their earthly Parents should choose a wandring life, not setting by all their Fathers could leave them, would not every one cry out of them as forlorne miscreants? Thus it is with us, we are capable of all kindes of spiritual blessings from our heavenly Father, things so great as never entred into the heart of any fully: if we live like prodigals, stray from his house, not setting by these things, how wofull is our case? *Vse* 1.

Secondly, wee see the great happinesse of the godly man; What if he had not a crosse to blesse him with? yet he hath in reversion great things; he hath all abundance in hope, though not in hand: A great heire is even accounted wealthy, though during his non-age and Wardship, he is often held to straite allowance; so here, &c. *Vse* 2.

Lastly, we see their error who seeke blessings out of Christ, who is made every thing, in whom all is *Amen*: such who seeke justification, perseverance, pardon of sinnes after Baptisme in themselves, their own satisfactions in the Churches treasury. *Vse* 3.

In Christ:] Observe lastly, in, and through whom we come to be blessed, even in and through Christ our Lord; We are blessed through the acknowledging of Christ, with all things that belong to life eternall and godlinesse. Christ is made of God, our sanctifier, justifier, rather, Redeemer. In Christ was the fulnesse of Grace, that we might receive from him, The Sunne of righteousnesse, and Head of us. We have life begun in us, I meane the life of Grace: Where was it before our callings? Where was the life of us before we were borne? was it not in our Parents? Thus this life we have, before it come to be conveyed to us, was in Christ the second *Adam*, and common Parent of us all. We looke for life in the heavens: where is it? where is the life of a tree in winter? Is it not in the roote? at the spring it will be manifested by leaves, blossoms, fruits: so, *our life we looke for, is hidin Christ* our roote, as it were; When He the Sunne of life and righteousnesse shall approach to us in judgement, then shall we have that life, now hidden, manifested in us. *Doct.* 10. 2 Pet. 1. 3. 1 Cor. 1, 31. Colos. 3. 3.

The Vse of this is, first to let us see to whom we are to give praise of all we have received, even to Christ the head of us: We have received our spirituall being from him. *Vse* 1.

Againe, we must labour to get more neere communion with Christ, seeing he is the fountain, whither should we have recourse but to him? the more we could approach to the Sunne, the more should we be enlightned with the light of it. Want of Vnion & Communion with this fountaine, maketh the Grace in temporizers come to nothing, as waters doe which have no running spring to feede them. 2

Who

VERSE. 4.

Who hath elected us:] Now he doth prosecute the Doctrine of Gods benefits, which were summarily propounded, and proveth that he spake by particular enumeration; first, of benefits before all times, which we have so in Christ, that we have them through him; Secondly, of those benefits which we have so in Christ, that we have them also for his sake, and through him, as he speaketh in the 7. verse, changing his phrase, *in whom we have redeption, through his blood.* The former are two. 1. Election in this verse. 2. Predestination in the 5. and 6. verses. In this verse we are to marke these things. 1. The spirituall blessing, as he *hath elected.* 2. The persons here said to be elected, (*us*) 3. The person in whom, (*in him*) 4. The time. 5. The end.

First, to open the meaning of them, and then to come to the instruction to be deduced. First, for Election, it is put sometime for that election which is made in temporary execution of Gods purpose, whether it be a separating of men to the state of Grace, which maketh them as the chosen first fruits of the creature; thus it is taken, *Iohn 15. 19. The world hateth you because I have chosen you out of the world*, and thus, *1. Pet. 1. ver. 2. to the elect of the dispersion*, seemeth to be understood: or a separating of them to any office or dignity, as *Saul*; yea, *Iudas* might in this sense be said (*chosen.*) But heere he speaketh of that choyse which God made with himselfe from all eternity, as is manifest.

Secondly, By the persons (*us,*) he meaneth himselfe with those *Ephesians* which he had called Saints and beleevers, *ver. 1.*

In him.] Is diversly construed; first, in him, that is in God the Sonne, not considered as God-man, Head and Mediator of the Church, but as second Person, God with the Father. Thus all things are said created, in, or by Christ; not that he is considered as Man-God in this worke, but because Christ God-Man as the Sonne of God, God with the Father and Spirit, as that person by whom all things are created. But *ver. 3.* it is plaine, he doth consider Christ as we are blessed in him, in regard of both natures, even as he hath God for his God by covenant; In him who hath God for his God and Father, we are blessed.

Some make this (*in Christ*) not to be referred to that action of election, but to the end, in this sense; *He hath chosen us in Christ, that we should be holy*, that is, he hath chosen us that we should be holy in Christ; but besides the harshnes, it is impertinent, though a truth; for, his scope is to prove, not that in Christ we are made holy, but that we have this blessing of election in Christ.

Some take (*in Christ,*) as if it belonged to the persons elected, in this sense, as he hath chosen us now by faith in Christ, to that fore-sight of his which beholdeth all things as present, which are to come; but this is beside the scope of this Scripture, which intendeth not to lay downe our union with Christ by faith, but Gods electing Christ. *Ergo, In him*, must needs belong to the action of Electing, not that object about which it is exercised.

In him.] Therefore noteth, Christ God-man, as the head and first Elect, after whom, and in whom all of us his body (for order of Nature) are

are elected: so that this phrase noteth the order in which we come to be elected, not the cause of election.

For the time, there are 3. phrases which seeme to note the same thing: 1. *From the beginning:* 2. *Before worlds:* 3. *Before the foundation of the world.* These all may note that eternall love of God toward us; there understand nothing but eternity; but because within eternity God doth foresee the things which are done in time, and therefore though he chose from eternity, nothing hindereth (as some thinke) but that he might foresee some thing whereupon to choose; therefore this phrase may be extended not onely to respect the actuall creation, but the Decree it selfe of the worlds being: to this sense, that he chose his in order of nature, before by his Decree he laid the foundation of the world. 2 Thesse. 2. 13. 2 Tim. 1.

The end is all one with salvation elsewhere named; for, love made perfect is the formall blessednesse we looke for in heaven: it is nothing else but the supernaturall being and life of a Christian, which is begun in Grace, perfected in glory. The sume of these words more amply is this: *Blessed be he who hath blessed us in Christ, with every spirituall blessing:* As for example; First he hath with himself set his liking on us, chosen us before others; *us*, I say, who now beleeve on Christ, and are sanctified by his spirit; this his Election, beginning first at Christ our Head, and so descending downeward on us his members, in him: and this his Grace was towards us before there was any world; yea, for order of nature before his decree did lay the foundation of the world, that to which he hath elected being no lesse then salvation, that glorious life of love, which begun here, shal one day be made spotlesse and perfect before him.

Now to come to the Doctrine hence to be deduced.

First, We see what is a blessing worthy all thankfulnesse, even this of our election: *I praise God alwayes, who hath elected you from the beginning:* This is the roote, out of which all these blessings grow, which in time we partake; even as the body and bough and branches of the tree issue from the root, and are borne up by the same, *Ergo*, this is in nature, and in S. *Pauls* reckoning, before predestination it selfe. For as first I agree upon this end, I will help a sicke man to recover his health, before I determine to send for any Physitian: so here, God doth first by election choose to the end, and agree on that in order of nature, before he predestinate meanes, by which he will most certainly bring to this end. For the better understanding of this benefit, two things shall be briefly opened. 1. What it is. 2. Why God the Father is here said onely to elect. For the First, the common matter which doth concur to the being of this benefit, is love, a love which God hath to us to bring us to that life, which is above nature; therefore sometime Gods choosing, is expressed by loving, *I have loved Iacob, and hated Esau*, that is, not yeelded *Esau* that measure of love, which the Hebrewes called hating. But there is a further thing in Electiō, which doth difference it from love, and that is a respect which is in this love, whereby it is caried to some, before other some; it so loveth some, that it rejecteth other some from having part in it. *Deut.* 7. 7. *I have loved thee,* *Doct.* 1.

Actio relativa vi intrinseca formalitatis respectivum continens.

thee, and choſen thee. Should God have loved every reaſonable creature to life, there had beene love to all, but election of none; he who taketh all, maketh no choiſe of any; therefore God maketh it a different thing; *I have loved thee, and choſen thee:* Some make this all one with that fore-knowledge mentioned, *Rom.* 8. 29. and it cannot be denied, but know-ledge is often put for love and approbation, and that God knoweth his Church and choſen, far otherwiſe then other things; even as a man knoweth all his goods and ſubſtance, but his wife and children after a ſpeciall manner: Nevertheleſſe, it may well note, that knowledge which is in order to this action of Gods chooſing, whether going before it, or comming after it. If wee have choſen any to any thing, we know whom we have choſen, and if we are about to chooſe any, we know whom we are about to chooſe: So God doth not onely know whom he hath choſen, which knowledge (to our manner of conceiving) doth follow the act of his will, now being put forth, but he doth know whom he is in chooſing, or about to chooſe, and this doth goe before to our underſtanding. And this I thinke the meaning of fore-knowledge in that place: Such whom he did fore-know to be the perſons whom he would chooſe, ſuch he did predeſtinate; and thus that place, 1 *Pet.* 1. *ver.* 1. may be more fitly reſolved; where he ſaith, *the faithfull of the diſperſion were choſen, according to fore-knowledg.*

Rom. 8. 29. Expounded.

2 Now God the Father is ſaid to chooſe, not that the Sonne, and Spirit chooſe not alſo, (for if three of us had but one will common to us all, one could not will any thing, which the will of the other two ſhould not alſo will) becauſe the Sonne ſuſtaineth the perſon of one elected, the Spirit is the witneſſe, ſealing this grace to our hearts: As the father is often alone named in invocation, not that the other perſons are not to be prayed unto, but becauſe the Sonne is conſidered as the mediator, and the Spirit as the Shoole-maſter, teaching us what to pray as we ought, therefore the Father onely is expreſſed.

Vſe 1. Wherefore this benefit, being matter of thankeſgiving, let us labour to acknowledge the goodneſſe of God this way. We will thanke men, even for the good meanings and purpoſes we perceive them to have toward us, though they have done nothing by us. When *David* leaped, rejoycing in ſpirit before the Arke, what was before him? That God who had choſen him, hath rejected the houſe of *Saul*, from ruling over his people. How ſhould we rejoyce in ſpirit, to thinke that God hath elected us to an eternall kingdome? from which many, no way our inferiours, are rejected? If any ſhew us common countenance, we doe not ſo much reſpect it; but if they admit us into ſuch peculiar favour as they will not communicate with any who are not their beſt beloved, then we doe highly eſteeme it: To be taken unto theſe riches of grace, this ſo reſtrained favour, in which the greateſt part of man-kind have no part, how ſhould it affect us?

Doct. 2. The ſecond Doctrine. Who they are, of whom we may ſay, that they are elect; even ſuch, *who have true faith and holineſſe:* As we may know Faith, ſo we may know Election. If we ſee in judgement of charity, that any

any hath a faith unfained, and true endeavour of holineſſe; we may in judgement of charity, ſay that ſuch are elected. Thus Saint *Peter* and *Iohn*, may give the name of *Elect*, to the members of the viſible Churches, to whom they write: If we know by experimentall certainty, or by faith, that any have true beleefe and holineſſe, we doe in the ſame manner, certainly know, that we, or they are elected. Thus we may by Faith, know that in every true viſible Church, there are ſome elect of God; becauſe the word teacheth, that where God giveth his word, there are ſome Saints, whom he will gather and edifie; ſome ground good where he ſendeth his ſeedes-men: Thus we may know certainely our ſelves elect, becauſe we may by certaine experience know our ſelves to have Faith. If I ſee one put into the office of the court of Wards or into the Treaſurers Place, or ſo; I know that ſuch a man was the man, whom the king had choſen with himſelfe to have the place: So when God now hath by faith and ſanctification, taken one out of this world; we may know that he was choſen forth of the world, unto life: things may be ſaid to be, when now their being is made manifeſt; While a babe is in the womb, we know not what is there conceived, but when we ſee a man-child born, then we know that ſuch an one was conceived: So when the babe is born, when the being of faith and holineſſe are apparent; we may ſay that ſuch a perſon, before all worlds, was conceived in the womb of Gods ſecret Election. We may know a will ſecret three waies.

1. If a man will himſelfe tell us. 2. If he will write to us. 3. If he doe this or that, we know then by event, he had a will to ſuch matters, which now we ſee him execute: So here God may ſpeake by extraordinary revelation, which hath been the priviledge of ſome few. 2. God may make his will knowne by the ordinary enlightning of his ſpirit, which is that unto the minde, as a word unto the eare: We have received the ſpirit, to teach us to know theſe deepes of Gods gracious purpoſe towards us, 1 *Cor.* 2. 12. by the letter of his word, that golden chaine, *Rom.* 8. 29. If I be ſanctified with the divine nature, in which glory is begunne, I am juſtified; if juſtified, I have beene called according to purpoſe; if called, I was predeſtinate; if predeſtinate to meanes, I was foreknowne, as one whom God would chooſe to the end, even to glory.

3 When I ſee my ſelfe ſet apart by God, from the world; the event doth tell me, God choſe me from amongſt others: When I love God, come out of the world, chooſing him as my portion; then I may know he hath loved me firſt, and choſen me, even as I know a ſeale hath beene ſet there, where I behold the print of it. One may object, that God onely knoweth who are his. *Anſ.* God onely knoweth by himſelfe who they are whom he approveth for his own, but with this, may ſtand the knowledge of ſuch to whom God revealeth it; as none but the Sonne knoweth the Father, and ſuch to whom the Sonne revealeth it. 2. God onely knoweth his collectively taken, that is, the whole univerſity of his choſen; no meere man nor creature, doth in this ſenſe know who are Gods. *Obje.* Could we know that we have true faith and holineſſe, we might know our Election, but we cannot, for many who have them not, thinke they

they have them; many who have them in some sort, fall from them; many who have them, so as they shall not faile, yet may misse in judging of their estates, as *Peter*; *If all should forsake thee, &c.* To this I answer; First, though a man dreame he eate, or be in this or that condition, and be deceived; yet a man who is that or that waking, doth know it, and is not deluded: So here, though the dreaming man, who is asleepe in sinne, may mocke himselfe; the man who is awake and walketh with God, is not mistaken. To the second, I answer. Many who have temporary graces, fall from them; but this letteth not, but a man who hath that grace which maketh the heart honest, may know that his grace shall abide, and is such as shall be accompanied with perseverance: Because some thinke counterfeit money good silver, it followeth not, but that we may know that which is good, from that which is otherwise. Finally, though a true sanctified man may be deceived in judging of his measure of love or strength, it followeth not, that therefore he cannot judge at all truely of his estate. I may be deceived in judging how wise I am, how strong, but not in judging that I live, have sense, move, so it was with *Peter*. But this is by the way.

Vse 1. The Vse of this Doctrine is to let us see, that we may come to know our Election. If we find that our hearts have that faith on Christ, by which they are purified, he who may know he hath that faith, which is the faith of the elect, he may know he is elected also; *Wherfore let us strive to make our election sure.* We will dive into the affections of men, we cannot be at rest, till we know how they are minded towards us. What beseemeth a child more then to labour, that he may know his fathers goodnesse to him? We should seeke to God to witnesse to us by his spirit this grace, to make us understand it, through the word; we should trie our faith and sanctification; this is the counterpane written out by the originall copie, that will of God within himselfe, choosing us to holinesse. The want of this paines maketh some that they come to call in question Gods love, election, yea, whether ever they had grace, yea or no. Should any corporation choose us to any place of dignity and profit, we would quickly learne it, and if we had but an inkling, we would not rest till we had found the whole matter. I would faithfull soules were as wise in this matter.

Vse 2. They are hence rebuked, who thinke that those that are elect, cannot be knowne, that it is presumption to goe so farre: But shall we give thankes, as *Paul* doth, for that we doe not know? besides, are we bid to beleeve the Gospell, a part where this is? we must not be proudly arrogant, to thinke we can search these things to the full; for to see things unvisible, and search things unsearchable, are alike unpossible: We must not therefore be arrogant above that is written, nor yet unthankfully negligent, so farre as to neglect that which is written for our instruction.

Doct. 3. *In him.*] Observe, in what order we are chosen: This grace of election beginneth first with Christ our head, and descendeth to us in him; it noteth the order, in which we are elected, not the cause of election; we must not thinke that we are first elected, and that Christ then by occasion of our

our fall is elected; no, he is the first begotten amongst all his brethren, having the præeminence; He was sealed, and set apart to be the Prince of our salvation, to the glory of grace, before (for nature) that we were elected; He was *fore-knowne before the foundation of the world*, 1 *Pet.* 1.

The wise providence of God doth dispose every thing, so much more principally and timely, by how much it is more excellent: Hence it is, that it doth not think of electing and predestinating us, who are as a body, and come by occasion to think on him, who is the head afterward. 2. We are predestinated to be made like unto him. Now that master-picture, and first pattern is before that which is drawn by it, and done after: Christ was the chiefe pattern of the election of grace; And look as it were an unnaturall thing for the feet to come forth of the wombe, before the head; So for us to come forth of this womb before our head, to me seemeth very prepostrous; yet I say, though he is first chosen to that glory which became him as a head, he is not the cause why we are chosen; Even as the first *Adam* is not the cause why God did love one, so that I should be a man, and have this naturall life and being, though in and through him I come to have this being: So Christ is not the cause why God would have me, rather then others, have this being and life above nature, though I attain to, and receive this being in him, for his sake, and through him. The love of God as immediately commeth from himself to me, as to Christ; this love whereby he would have me to receive supernaturall life and blessednesse with himself. But here two weighty Objections are to be answered; for hence two erroneous conclusions are inferred, in this wise; The first proveth that we, as elected, are now considered as fallen into sin.

Those who are chosen in him, whose promise and exhibition commeth in after sin, they are considered as now in sin, before they are chosen: But we are chosen in him, &c. *Object.* 1.

The first part is not true, as which presupposeth that things are in Gods intention in the same order in which we see them in execution: Things in their materiall existing have one order, in their intending another. I want a house to dwell in, I must hire or build one, I cannot get any let to me, say I; well then; I intend to build me a dwelling house, I cannot without workmen; I intend in the third place, to hire Carpenters and Masons, but because my workmen can doe nothing without matter, hence I decree to prepare stone and wood: Now in executing, I first set stone and wood the matter, then I hire workmen, then I raise the frame, then I enter and dwell in it. In order of materiall existing, Christ is revealed, promised, exhibited after sin, but he was intended before sin; the Apostle reckoned the order in which things exist, 1 *Cor.* 3. 22, 23. the world, you the Elect, Christ, God: but he giveth us to understand the order of intention: first God intendeth his own glory, then Christ, then the Church, then the World: He who is elected and fore-known to be a Lamb taking away sin, a Mediator redeeming from sinne and death, he is elected himselfe after *Resp.*

sin foreseene, and by consequent all in him; But Christ is so foreknown and elected, *Ergo*.

I should deny the first part of this reason; for I see not why God should not choose and predestinate him who should save his chosen from sin, before he decreed or ordered that they should fall into sin: It is no ill providence to prepare my salve before I will let my childe cut himselfe.

But some may say; If God doe first appoint Christ to redeeme from sin, then he must procure the being of sin, and so be the author of sin: Beside that, this were nothing but to break ones head, that I may after heale it. To this I say, that it is good that sin should be, (as *Augustine* saith) and that which is good, so far as it is good, God may effectually procure it. He is said to be the Author of those things which he commandeth, and worketh, moving the heart by habits which himself infuseth, *Ergo*, cannot be said to be the Author of sin. If a man make a gash to prove the excellency of some healing balme: I see not why God may not prepare and give way to the sinfull fall of his creature, especially seeing he knoweth how to mend better then his first making.

Præcipiendo & movendo, non quiescendo consentiendo.

To the second part of the reason might be answered: that Christ was not primarily, and immediately chosen and predestinated a Lamb, a Mediator of redemption, but a Head and Prince of salvation, who should save all, to the glory of Grace. Now being chosen to this end, he is by force of this, he is chosen upon sin falling forth, to be a sacrifice, a Lamb taking away sin; for he who is chosen to the end, is chosen to the Means.

The second thing hence inferred, is that fore-sight of Faith, and perseverance in it, as a necessary condition, before we can be elected.

Such who are chosen in Christ, such are now fore-seen beleevers when they are chosen, for none are in Christ but such as beleeve: But we are chosen in him, &c.

Virtuali eminentia. Actuali in existentia.

The first part of this reason is denied, with the proofe of it. There is a double being in any thing, the one in vertue, the other in actuall existing: In the root of corn there is blade, eare in vertue; but in Harvest time the eare and blade are as it were actually, having their existence in and with the root: So we are two wayes in Christ; First, in vertue, inasmuch as by force of Gods Election we shall in time have life and being from him. Secondly, when now by faith we come actually to exist in and with him, who is the root of us. Now the first being in Christ requireth not faith, but the second: the first being here to be understood.

To the second part we deny, that this or any Text saith, *We are chosen being now by faith in Christ*; for this sense maketh (*in Christ*) to belong to the object of relation, whereas the scope of this place doth necessarily make it belong to the act of electing in this manner: as for example, *He hath chosen us in him*, viz. *Iesus Christ*, my self with you. Thus we might here take occasion to discusse these two great questions.

1. Whether man as now fallen, be the subject of election.
2. Whether Election is of such who are in Gods foresight faithfull.

But

But I will handle the firſt in the next Doctrine; the later in the laſt concluſion or doctrine of this verſe. From this then, that we are beloved in Chriſt as our head, we may gather our happineſſe. O how firme is that conjunction, which is begun in ſuch a head, who is God with God, bleſſed for ever! If Kings bear good will to ſome family, if his love begin in ſome chiefe one who is with him at Court, as his ſpeciall favourite, it is ſo much the firmer to all the reſt of them. Thus here how firm & ſure is his love to us, whom he hath loved to life in Chriſt our Head, and eldeſt brother, who is his naturall Son, from whom it is impoſſible that his love ſhould ever ſtart? and when it is ſure to the head, can the body be forſaken?

Before the foundation of the world:] Obſerve what ancient love the Lord hath born us in Chriſt: it is not of yeſterday, but before all worlds, that his love reſted on us, electing us to ſalvation, ſuch as ſhould ſtand with the praiſe of his glory, 2 *Tim.* 1.9. *There is mention of Grace given us before all worlds. Iohn* 17.24. *Make it manifeſt that thou loveſt them, as thou lovedſt me before the foundation of the world. I have loved thee with an everlaſting love*, ſaith the Prophet. Earthly men will purchace to themſelves and heires, when it is but a poſſibility whether they ſhall have heire of their body, yea or no. Again, they will ſhew their care of poſterity while yet they are unborn, by making ſure intailes: But our Father of all the Fatherhood in heaven and earth, doth, when we were but poſſible creatures before him, love us to this end of ſupernaturall bleſſednеſſe: for, by this phraſe I take not onely eternity, but the degree of order in eternity, is noted, that for order, before the being of the world was willed by him, he did ſhew us this grace of chooſing us to life. Here therefore is fit place to conſider of that queſtion; *Whether God foreſeeth man as fallen, before he elect him.* The queſtion I ſhould anſwer negatively, but in determining of it, we will conſider; 1. The arguments which affirme it. 2. The reaſons which deny. 3. We will ſhew what we take to be the truth in this matter, anſwering the arguments which are here propounded to the contrary. *Doct.*

1 Firſt then the execution is urged, to prove our Election after ſin.
Thoſe whom God (now fallen into ſin) juſtifieth, ſaveth, and condemneth, thoſe now being in ſin, he choſe to ſave, and decreed to condemne.
But God ſaveth and condemneth men now fallen into ſin, *Ergo.*

2 Thoſe who are choſen out of mercy, and reprobated out of Juſtice, they are now foreſeen in miſery by ſin.
But our Election is out of mercy, and reprobation is out of Juſtice, *Ergo.*

3 Thoſe which are not, or have not any way being, they cannot be elected or rejected: But before Decree of Creation, men are not. *Ergo.* The firſt part is plain, that which hath no being, can have no affections, that cannot bee thus, or thus, which is not at all.

4 That which maketh God firſt decree mans rejection, to the glory

of his Justice, before his being or corruption is considered, that is absurd.

But this Doctrine of choosing and reprobating before mans fall doth so, *Ergo*.

5 That which maketh God to create mankinde out of necessity, not out of liberty, that is absurd: But choosing some, and reprobating others to ends forenamed, maketh him create out of necessity.

6 He who cannot doe worse then annihilate his creature, cannot reject it to the glory of Justice. God cannot doe worse; for he gives it but being, *Ergo*, can doe no worse, then take away that he giveth it, *Ergo*.

7 Such who are chosen to salvation through faith and sanctification, such are in sin: But we are chosen, *Ergo*.

8 Such who were all alike loved in Creation, amongst such was no election nor rejection: But we are all alike loved, received like favours, had all life alike offered us.

9 That which maketh the fall of man necessary, so as man was not free to fall, is not to be granted: Gods decree to have mercy glorified in some, and justice in other some, doth impose necessity of falling, *Ergo*.

These be the chiefe reasons which I have observed for the vouching our election to be both after the decree of creating us, and permitting us to fall into sin: Now then let us set in equall parallel the arguments which shew that Gods electing of us cannot be after the consideration of our creation and fall.

1 *That which is a meane by which God bringeth some to salvation, unto the glory of Grace, and others to glorifie his justice in deserved punishments, that is after these ends decreed. But the permission of the fall is used by God as a meane, &c.*

The first part is plain, for the ends must be in nature, before the means to the end; The second part may be thus cleared: We see some by occasion of the fall saved, to the glory of mercy, which without the fall they could not have been: Had *Adam* stood, it is manifest that justice should immediately and properly had the glory in all our salvations: for we should have lived according to Covenant; *Doe these things, and live in them.*

Again, that sin, in whose punishment justice doth glory her self, the permitting it could not but be a meane; but the punishment of *Adams* sin lieth unremoved on all unpenitent and unbeleeving persons; for we are by nature the children of wrath, and Gods wrath abideth on him who beleeveth not; abideth, I say, intitating that the wrath is not first inflicted upon unbeleefe, but further continued; whereas, could we by faith come to God, he would be reconciled. That which some object, that the sin of *Adam*, not as it was contracted by him, condemneth any, but as it is continued by our unbeleefe; this is nothing to the matter. For first it is false that many remain not

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in the death of ſinne and treſpaſſe, in which by nature they are conceived. Now theſe who have the puniſhment of that ſin never removed from them, muſt needs be under that ſin once contracted by him: And though the latter part of that exception is true in this ſenſe, that by reaſon of unbeleefe that ſin hurteth them, which otherwiſe would not; yet in this ſenſe it is not true, *viz.* Unbeleevers are onely condemned for that ſin of unbeleefe, not for that ſin they ſinned in *Adam* alſo, and other actuall tranſgreſſions. But whether at firſt contracted, or after continued, it condemnes; This is ſure, that unleſſe it may be verified that the ſin doth not by any meanes ſtand on any mans ſcore, ſo as to be condemned for it, that it muſt needs be yeelded a meane whereby juſtice is glorified in the juſt revenge of ſome.

Argument 2.

Either God had no end in making his creature, or this end, which now he compaſſeth, or ſome other which he hath not attained.

But he could not be without his end in making him, nor have any other end, which he hath not attained.

The firſt propoſition is undoubted: the ſecond is as cleare: for to have no end in working agreeth not to God, a wiſe and underſtanding agent; to have an end and not attain it, ſtandeth not with his bleſſednesſe; for to have a primary principall end, which one affecteth, is more bleſſed then not to have it. Again, he whoſe providence is ſo perfect that no inferiour cauſe can default beſide his intention and permiſſion, his end cannot be diſappointed: Now it is plain that no inſtrument can default further then he intendeth it ſhall, and chooſeth to permit it; for if any defect befall an inſtrument which the Artificer chooſeth not, his work is troubled, and it argueth ignorance or impotency in him that ſo worketh.

No word teacheth that God had any other event; for *doe this & live*, doth not prove that God propounded to attain this as his end, that we might all live, no more then *in what day thou eateſt, thou ſhalt die the death*, doth argue that God had this end, viz. that all mankind breaking his Law, ſhould die eternally.

Argument 3.

Either God did by his antecedent providence propound this end, or he commeth to it by occaſion of ſome event.

But he doth not come to this end of ſaving in Chriſt by occaſion.

Firſt, this after-providence is imperfect, not beſeeming God; when one, after a thing is fallen out, maketh the beſt of it, and is rather *poſt-videntia* then *providentia*.

Secondly, this maketh God uſe a more imperfect providence about his moſt excellent works, and come to that, beſides his primary intention, which is farre more glorious then the firſt end could have been intended.

Thirdly, this maketh God, like men, to doe as he may, when he is hindred from that he would.

Argument 4.

That which doth take away the unſearchable myſtery of Election and reprobation, is not to be admitted.

But to chooſe, reject, after the fall, doth evacuate this myſtery.

For though God deal diverſly with men now in equall condemnation, yet the juſtice of this fact is apparent, for God may puniſh with death, or

make that treason, trespasse, which is committed against him; Who will challenge this fact of injustice?

Argument. 5.

That which maketh God will some of his creatures conditionally, that is not to be graunted.

But to make God choose after the fall, maketh him to have willed ineffectually some other end.

Gods will were not omnipotent, should it not effect what ever it willeth; Gods *velle*, is *posse*; neither can he have a conditionall will. I will give my creature life, if hee keepe this commandement: For, eyther hee must suppose that his creature must doe something which he will not make him, and then he were not omnipotent; or think that he will make him doe that thing, and on doing it give him life, and this in effect a will most absolute; or he must know that he neither will, nor can doe it, and yet will this on a condition which he doth see impossible; and this were frivolous.

Argument. 6.

That which maketh God looke out of himselfe, for determining his will: But to elect and reject after the fall suspendeth that determination of his will on qualification fore-seene in the creature, Ergo.

The first part is manifest; For it maketh him not having all sufficiency in himself, and as it were imperfection in his understanding, to goe forth of himselfe, seeking knowledge from things without him, as we doe; so is it for his will to looke at things without himselfe, that thereupon he may determine his will.

Argument. 7.

That Election and reprobation which are shadowed in the persons of Jacob *and* Esau, *that is the true election and reprobation.*

But election and reprobation of persons, yet not actuall existing, but in some kinde possible, of persons without merit, or demerit, are shadowed forth, Ergo.

Argument. 8.

That election and reprobation, which make God a Potter framing his clay from his meere pleasure, to contrary ends, of honour and shame, that election and reprobation are of man before his fall.

1. These later reasons doe more sway with me, and seeme to me far more unanswerable. For I cannot see, how God can be thought to have had other ends without many absurdities, as for example; 1. Without holding he may suffer defeasance in the intentions he purposeth, and by his providence endeavoureth.

2. That God is mutable, going from one intention to another; and that his will is not effectually in every thing it willeth; that his will doth on fore-sight of some thing, in the creature determine it self to that, to which of it selfe it is not determined.

Secondly, I hold that the surest way tracing truly the order of things in Gods intention, is to marke well the existing of them in execution. Now we see first the world was made. Secondly, man, and so Gods chosen

ſen were brought forth in their naturall being, holy, bleſſed, capable of life, if their wilfull defection hindred not. Thirdly; They were permitted to fall into ſinne and miſery. Fourthly; They are by Chriſt delivered from this miſery, being called, juſtified, glorified. Fiftly; Chriſt glorious, as a mediator and Saviour of Gods choſen, to the glory of grace or mercy. Sixtly; God his mercy glorious, who choſe and predeſtinated Chriſt, that he ſhould be made every thing to us. In intention, then this order is to be kept. 1. Himſelfe, or his glory, in the manifeſtation of his mercy. 2. The glorifying his Chriſt with ſupernaturall glory. 3. The bringing us to ſupernaturall being and glory with himſelfe, through Chriſt. Now becauſe he may bring us to ſupernaturall glory, to the praiſe of his grace and mercy, either by keeping us from miſery, or permitting us to fall into ſinne and miſery, and reſtoring us out of it to more bleſſed eſtate then ever, it is plain, that he purpoſed ſo to work by his permiſſion, that we ſhould wilfully, through our owne default, runne our ſelves into ſinne and miſery. Now becauſe ſuch whom he will bring to ſupernaturall life and being, muſt firſt have naturall life and being, and for that, man muſt firſt be naturall, then ſpirituall; and becauſe that which he purpoſeth to permit to fall into ſinne and miſery, muſt be holy and happy, *Ergo*, he purpoſeth to make man, to make him holy, not knowing any miſery. Laſtly; becauſe he that will have man thus made, muſt have ſome fit place, fitly furniſhed, in which ſuch a creature might be placed, *ergo*, he decreeth to make this world which we behold. Wherefore approving the latter arguments; I will come to anſwere the former, and ſo paſſe from this queſtion. 1 Cor. 15. 16.

To the firſt Objection.

Such as men are when God executeth ſalvation, ſuch he elected or decreed to ſave.

If this propoſition be underſtood in this ſenſe: Such men are foreſeene, when now God chooſeth them to ſalvation, it is falſe; for it maketh Gods election finde ſuch as it doth take, fitted to ſalvation, and not make them ſuch as are fit, by means predeſtinate. For, his reaſon proveth a man not only fore-ſeene in ſin, but fore-ſeene as perſevering in faith, before Gods decree to elect him to ſalvation; for in time, ſuch onely are ſaved who perſevere: It maketh Gods decree chooſing ſome perſons to this or that end, preſuppoſe every thing which after commeth in, before the end be attained: But in this ſenſe, ſuch whom God ſaveth in executing ſalvation, ſuch be elected to ſalvation; In this ſenſe I ſay, he elected thoſe, who ſhould become ſuch and ſuch, by his predeſtination, not thoſe who were fore-ſeene ſuch before his election; in this ſenſe it is true, and inferreth nothing againſt our aſſertion. The reaſon why this latter is true, being this; becauſe God chooſing any to the end, doth chooſe him to the meanes alſo.

But they Object, either he muſt chooſe to ſave ſuch as now in time he ſaveth, or this execution differeth from his decree; but it doth not. *Object.* 1.

I anſwer, to the firſt part of the reaſon, The conſequence is faulty, becauſe it reaſoneth falſly from a part of the decree, as if it were the whole, in

in this sense: God considered not these, such and such, when he elected them to salvation, as they are, when now they are saved, *ergo*, his Execution differeth from his Decree: Whereas they should reason; Those whom God neither fore-saw such when elected them, nor predestinated to make such as now they are when they are saved; those are saved otherwise then God decreed, for the decree of God is as well of the means, as of the end.

2 To the second, I answer; The first part is false, and the reason of it is, *viz.* that mercy and justice can doe nothing where it seeth not sin and misery; for mercy may work where there is possibility of misery, eyther by preventing the entrance, or by decreeing to save and deliver from that misery, which by permission shall befall the creature; and though revenging justice cannot by way of execution; yet I see not, why God may not out of love, to the glory of his justice, passe by some, intending to glorifie himself in their just punishment; for what show of injustice is in this act of God most just, I intend to be glorious in the just punishment of such and such? It is one thing to make a just intendment, another thing to make an unjust execution. It is answered to the second part; that Election is out of grace, 2 *Tim.* 1. *Paul* saith by *Onesiphorus*, *The Lord shew him mercy in that day*. In divers respects the same thing called by different names. And whereas it is said, that rejection or reprobation, is an act of justice; it is denied, seeing it is an act of Gods dominion, liberty, or holy self-love, whereby he loveth the glory of his justice in the manifestation of it, rather then a formall act of justice her self; as likewise, the permitting the fall, was not an act formally from mercy or justice, but by wisdome and providence, making way, that both mercy and justice might exercise their proper works about the creature.

3. The first part is not true, look as God may call the things that are not, and love some things possible before other, so farre as to give them being, not other: So he may elect or reject, even a creature, as it is but possible in his sight.

4 I answer; It is as much absurdity, as to set down the end with my selfe, before I consider the meane which leadeth unto it; or to appoint the end why he maketh his creature, before he go about to make.

5. The second part of the fift argument is denied; that which is free in the first rise, is free, though it be now necessarily performed: God giveth a true persevering beleever life, and that necessarily, for he cannot deny himselfe, and yet he doth it freely, in regard he passed his promise freely.

6. The first part is false, *viz.* That he who cannot execute worse on the creature then annihilation, cannot so dispose of it, that worse will at length befall the creature then annihilation; For Gods making the creature doth give him right, not only to annihilate it, but to use it to the utmost, that lawfully may be to his glory. Now to passe by a creature in regard of grace no wayes due to it, and to decree the glory of his justice, in the just deserved punishment of it, hath no appearance of injustice.

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The former propoſition is not true; It is enough, if by Gods decree of permitting ſin, they may become ſinfull, which is the truth; For God did by his decree of permiſſion ſhut up all in ſin, that he might have mercy upon all. 7.

The aſſumption is denied: The effect was alike by creation, but the love born to ſome, in regard of life eternall, was not yeelded to otherſome: the event doth tell it aloud; for why, on the like fall and miſery of all, doth he ſhew ſuch riches of grace to ſome, above otherſome? Certainly becauſe before the fall, he had loved them to life: Hence it is, that all the grace ſhewed after ſin, is but an Epiphony of that love which God did beare before the fall. 8.

To the laſt: I deny that Gods decree of permitting ſin, doth take away liberty in ſinning. While Gods decree did not take away his judgement, but that he did work by counſell, and think the thing ſuch as he might do, or not doe while he ſinned with this judgement, he ſinned freely, though never ſo neceſſarily. If Gods decree to permit a ſin, doth not bring on of neceſſity the being of that ſin, then God may permit or deliver a ſinner to ſin, and no ſin followeth. But this latter is moſt abſurd; for God might have his action made fruſtrate, and when God giveth a man penally up to ſin, it ſhould be in the creatures power whether Gods judgement ſhould be executed on him, yea or no. Thus having diſcuſſed this queſtion, we paſſe on to the laſt circumſtance: The next end of our election. 9.

The Uſe of this Doctrine is, firſt to endeare this love of God to us: We ſee in humane loves, if one have of 20. 30. of 40. yeares, born us good will, this circumſtance of antiquity, doth make it more reſpected of us. How ſhould we account of this love, which before all worlds, the Lord did bear us, accordingly as he hath manifeſted the ſame in us who beleeve. *Vſe* 1.

This doth give us to conſider how conſtant the Lords love is; As we finde it in time, ſo he did intend it towards us from all eternity; Thus he goeth on, not onely within himſelf, but towards us, without any alteration or ſhadow of change: and thus he will doe; for whom he once loveth unto life, he doth love him ever, as Chriſt ſpeaketh. We do feele changes, but look as the Skie is variable, the Sun in it ſelf being no whit changed; thus the effects of God in us vary, though himſelf in his affection (if I may ſo ſpeak) is immutable toward us. 2.

Laſtly; We may hence gather the freedome of Gods love, chooſing us to life; things which are not, cannot have vertue of cauſing this or that: When we were not, ne yet had done any thing, before all worlds, we were choſen by him, *ergo*, S. *Paul*, *Rom.* 9. ſaith, *God choſe Iacob before he was*, or had done any thing, that the election might be according to free purpoſe; and S. *Paul* 2 *Tim.* 1. ſaith, *that wee are ſaved, not by works, but according to grace given us before all worlds*; whereas merit of works, and grace given us before all worlds, are oppoſed. If any ſay that *Paul* excludeth works then preſent, when God electeth, it nothing hindereth but that he might from eternity fore-ſee works whereon, before 3.

fore all worlds, he came to elect. This is but an old *Pelagian* evaſion; for *Paul* ſpeaketh againſt all works which ſtand not with free grace in electing. Now works meritorious, fore-ſeene, are as oppoſite to grace, as works meritorious really exiſting. If I doe any thing for reward, which I ſee will befall me, it is as far from being done freely, as if it were done on reward before-hand received.

Again, he cannot chooſe on works fore-ſeene, becauſe he cannot ſee any to come, which he doth not firſt predeſtinate that they ſhould be; Now then, for him to chooſe on fore-ſeene works, is to ſay that God firſt predeſtinateth, and cauſeth ſuch whom he will chooſe to have ſuch and ſuch works, that after he may chooſe them; which is to turn the Cart before the Horſe. This franck love of his can never be enough extolled. If a man of eminency chooſe to him for wife, ſome woman, who hath neither dowry nor friends, ne yet hath beauty or breeding extraordinary, the part is marvailous in our eyes: But well may we wonder at this fact of God, who when we were not, ne yet had any thing which might commend us, did freely ſet his liking on us and love us to life. But of this more in the next Doctrine.

Now we come to the laſt point, to be obſerved in this *Verſe*; to what God hath choſen us: *That we ſhould be holy and ſpotleſſe before him in love.*] This end is all one with that otherwhere named, *viz. Salvation. Who hath choſen you from the beginning, to Salvation, through faith and ſanctification*; that is, to be entred by beliefe, and the firſt beginning of it, the ſanctification of the ſpirit. And here three things are to be marked. 1. The ſtate of perfection which agreeth to the life whereto we are choſen, that we may be holy and without ſpot. 2. The circumſtance of perſon in whoſe preſence we ſhall live this life, before him. 3. The life it ſelf, which is as it were the ſubject of this perfection, in Love. A little to inſiſt in the explication of this clauſe, becauſe it containeth more then is commonly marked.

Holineſſe is put ſometime for all, or any ſanctifying graces of Gods Spirit which make us holy, 1 *Theſ.* 4.7. 2 *Cor.* 7.1. Sometime it is put more particularly, either to note a vertue which inclineth us to doe in ſuch manner as beſeemeth both the preſence of God and our ſelves, who are Saints by profeſſion; or a ſtate of purity and perfection, to which we come in vertue, and this life of love which here is begun in us; thus when Chriſt ſaith, *Bleſſed are the pure in heart*, he doth not ſo much note any ſingular vertue, as a ſtate to which ſome here come above other-ſome in vertue: and thus I think it is taken here; both becauſe theſe words doe ſignifie a ſtate of Chriſtian perfection, and becauſe here is Love expreſſed as the ſubject: the life in which we ſhall attain this perfection. For that ſecond circumſtance, thoſe words (*before him*) doe note ſometime this preſence of God, which we have here in ſtate of Grace by ſight, *Luke* 1. But here it doth directly ſignifie that preſence which we ſhall have of God, when now we are brought to ſtate of perfection, when we ſhall walk by ſight, and ſee him as he is. Laſtly, when he ſaith (*in Love,*) he noteth that ſupernaturall life, in which we ſhall

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be brought to this perfection; as if he ſhould have ſpoken more largely.

Who hath choſen us, as who ſhould have that ſupernaturall being and life of Love, yea, that we ſhould grow to ſuch a ſtate in it, that we ſhould be pure and holy, without the leaſt ſpot, and that in his glorious preſence, whom we ſhall then ſee as he is.

Three things then here offer themſelves to obſervation. 1. That God hath of Grace, choſen us to that ſupernaturall life of love, which is to be perfected in the heavens. 2. That he hath not onely of grace choſen us to this life, but to the perfection of it. 3. That he hath of grace taken us to have this perfection of life to his own glorious preſence. To handle them briefly in order. *Obſerv.* 1. *Obſerv.* 2. *Obſerv.* 3.

1. Firſt for the former, S. *Peter* ſaith, *the faithfull was choſen of God, to the ſanctification of the ſpirit*, that is in effect, to be made partakers of a Divine nature; and when we are ſaid *choſen to ſalvation or glory*: This is chiefly perfection of Love, which doth make the ſoule glorious, even as whiteneſſe maketh the wall white: thus God hath loved us, that we ſhould not onely have ſuch a life of God given us in the firſt *Adam*, as was due to our nature, and created together with it, but ſuch a life as is both for kinde and degree above all that nature created did know, the root whereof is that ſecond *Adam*, *Chriſt Ieſus*. Look as all of us who have this naturall life and being, which now as men and women all of us have, we were loved of God, ſo far, as to receive it in *Adam*, and be brought to it through him, and look as all that ſhall be born to the end of the world, and be in time, men and women, were loved of God, and choſen as it were, that they ſhould in their times have the nature of man: ſo here we who now have this life of God live, and all that ever ſhall have the holy life which the Spirit of God worketh in the hearts of beleevers; we and they were from eternity choſen, that in time we ſhould have it derived and propagated through Chriſt. Now this is to be marked, that being choſen to have this holy love, the Divine nature, we are choſen to faith alſo; for look as all who are loved to the receiving of this naturall and bodily being and life, are together choſen to this, that they ſhall be born of *Adam*, and have a naturall nativity from him: ſo all who are choſen to have the being of holineſſe and love, are together taken to this, that they ſhall have a ſupernaturall nativity from Chriſt; that is, they ſhall be brought to beleeve: *He that believeth is born of God*, 1 *Iohn* 5. 1.

Let us then firſt recount his wonderfull love to us, whom his Spirit hath in any meaſure ſanctified, and made us to partake in that Divine nature which commeth from Chriſt; we deeme it his favour and worthily, that he hath made us Men and Women, not Toads, or Creatures of ſuch vile being: but how much more are we bound to him that he hath made us Chriſtian men, and not left us to ſuch a ſtate in which men ſhall come to worſe paſſe then if they had never been. *Vſe* 1.

Becauſe God doth not raiſe all who are dead, nor give all ſight who are blinde, therefore we think them to have found great favour whom God

God did choose to this, that he would restore their sight, though they were born blinde, and raise them to life, though they were dead: But what love hath he shewed us, in choosing us whom he would make light, when now we were darknesse; make to live when now we had been dead in sins and trespasses? for this we have to thank his gracious pleasure; For as his will is the chiefe cause why one is poore, another rich, one in excellent state, another in vile condition, so here; why one is left in that miserable estate into which sin hath brought us, others delivered from it.

Vse 2. Secondly, we see here how they take this Doctrine, who think it maketh men licentious, and giveth them leave to live as they list; for all that are chosen of God are chosen of him to this, that they should be holy in love: and therefore such as resolve to goe on in unrighteousnesse, they may feare lest the sentence be thundered out against them; *Depart from me yee workers of iniquity*, I never knew you. Nay there is no more effectuall argument perswading Christians to sanctification, then this of our election; *Now as the Elect of God put on meekenesse*, *Colos.* 3. If we heare that we are chosen to any place or condition on earth, which is beneficiall, this, that we are chosen to it, maketh us ready, and stirreth us up to get possessed of it.

Vse 3. Thirdly, we see here that God doth not choose because of faith and holinesse, and perseverance, fore-seen; seeing he chooseth us to these things, these things follow by force of his election, and therefore cannot be the cause of that which is before them: for every cause must needs be before that it causeth.

Quest. Now here is fit place to consider of that question; *Whether God in foresight of beleefe and perseverance in faith and holinesse, doe choose us to salvation?* I will discusse the question after the former manner, in which I will propose divers Articles.

First, then the Arguments affirming, which I have observed are these.

1 They who are chosen in Christ, are chosen on Faith fore-seen: But all the Elect are chosen in Christ, *Ergo*.

2 Such whom God doth adopt and save, such he decreed to adopt and save: He adopteth and saveth beleevers, &c.

3 On what condition God offereth life, upon that condition foreseen, he chooseth to life. But he offereth life upon beleeving.

4 If God choose not all on condition they will beleeve; then some are bound to beleeve a lie; for they are bound to beleeve that God will save them: But we are not bound to beleeve a lie, &c.

5 If God choose some to salvation before faith and perseverence foreseen, then he loveth some to salvation, whom his wrath followeth to death at the same present: But Gods anger to death, and love to salvation, cannot take place at once, *Ergo*.

6 If God cannot choose any in particular, before some generall conception, that such and such who beleeve, shall be chosen, then he chooseth not but on faith foreseen: But God cannot, &c. For, we

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prove in our understandings, that we doe things in particular, according to generall conceptions within our minde.

7. That which maketh God chooſe perſons to life which are not eligible, is not to be admitted: But an abſolute election without any foreſight of Faith doth ſo.

8. The Scriptures ſay we are predeſtinated and elected according to foreknowledge. *Fly luſts of youth, &c.*

The reaſons for the denying part are many: To leave ſuch named before, which are common to this queſtion alſo.

1. This election on faith fore-ſeene, maketh God goe out of himſelfe, looking to this or that in the creature, upon which his will may be determined to elect. Now this is againſt the all-ſufficiency of God; for as if he ſhould get knowledge from things as we doe, it were an imperfection in his knowledge; ſo in his will, if he muſt be beholding to ſomething in us, before it can be determined: Beſides, it maketh God intrinſecally changed, now in ſuſpenſe touching that wherein after, on ſome ſight, he commeth to be fully determined. I will chooſe this man, if ſo be he will beleeve; I will upon fore-ſight of my condition abſolutely chooſe him.

2. That election of perſons, which hath annexed to it a decree, preparing faith and juſtification for the perſons that are elected, that is of men unbeleeving: Thoſe who being elected are predeſtinated to have faith wrought in them; thoſe are conſidered without faith, as now they are elected, *Rom.* 8. 39. Theſe foure and five *Verſes* of this *Chapter.*

3. If God decree to elect none till he doth ſee them beleeving with perſeverance, then he doth decree to give faith and perſeverance, before he doth decree to take, or ordaine to life. But this is abſurd, for God ſhould decree to that, by which as a meane he commeth to elect, before he ſhould decree to elect. Let the *Arminians* tell us what is Gods end in decreeing to give this man faith and perſeverance, if not that he may chooſe him to life. If he have this end in decreeing to give faith, he muſt needes intend the election of this perſon, before he decree to worke in him effectually faith, with perſeverance: Beſide, the Scripture ſaith, *ſo many as were ordained to life beleeved.*

4. That which maketh God chooſe us, when we have choſen him, and love us, when we have loved him firſt, is contrary to Scripture: But if God chooſe us, when now we have held the faith and love of him to the laſt moment, he doth chooſe us after we have choſen him.

5. Chriſt ſaith, we heare or beleeve, becauſe we are ſheepe; This ſaith, we are ſheepe or elect, and ordained to life becauſe we beleeve.

6. From this *verſe*: That to which any action tendeth, as an effect, that is after the action it ſelfe: But this eternall election tendeth to this, that we ſhould be pure in love.

7. That which ſtandeth not with the freedome of Gods will, yea, of his meere will within himſelfe, that is not to be indured in election: But a condition qualifying the perſon, maketh Gods election not meerely from his will.

8. Had faith, sanctification, workes, beene the condition on which we were elected, it is like Saint *Paul* would have thought on them, *Rom.* 9.11. But he findeth no such consideration, in which reason might stay it selfe, but exclaimeth, *O the depth! &c.*

Deut.7.7. 9. That which Israels election doth typifie, is not an election on fore-sight, or any worthinesse. But ours is typified by it, *ergo.*

10. That which *Austin* retracted, as comming neere *Pelagianisme*, is not like to be orthodoxe; This he did so.

First; The latter arguments perswade me fully that God doth not elect upon any thing fore-seene in us, which should move him to this action of electing of us; God cannot have such a conditionall decree: *I will elect all, if they will beleeve:* For he must either thinke, they can doe this without him, and then he were not an omnipotent, or that he would give them effectually to beleeve, and then it is all one with an absolute will; as for example: I will elect to life such as shall beleeve, I will give these beleefe with perseverance, and will choose them to life, having thus beleeved; this is all one with this decree we maintaine: I choose these to life, and decree to give them faith and perseverance, by which they shall be brought to life; they are alike upon the matter absolute; Onely the former maketh God to decree the giving of faith, that he may decree election: This latter maketh God decree the giving faith onely, for obtaining salvation, to which we are elected.

He decreeth on this condition, though he seeth that neither they can doe it of themselves, neither is he minded to worke it in them: if the first, then God were not omnipotent; if the latter, he should decree foolishly upon that he saw impossible; if the second, it is all one with an absolute will.

Secondly; I say, he can make us fit to any end he chooseth us, may choose us to that end before he order his meanes to bring us thereunto. *Arminius* will first have him make us fit, and then decree to choose us to life; which is to set the Cart before the Horse; to predestinate meanes before the end be agreed on; to set predestination before foreknowledge and election.

Thirdly; This proposition; *God hath chosen us to life, beleeving and persevering:* This is true in this sense, we are chosen to life, to which he will bring us, through beleeving; But if it be referred to the action of choosing, in this sense, God doth choose us, when now he doth see us beleeving, that we should have life; it is not true, nor agreeing to those Scriptures: *God hath chosen us to salvation, through sanctification and beleefe; God hath ordained us to obtaine life, through Iesus Christ.*

These three Conclusions premised: We will answer those Arguments propounded for the contrary, and so proceed. For the first; see that which is before answered on these words, *in Christ* viz. *That God chose us being in Christ vertually, not actually.*

a. Answered. To the second; If each part be rightly taken, all may be granted, and our cause nothing hurt.

Those persons whom God saveth and adopteth, thus and thus qualified in time, those he did decree, when they were made such by force of his predestination, to adopt and save.

This conclusion is true. God did decree to save certaine persons, by working in them effectually faith and perseverance. But *Arminius* by decree, understandeth the decree of election to life, as it is distinguished against

againſt predeſtination, which is the decree of meanes, whereby the choſen of God ſhall infallibly be brought to life. Now the firſt part of the reaſon thus limited, is falſe: Such whom God ſaveth, ſuch he doth foreſee them in his Decree of electing them to ſalvation; for this taketh away all predeſtination of meanes, ſerving to bring the Elect to life, and preſuppoſeth falſly, that God cannot chooſe any to life, whom he doth not finde or foreſee as actually fitted then when he doth chooſe them; whereas he may chooſe, though never ſo unfit for the end, if having choſen us he can make us fit; for our unfitneſſe for the preſent, to the end, doth not make us unfit for Gods election: as for example, I may chooſe a pen to write, which never ſo faulty for the preſent, and unfit to write with, while I know I can mend it, and make it fit for this purpoſe.

I anſwer thirdly; Even of the decree of Election, this is true, if rightly taken, *viz.* Such whom God ſaveth in time, ſuch he elected to ſalvation, ſuch now when he was in electing them; this is falſe: Such he elected, *to wit*, becomming ſuch through his election, this is true: The firſt preſuppoſeth in Gods fore-knowledge an antecedency of faith before the act of electing: The latter, a concomitancie of faith, in the perſon choſen to ſalvation, and that by force of Gods electing. For election doth chooſe men as well to meanes, as to the end; and theſe decrees, though diverſly named, and in our conceits different, yet they are one thing in God.

To the third I anſwer; That the firſt part is falſe; for it preſuppoſeth that whatſoever is a cauſe, or an antecedent to life, muſt be an antecedent going before election to life: It is not neceſſary that all which is required to life, ſhould be required to election unto life: Say I have twenty pounds a yeere, which I may give to any I ſhall chooſe, and that my will is, none ſhall have my Land, but he ſhall pay forty ſhillings a yeere, to the uſe of certaine poore whom I ſhall deſigne; having many good friends, I chooſe one amongſt them all, who ſhall have my Land, paying to ſuch poore I name forty ſhillings a yeere. In this example, his paying forty ſhillings yeerely, is a condition on which he hath the Land, not any condition moving me to chooſe him before others, to have my Land: So God chooſeth ſuch to ſalvation, upon condition they beleeve; this condition belongeth not to the action of God chooſing, but to the terminus to life, to which we are choſen. Would they prove that God doth chooſe to life on faith, they ſhould reaſon thus. 3. Anſwered.

Vpon what condition God offereth life, upon that he chooſeth.

But on condition of our faith, he offereth to chooſe us with this eternall election, Ergo.

But we ſee the ſecond part of this reaſon would be evidently falſe; for in what Goſpel is it written, *Beleeve, and thou ſhalt be elected?* Laſtly, I anſwer, that we cannot gather the decree of God within himſelfe, by promiſe or threatning; for then we might truely gather, that God hath decreed the eternall death of all man-kinde, but on ſinning, in

the forbidden tree he did threaten, *ergo*, he did decree, *Arminius* distinction of peremptory decree, and not peremptory, would not helpe any thing; indeed this presupposeth, that the signifying will of God may not any whit differ from his secret will, which he keepeth within himselfe, which is a most palpable false-hood.

4. Answered. Such who are bound to beleeve their salvation, when the decree of God is not that they should be saved, such are bound to beleeve a lye. I deny the consequence; for the truth of my faith dependeth not on a conformity with Gods secret will within himselfe, but with that which he hath revealed unto me: While I beleeve according to that he revealeth, I cannot beleeve a lye, though the thing I beleeve, agree not with that which God within himselfe hath purposed. To illustrate the answer: *Abraham* did verily beleeve that he was to offer up his Sonne without any exception; for he did sustaine his faith in thinking that God could raise him from the dead, not thinking God would repeale his command; yet *Abraham* beleeved not a lye, because he beleeved according to that which was revealed unto him. But then you will say, God may bid us beleeve this, or that, as if it were his will, when he knoweth it not to bee his will within himselfe? Doubtlesse, he may to prove us, as he did *Abraham*, whether we will addresse our selves conscionably to obey him, or carelesly out of wilfulnesse disobey his commandements. As the goodnesse of the creature is not in doing what God within his secret will hath appointed; so the truth of the creature standeth not alwaies in beleeving what he within himselfe hath determined.

To the second part I answer, that God doth not binde any directly and immediatly to beleeve salvation, but in a certaine order, in which they cannot but beleeve them truely: for he bindeth men first to beleeve on Christ unto salvation; and then being now in Christ, to beleeve that he loved them, gave himselfe for them, did elect them, will save them; and none can truely beleeve on Christ to salvation, but infallibly beleeveth all these other.

5. Answered. I deny that Gods love to life, and wrath executing death, may not stand together: to love so as actually by his influence to execute life, cannot stand with wrath executing death, to kill and quicken actually God cannot at once: but to love to life, so as to choose some persons to be brought to life, through certaine meanes, this standeth well with wrath to death for the present; and God would never have given nor called Christ to suffer death for us now in sinne and death, had he not thus loved us. Looke as God may bodily inflict death on him whom he so farre loveth, that he meaneth to give him life by raising him from the dead, by his almighty power; so is it here: He may yeeld him dead to his justice, whom he so loveth to life, that he will by meanes predestinated bring them from death to life.

The consequence of the first propositon is denied. If he must have some generall, before he choose particular persons: Then he hath thus; *I will choose these, if they beleeve*: it is inough that wee conceive some

ſome ſuch generall as this, *I will chooſe whom I will chooſe.* We deny the aſſumption, with the reaſon of it. Let them tell me when God raiſed *Lazarus*, or choſe *Lazarus*, whom he would raiſe from the dead; ſuch a blind man whom he would reſtore to ſight; ſuch a piece of earth which he would make into the body of *Adam*; what generall rules he did theſe by; rules which preſuppoſe that things or perſons thus and thus qualified, ſhould be thus and thus uſed? The reaſon is denyed. For to meaſure God by our ſcantling, is fooliſh, and to imagine as it were created generall verities in his underſtanding, like as it is in our ſelves, is fitter for doting Anthropomorphits, then grave Divines. Beſide that, man doth many things to ſome particular perſons, for which he hath no generall rule, but that he may doe as he will, where there is no reaſon which doth obliege him and ſway him to the contrary.

Ratio obligans.
Ratio prapondérans.
Ratio concommitans.

The ſecond propoſition of this ſeaventh reaſon is denied; for as I ſhewed before, any perſon is eligible to life, though he were never ſo unfit, preſently and immediately for the ſtate he is in, to receive life, if ſo be that God can by juſt meanes prepare and make fit to life. 7. Anſwered.

That foreknowledge *Paul* & *Peter* ſpeake of, cannot be the foreknowing of Faith and ſanctification in certaine perſons; for then what need is there that thoſe who are foreknowne ſhould be predeſtinated to be called, juſtified, and ſanctified? and if *Peters* foreknowledge were a foreſight of faith and holineſſe, what need we to be choſen to holineſſe? For that place in *Timothy*, *If ye flye the luſts of youth, ye ſhall be veſſels of gold & ſilver.* Beſides, there is no neceſſity to conſter that whole paſſage of election, though it be ſo uſually taken; the faith of ſome hath been ſubverted but the groundworke, or foundation of ſaving faith and Grace abideth ſure; and God doth know them in whom it is, and they may know themſelves by their care to depart from iniquity. But why doth not God worke this well-grounded grace in all? It is fit there ſhould ſome, not all, be precious and golden veſſels, having that precious faith, to wit, which cannot be ſubverted, and thoſe precious graces of the ſanctifying Spirit. How may one know that he is one of theſe, and not a veſſell of Alchimie, or baſer matter? Whoſoever doth purge himſelfe, he ſhall be a veſſell of gold; he ſhall have in him that foundation of God, that is, that ſure grounded faith and grace which ſhall not be ſubverted: But this by the way. Now to proceede. 8. Anſwered.

Now we come to the ſecond doctrine, *viz.* That God hath choſen us who beleeve, not onely to have this life of grace, I meane, of love and holineſſe, but to have them in perfection: Thus the text ſaith, *He hath choſen us, that we ſhould come to ſuch a ſtate in this life of love, wherein we ſhall be perfect and pure without any ſpot in it.* Here we have life, but all is in part; We know in part, we love in part, we are holy in part, this ſtate is a ſtate of child-hood or imperfection: But in the other life, that which is in part ſhall be done away: We ſhall know as we are known, we ſhall love with all our hearts and ſtrength, we ſhall be perfectly holy, without defect or ſpot, becauſe God hath choſen us, not onely to life, but to a ſtate of perfection in this life ſpirituall. Looke as God hath *Doct.*

loved plants, birds, beasts, men, not onely thus farre that they should have a being, but that they should grow up, and attain to a perfect state in this life and being, to which he hath chosen us.

Vse 1. Let us then considering this, be stirred up to thinke of the Lords exceeding love. We see men though they are lame, know painfull lives in some measure more tollerable, yet they thinke life a benefit, counting it a mercy to live, though for manner lesse comfortable: So here, had God taken us to have such a life of Grace, as here we leade, it had been mercy, though we know sickneſse and lameneſse with it; but to chooſe us to come unto such a state, wherein we shall be pure without any spot or defect, not onely to ordaine us to finde life, but life in abundance in Christ, this is the riches of his mercy.

Vse 2. This serveth to strengthen our Faith in apprehending and attaining our perfect redemption from the relickes of sinne and death, when we finde that we cannot get ground of corruption as we would, what must we doe? speake to God: Say, Lord, if the attaining perfect holineſse did lye upon my hand, I know there were no hope; I finde these workes of the Devill too strong for me; but thou hast chosen me even to this, that I should be without spot; Lord execute thy owne pleasure more and more, purge me, and sanctifie me, & in thy time posseſſe me of that state to which thou hast chosen me. Even in earthly Princes their choyce is operative. If the King chooſe one Chamberlain, or Treasurer, his choyce maketh him that to which hee is chosen; Wherefore let no good soule who striveth against any imperfections be dismayed: Looke as surely as thou hast received this perfection of thy humane nature, thou I say, whom God did chooſe, not only to be born but to live to full manhood; so surely shall all of you, who have true faith and love, attaine to the perfection of this Divine nature; for God hath chosen you to be holy, and without spot in it. And howbeit men are here taken away in their spirituall being, as in their naturall, some so soone as they are borne of God, as the Theefe on the Crosse was no sooner converted then translated, some in youth, some in the aged progreſſe of sanctification, yet shall not this hinder; for hee who is no sooner begotten to God, then he is hence remooved, even he shall in that day, wherein all of us shall grow to a perfect man in Christ, attain this state of perfection, as that naturall creature which is carried out from birth to buriall, shall at last day be raised up, not in infancy (which entreth as a present penalty of sinne) but in the full stature, which beseemeth such a nature.

Doct. The third thing followeth, *viz.* that God hath taken us of grace to this, that we shall live in his glorious presence: had hee given us a perfect life without showing us himselfe as it were face to face, it had been much favour, but to chooſe us to this most neere communion with him, is the height of his grace, and our happineſse; There is a being before God in state of grace, such as now we have: Thus *Noah*, thus *Abraham*, *Hezekiah*, *Zachary*, *Elizabeth*, are said, *to have walked before the Lord*; and it is no small priviledge that wee may converse in his presence after any manner: but all wee see of him here, is but as it were the reflection of him in a glasse:

glaſſe: there is another being before him, when we ſhall be now with him in the place of his glorious preſence, when we ſhall walke by ſight, when wee ſhall ſee him as he is, when we ſhall follow the Lambe, and ſee God, with that bleſſed viſion, even face to face as it were; and this is it which is our chiefe bleſſedneſſe, even to be with him, and ſee him, in whoſe preſence is the faciety of everlaſting delights. That perfection of quality and action which we ſhall attaine, is a great bleſſednes, as great as can be inherent in our perſons; for what can be greater then to know God as we are knowne, to love him with the whole heart, to praiſe him moſt conſtantly and joyfully? but all this is nothing ſo good to us, as to have our God before us, and taſte the joy of his preſence: All our walking in light tendeth to this, that we may have communion with him. Looke as a wife who found ſometime much difficulty in pleaſing her husband, and doing things to his minde, ſhe taketh great pleaſure when ſhe can now with eaſe fit every thing to his mind, but nothing ſo much pleaſure in this, as in her husband himſelfe: And looke as there is no loving wife which taketh halfe the pleaſure in her bridall apparell, that ſhee doth in her husband himſelfe; ſo it is here, I dare ſay, all that glory in which we ſhall be in that day clothed upon, ſhall be as nothing to us in compariſon of that bleſſed object of God, whom then we ſhall ſee as hee is. If in this life God is ſo good to his children, that they can wiſh themſelves a curſe for his ſake, what will hee then be when we ſee him in glory?

Glorious συνεξία.

Obiectiva beatitudo.

The uſe is to ſtirre us up even to deſire with *Paul* to be diſſolved, and to be with Chriſt: We are choſen to this manner of preſence; and for that preſence which then we ſhal have, when we come to ſtate of perfection in love, is no other: we are choſen to it, *ergo*, let us aſpire after it. If a loving wives husband be abſent in ſome far country, though ſhee have by meſſengers, and byletters, ſome communion with him, yet this will not ſatisfie, there is a great deſire to ſee him, to be each in the embrace of other; ſo it ſhould be with us; this letter of his word, this recourſe of his meſſengers, ſhould rather excite deſires fully to enjoy our God, then occaſion us to reſt contented in this preſent condition. I remember *Abſolon*, when he was now recalled from exile, but not admitted to ſee his fathers face at Court, he was ſo impatient, that his exile ſeemed almoſt as eaſie as ſuch a condition: Thus it is with us, from what time God hath brought us to beliefe, we are called back againe from our exile ſpirituall, to the Church or City of our God: but alas we are not admitted into the Court, into the glorious preſence of our great God. Let us (*ergo*) if we be riſen with Chriſt, groane after this prerogative, to which God hath choſen us, and take no delight to dwell here, further then the ſerving God in his Saints doth ſweeten our abode.

Vſe 1.

This ſheweth us the Lords exceeding grace: If the King ſhould pardon a Traytor, and give him competency of living in the remoteſt parts of his Kingdome, with prohibition once to paſſe the bounds of them, it were Prince-like favour; but to enrich him with poſſeſſions, and take him to Court, yea to reckon him in middeſt of his deareſt favorites, what clemencie

clemencie and bounty were in such a fact? Such is this dealing of God towards us.

Who hath predestinated.] In describing which, these things are to be observed as they lie in the Text.

1. The benefit it selfe, *Who hath predestinated.*
2. The persons who are predestinated.
3. The thing to which hee hath predestinated us, *to adoption*, amplified from the cause of it, through Christ.
4. The manner which is propounded in this word, *within himselfe*, expounded, *i.e. according to the good pleasure of his will.*
5. The end, *to the praise of his glorious grace*, which grace is described from the effect of it in us, which is amplified from the manner of working, *q.d.* out of which his grace, hee hath made us accepted, or done us favour, in and through his beloved.

Three things for better understanding are to be insisted on, because they are not of so vulgar explication.

1. With what this word is to be continued.
2. What it is to predestinate.
3. What is meant by Adoption.

Rep. To the first, some referre it to (*in Love.*) in the fourth verse, in this manner, *who hath predestinated us in love*; but that he should absurdly repeate the cause of predestination, which hee expresseth after to have beene his gracious pleasure; it is fitlier set as in equall pareill, to that in the third verse, *who hath blessed us, who hath predestinated us*, ὁ ἠυλόγησας προωρισας. Some imagine it joyned within, after this manner, *who hath chosen us to adoption, having predestinated us in him before worlds, that we should be holie before him.* But I have shewed above, that (*in him*) must needs be referred to the benefit of election, or the Apostle should not conclude pertinently, that God in Christ hath blessed us with every blessing: Beside that, this sense confoundeth the sentence, to decline the force of the argument above mentioned.

To the second I answer, that God doth condescend so farre to our capacitie, as to teach us his one onely action, by which he loveth us effectually to life, by two, which in us are diverse because one infinite action of God doth eminently note that those two are in us, though they are distinct and diverse; as the first act of election laid down Gods choosing us, or loving us to an end; so this doth signifie the ordaining of us to the same end, by such a course of meanes as shall effectually work thereunto: Thus it is with us, when we wil doe any thing, we doe appoint by what meanes we will doe that we are agreed on. When one is agreed to bring up his Sonne at a Trade, then afterward hee determineth to choose some Trade forth, to seek him a Master, to binde him Aprentise, and let him serve his time, and get his Freedome in it: Thus when God hath set his love upon us, to bring us to life, he doth next determine, by such an order of meanes as counsell suggesteth or presenteth within him, to bring us to this end, which is to predestinate; for to predestinate is to decree the attaining of some end, by such like meanes as counsell shall prompe us with. Predestination

deſtination may be defined to be an act of counſell, ſhewing meanes effectually bringing about ſome end: as now it is accepted of the will, it differs therefore from election. Firſt, Election is in the will, this is in the underſtanding; *Thoſe things which thy counſell hath predeſtinated.* Secondly; Election is onely of the end, this is of meanes alſo. Thirdly; that is ſeated in the will onely, this primarily in the underſtanding, in the will by participation, in ſo much as the will doth accept; for ſhould Gods wiſedome ſhew meanes which would effectually worke any thing; if his will ſhould not accept of them, he could not be ſaid to predeſtinate any thing by them. Acts.4.28.

This predeſtination is two-fold, according to his ends: The firſt is an act of counſell, ſhewing or preparing meanes whereby his grace in ſome ſhall be glorious; and of this onely here he ſpeaketh, as is plaine in the Text: He ſpeaketh of it as a benefit in Chriſt, as it reſpecteth perſons elect, *verſe* 4. as it hath his terminus, adoption. The ſecond is, an act of counſell, accepted of his will, which doth ſhew and decree the being of all ſuch meanes, by which his juſtice ſhall in ſome perſons be glorious: Thus *Fulgentius* doth make predeſtination, not onely a preparation in his eternall diſpoſition of things which he did fore-know himſelfe about to worke, whether in mercy or juſtice; and the Scripture doubteth not to ſay, that God did predeſtinate all thoſe things done to the perſon of our Saviour, then which the Sunne never ſaw viler. The Fathers doe define Gods predeſtination in evill things by fore-knowledge, onely to ſhew a difference between the working of his providence in good and evill, *viz.* that he doth not worke theſe by himſelfe, or by command, or by concurring effectually to them, as he doth to good actions. Now that which is ſpoken reſpectively, muſt not be abſolutely taken, neither need men to feare the uſe of ſuch phraſe, which God himſelfe hath not declined: But inough of this for this place.

Touching the third point, Adoption, it noteth the ſame matter for ſubſtance, which was the end of Election, even glorious life with God; but it includeth further, a dignitie or ſonne-ſhip, which doth intereſſe us in ſome ſort to life of glory; and looke as the royalty of a Lordſhip, may be diſtinguiſhed from the Lordſhip it ſelfe, though they goe together; ſo may this dignity or title of ſonne ſhip from the inheritance it ſelfe, which doth goe with it. By Adoption then, he meaneth here the dignity and glory of the ſonnes of God; under what main benefit, whether under juſtification or glorification, it is to be conceived, I will ſhew after in unfolding the Doctrines. The ſumme of theſe two *verſes*, is in larger terme of ſpeech, as followeth: *Bleſſed be God, who hath bleſſed us in Chriſt with all ſpirituall bleſſing*; as for example: Who hath elected us, and not onely choſen us to the end, but hath ſo ordered all things, by an eternall diſpoſition for us, who beleeve, that they ſhall bring us to that dignity and full glory of the ſonnes of God, which is both begun in us here beleeving, and is alſo to be accompliſhed hereafter through Chriſt; and this he doth not looking out of himſelfe to any thing fore-ſeene in us, but within himſelfe; my meaning is, out of his meere gracious pleaſure, that thus his glorious

glorious eternall grace might be magnified, out of which this grace floweth, that he hath now in his time done us favour, and made us accepted in his beloved. First it is to be marked in the order that God doth to our conceiving; first love us to life, before the meanes bringing us to life are decreed; This is the order, in which we are to conceive that one simple action of God which worketh our salvation: Here election is the first in this enumeration *Paul* maketh, and, *Rom.* 8. 29. *Paul* setteth foreknowledge before predestination; and when the Scripture saith, *we are elected to life through faith and holinesse, as the way of life*; needes must the end be first in order of nature, before those things which serve to the end. As it is with us, we first are at a point concerning the end, before we seeke meanes which leade unto it; as I am first at a point to Write before I take in hand Pen, Inke, or Paper. But how may God love to life, such who are now the children of wrath, & not eligible to it? He must first make them lovely or eligible, then choose them to life. I answer; It is one thing to love any so, as that I will bring them to life by just meanes; another thing to love any so, as immediatly to communicate life with them; In the first sort, God may love those who are sinners before him; the latter cannot consist with his wrath inflicting death: And thus he did love them before the giving of Christ; *So God loved the world, that he gave his onely begotten Sonne*; that he spared him not, but gave him all to death for us. This is to be marked, against them who make God first decree the giving of Christ to death; of faith and perseverance to some, before he make either inward or outward election of them.

Object. 1.

Resp.

Doct. Observe secondly; That God hath not onely chosen some, but ordained effectuall meanes, which shall most infallibly bring them to the end to which they are chosen. Such whom hee hath fore-knowne, marke, such hee predestinated; not all, but some are fore-knowne: God hath set an order of meanes, which shall bring them to glory: Or looke as when God appointeth any to live forty, fifty yeares, his providence in nature doth so worke, that every thing from a mans first birth to his last breath, doth passe him on to this period præ-ordained: So those whom God hath appointed to that last final end of life supernatural, his supernaturall providence doth so worke, that all things doe after a sort conspire and worke to that end: Even as we doe nothing about any thing, further then the ends we have doe move us to worke. If we look at the things before our callings, or after, we shall finde this true, though they worke not in the same manner; some promoting it directly by themselves, some by accident occasionally: Before our callings, the good things we have our selves in our selves, or which we see, or have given us in others, they perfect us to salvation: When God doth call us; the good things we have our selves, in our selves, make us admire Gods bounty and patience, when we see what wee were when he shewed us that kindenesse; Yea, they are after our callings, dispositions, and helpes, which make us serve God with more facility and fruitfulnesse. Some complexions and constitutions are farre more accommodable instruments to grace now received, then others. The good we see in others, we glorifie God in it, in the day

day of our visitation, though we scorne it for the present, the good given us in others, is often ordained as an antecedent to our conversions, as when God doth give us love in the eies of some good man, stirre him up to pray for us; Thus *Austin* thinketh that *Stevens* prayer was ordained of God, as a meane to worke *Sauls* conversion. The evills we know before our conversions, work to this end likewise: The Iailors affrightment God had ordained as a meanes to make him seek out himselfe: So the sicknesses which were upon many in the Gospel, made them seek out to Christ: So the deformity which befalleth some, the infirmities, the feares and griefes of minde which follow them, though they know not why, (as we say) nor wherefore, are often disposed as occasions of their greatest good, of preserving them from many sins: Nay, the sins they lived in before their calling, God maketh them occasionally worke to this end; For, after our conversion, they make us more to love, as *Mary*; more humble and merciful, as *Pauls* persecuting, more diligent in well doing, when we were in the flesh, *Rom.6.* Even as the art of the Apothecary maketh Vipers into Treacls; so doth our God. Now when God hath visited us, we prove then by experience, that our good which he giveth us in our selves and others, whether it be spirituall or temporall; yea, the evill we suffer, whether of sinne or of punnishment, whether the punishment come immediately from God, or mediately from the hands of men; that all, I say, are ordained to carry us home to the end, unto which he hath chosen us. In the good things we finde to helpe us, it is more apparent, then that we need to speak of it; in good gifts which wicked men have, they are often predestinated for our good; Even as Carriers have money often, not for themselves, but for those to whom they are sent; So men unsanctified have golden gifts, sometime for the sake of others, to whom they are sent. Our sinnes and evills wee sustaine, God doth even use them as Physicke to our soules, and he prepareth wicked men often to doe that by his children, which those of the skullerie doe by a vessell when it is foule, even to scoure them from their rust: Even as he predestinated his Sonnes sufferings; so ours also, whom he hath predestinate, that we should be like to his Sonne, as well in sufferings as in glory. Saint *Paul* proveth, that to the called, according to Gods purpose of life, all things did worke together unto good, and he proveth it hence, because God had predestinated them. Now if Gods predestination did not contrive every thing befalleth us to this end, his proofe were unsufficient.

The Vse of this is; Hath God ordained meanes by which his shall come unto the end, to which they are chosen, then how doe they reason, who will say; If they be predestinate, then though they live never so, they shal be saved? God had given *Paul* the life of all in the ship, yet when the shipmen would have left them, *Paul* telleth them, *If these men bide not in the ship, ye cannot be saved*; Gods decree doth stablish means, not remove them; Thus we might refuse meate in health, medicine in sicknesse, & say, *So long as God hath appointed us to live, we shall live*: The divell teacheth men in outward things wholly to distrust God, and relye altogether on meanes;

Vse 1.

Act.27.31.

meanes; in these spirituall things, he maketh them lay all on Gods mercy and purpose, never taking heed to meanes.

Vse 2. We see it is hopefull, where God giveth meanes, which bring to life; where he manifesteth that wisedome of the Gospell, which is a meane predestinated to our glory, that God hath there a gracious worke toward some: While a man doth carry Reapers further into his field, it is a signe he hath some Corne to be inned; So is it with God.

Vse 3. Let us labour to acknowledge God and his most wise order, in all things which have befallen us. If we finde that our courses before our conversions, and the things befallen us since, have brought us neerer God, then it is a seale to us, that we are the predestinated of the Lord; those whom he doth bring nearer him by meanes in time, those he did predestinate to draw to himselfe in such order, from all eternity: Wee will say in choler, when things come crosse upon us, *Now I was ordained to it, I think it was my destinie*: But happy is he, who can by event learne to see how God hath destinated before-hand every thing for his good.

Doct. 1. Observe of whom we may say this, that they are predestinated, even of such as have beleeved and are sanctified; the persons which are ordained to life and predestinated, they are called, that is brought to have a true faith, and justified, and they shall be glorified. This chaine of foure linkes is such, two whereof are kept with God in heaven, two are let downe into earth, as it were; This chaine is so coupled, that whosoever are within these midlinkes, are within the two utmost also. While a man carrieth a frame or plot of this or that in his minde, we cannot say what is his meaning, but when he now doth execute it, then we know what he had predestinated, and afore-hand designed within himself. When God doth lay the foundation of faith and holinesse, such as shall never be subverted, then we may know that he did predestinate in his time, to worke a glorious worke in such a person; How precious then is this faith which purifieth the heart, which doth let us be able, even to read our names written in this predestination of God, as a Booke or register of life; which maketh us discerne our selves in that state, that all things shall worke for our good? every winde, even the crossest, shall help us to the haven of true happinesse. I know faithfull soules cannot alwaies finde this comfort, because they finde themselves worse, rather then better, for many things which betide them; but we must not be dismayed, things worke together, when thou seest the last with the first, then thou shalt see that harmony which is in all, for thy best good. A Physitian doth with one thing or two, make that man more sick then ever, whom yet at length he most comfortably healeth: But what I spake of this circumstance in the former *Verse*, may hither also be reduced. Onely let us

Vse. indeavour to know our selves predestinated by him, for this is our strength, which cannot be shaken, when we know that God hath determined and contrived such meanes as shall infallibly bring us to glory; this knowne, we may say, *If God be with us, who shall be against us?*

Doct. *That we should be adopted through Christ.*] Observe what God hath determined to bring us unto before all worlds, even to this, that we should

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be his children; thoſe whom he predeſtinateth, he doth ordaine they ſhall be like his Sonne, *Rom.* 8. like even in glory, as well as ſuffering, like in being Sonnes, as he is a Sonne; like in having a ſtate of glory fitting them, as he hath glory, ſuch as is fit for him the Head or firſt borne of us. For this cauſe, *Heb.* 12. *ver.* 21. the predeſtinate are called the Church of the firſt begotten, who are written in heaven, becauſe all Gods choſen are by this predeſtination appointed to this, that they ſhall be Sonnes of God: Even as great men appoint with themſelves ſome that thinke nothing of it, that they ſhall be their heyres, and doe adopt them by this meanes children to them: So God did within himſelfe ordaine of us that we ſhould be brought to this eſtate of being his adopted children. For our better underſtanding this matter, three things ſhall be opened. 1. What this Adoption containeth in it. 2. Through whom we come to be adopted. 3. In what order we doe receive in time this ſo great benefit, or to what benefit this is to be reduced, whether to Calling, juſtification, or glorification.

For the firſt, it containeth the dignity of being the ſonnes of God. 1.
2. The inheritance of light, or the divine nature begun here, to be perfected hereafter: for the firſt, ſee *Iohn* 1. 22. 1 *Iohn* 3. 1. He giveth us this dignity, ſheweth us this love, that we ſhould be called his children; not that we are children as *Adam* was, who becauſe he was produced in the ſimilitude of God, might be called a Sonne of God, but ſonnes through a myſticall conjunction with Jeſus Chriſt that naturall Sonne of God.

Secondly, we have the inheritance of light, or a divine nature, which ſtandeth not in ſuch a life of *God*, as *Adam* had, which was a knowledge of God onely as a Creator of all things, and a righteouſneſſe and holineſſe which were in order to God knowne onely; as a creator, not ſuch a life as may fall away, but a life which ſtandeth in knowing, as an Author in Chriſt, of ſupernaturall grace; ſuch righteouſneſſe and holineſſe as are in order to God, as now made manifeſt in Chriſt Jeſus; ſuch a life as ſhall never have end, according to that, *Thoſe who are borne of God cannot ſinne, for the ſeede of God abideth in them.*

Thirdly, all that glory we looke for in Heaven, is comprehended in this adoption, *Rom.* 8. *We expect our adoption, even the redemption of our bodies.*

Now we come to have this executed on us by faith on Chriſt; for, 2.
ſo many as beleeved, to them it is given to be his children, ſonnes and daughters: upon our marriage with the naturall Sonne, we come in the place of ſonnes and daughters alſo: But for the order, in which we receive this dignity, it is ſomewhat doubtfull, whether when we are juſtified, or when we are glorified. To which I anſwer briefly, that it belongeth to our glorification, and is to be recalled unto that head; for, Redemption which is put for Forgiveneſſe of ſinne and juſtification, when it doth not note out our finall deliverance, this redemption is made to goe before it, *Gal.* 4. 5. *That he might redeme us who were under the Law, & that we might receive Adoption.* Beſide, juſtification doth nothing

but sentence this of me, that I am just before God, so as to receive life from his grace. Now to be just is one thing, to be reckoned a son, another. Againe, this adoption is called by the name of a dignity, or eminency, yea glory it selfe is called by the name of Adoption, *Rom.* 8. *waying for our adoption, even the redemption of our bodies*: To omit that, *Rom.* 9. 4. those two words, Adoption and Glory, may be put for one thing, *viz.* Glorious adoption: For, the Arke is well comprehended in that head of service; as a principall type belonging to the Law ceremoniall; and look, as not only actually to possesse the kingdome, but to be heyre apparant of it, is a great point of glory; so the dignity of adoption, adopting us as sonnes, and heyres apparant of the kingdome of heaven, is a great part of glory, as well as the inheritance it selfe. There are but two things of moment which I know to be objected.

κατ' ἐξοχὴν.

Object. 1. That which we have immediately on beleeving, that belongeth to our justification: but beleeving we have this priviledge, nothing comming betweene, *Iohn* 1.12.

Resp. The second part of this reason is not true, and the proofe is unsufficient; for though we are adopted, beleeving on Christ, which the testimony voydeth, yet it followeth not that we are immediately adopted, nothing comming betweene our faith and adoption. We are said to be saved by faith, to have eternall life beleeving, yet betweene faith and life, justification must be conceived; so here also.

Object. 2. The second reason is; that which giveth us a title to life, that must be a branch of our justification to life: But our adoption giveth us title to life.

Resp. To the first part I answer with limitation thus; That which giveth us title to life, being it selfe no circumstance, nor part of life, now executed in us: But so adoption doth not, which is the giving of life, in regard it maketh life now ours, as an Orphans lands are his; ours, as who have the right to it, but are not yet actually possessed in it. Should not the proposition be limited as I have said, it would prove, that the giving of the spirit belongeth to justification, for that doth give me right to life, as an earnest penny, or part of paiment, doth give a man right to challenge the whole summe. This benefit then is fitly couched under that last of our glorification, *Rom.* 8 *Whom he predestinated he called, whom he called he justified, whom he justified he glorified*; in this manner executing their glory: First he giveth them of grace, the dignity of sonne-ship, and so a right to glory, and after he doth actually possesse them of it; thus glorifying those whom out of grace he had justified, to the receiving of life from him, as a gift of his meere grace.

Vse 1. This then being, that God did before all worlds dispose the meanes whereby we that are his should be brought to adoption; how should we admire this so great grace which we found in his eyes from all eternity? Thou beleeving soule who by faith art married to Christ Jesus, thou who hast received the spirit, which maketh thee call *Abba Father*, the spirit of this Adoption, what is this now wrought in time, but that which God did preordaine before all time, even thy Adoption through Christ? See then what love the Father did bear thee, that thou shouldst be made

made a Sonne, admire it. When *David* was told of matching with *Sauls* daughter, what? said he, *seemeth it a small thing to be sonne in Law to a King?* And shall it seeme a small matter to us that we are now, according as we were predestinated, that we are sonnes in Law, adopted heyres, joynt-heires with Christ of the kingdome of glory?

We may see hence what duty we owe to God; we, I say, whom he hath now adopted for his children, even as of grace, he did predestinate. *If I be a Lord, where is my feare? if a Father, where is my honour?* Earthly Parents, the greater things they meane to leave their children, the more they expect all obsequious and dutifull behaviour from them; so doth God from us; the greater and more excellent condition he hath apointed us unto, the more he doth challenge from us all such care and duty as may declare us not unworthy so great favour.

Secondly, that we are predestinate to adoption; Obserue that the life which God hath ordained by meanes prepared to bring us, is a life comming immediately from his grace, that life which is a consequent of Adoption, yea called adoption it selfe, that which accompanieth sonneship is an inheritance; that life cannot but come from the free grace of God our Father: Adoption and sonnelike inheritance are not things purchased by contract of Justice, but are freely vouchsafed: *Behold, what love the Father hath shewed us, that we should be called his children*, 1 *Iohn* 3.1. Ergo, *life is called a gift of Gods grace, Rom. 6. ult.* And that which God will doe about his children in the day of judgment, is called mercy. 2 *Tim.* 1. *The Lord shew Onesiphorus mercy in that day.* This is to be marked against the Papists, the first force of their error in the matter of merit beginning here. For they grant this proposition true, that God doth out of his grace predestinate us to life; but this they will not admit, that God doth predestinate us to life, which shall come immediately from this grace. Now to conceive thus of predestination, is to take away all the grace of predestination. For to choose one out of grace to have this or that he shall well pay for, is grace not worth God have mercy, as they say; this is grace, when he might have chosen others, and left us, he did take us, as who should have life purchased from his Justice. I answer, here is an action of liberty, to take one before another; but while this is it to which I am taken, *viz.* to have a penny-worth for my penny, there is no grace at all shewed me. For when actions are defined according to the object about which they are conversant, if the object of life have not grace in it, there can be no grace in electing to it.

Doct.

They make grace belonging *ad actionem dei predestinantis eligentis, non ad terminum electionis.*

Secondly, predestination should be an intermedled action; partly a preparation of things God would doe out of his grace, as of calling, the first justification according to the Papists; partly a preparation of things God would doe out of Justice, as of our glorification.

Thirdly, this maketh all that God doth out of grace, tend to this end, that his justice may be glorious in giving life: We read the contrary, that justice shutteth all under sinne, that grace may be glorious in all; this we reade not, and it were absurd to thinke it, when all his justice doth in reprobation tend to this end, that the riches of his grace may be more displayed,

Fourthly, the life to which we are predestinated, is here included in this word Adoption; it is called a gift, an inheritance; it is here said to be attained through Christ, *Rom. 5. v. vlt.* As sinne reigneth to death, so doth the righteousnesse of Christ to life; But grace by Christs righteousnesse reigneth unto life, the immediate cause *ergo* of life, is Gods grace; for the immediate cause of death is sinne; and God is said to have made Christ every thing to us, that our whole rejoycing might be in God, shewing us grace through him: not that we might be able to rejoyce in our selves, as now re-inabled to deserve from justice through him: this then is to be held as a principle of great moment, that the life to which we are chosen and predestinated, is a life immediately flowing from the grace of God: For this doth shew that the justifying righteousnesse which God doth prepare for us, must be such that God may upon it reckon us just from his meere grace, to the receiving of life from his grace. But here is no place to enter the doctrine of justification and merit, the which we shall have fit occasion to unfold hereafter.

The Papists make life from grace remote, *quoad radicem*, not *proximè & immediatè*.

Doct. Now followeth the manner, [*within himselfe*;] that is, according to the good pleasure of his will: The first phrase I rather reade thus, because in that we are said to be ordained to adoption through Christ, it doth intimate that we are ordained to be children to him, and because he would rather have said; *Who hath predestinated us to be Sonnes through Christ, to himselfe, then to adoption through Christ to himselfe*: but it skilleth not how we take it, seeing the latter words doth sufficiently ground the instruction to be gathered.

Observe, that God out of his meere good will doth determine both the end, and all the meanes by which he will bring us to the end. If God doe choose and predestinate us to life, because that he doth foresee that we will so use his grace as to persevere in beliefe by meanes of it, then must he call us rather then others, because he doth foresee that we will use his grace offered well, and concur with it in manner forenamed. For so farre as foreseene considerations move me to take any to the end of life, so farre they move to intend and execute the meanes which must bring to life. But the Papists themselves in this are sound, who hold, that therefore God doth freely ordaine us to the end, and that he doth therefore freely call and justifie us; hitherto they grant grace, even in the execution of Gods predestination, and it may be proved by Scriptures: For in calling, two things may be marked. 1. The sending his word. 2. The working with it by his spirit: now he doth both these out of his free pleasure; For the word he doth send it to those whom he doth see will lesse profit by it then others; *If the things done in thee, had beene done in* Tyrus *and* Sidon, *they would at least have humbled themselves in* Ninive-*like repentance*; and *Ezech. 3. I send thee not to a people of a strange tongue, they would heare thee, but these will not heare thee.* Now he teacheth inwardly no lesse freely. *Luke 10. 2. Father, I confesse thou revealest these things to babes, & hidest them from wise ones, even according to thy good pleasure.* Therefore *Paul* saith, *2 Tim. 2. 9. He hath called us with a holy calling, according to his purpose and grace*: Now if

if God doe call us to ſalvation without any thing fore-ſeene in us, it cannot be but that he did ordaine us to ſalvation without fore-ſeeing any thing which might move him unto it; this is taught, *Rom. 9.* that the purpoſe of God is according to election, that is, free, depending on him onely who calleth us to glory, not on any thing in us called. The reaſon why God ſheweth mercy, or hardeneth, that is, denieth mercy, is his meere will: That as the Potter hath nothing but his pleaſure moving him to appoint or make of the ſame lumpe veſſels to ſo divers ends; no more hath God: And here it ſhall not be amiſſe to cleare that Scripture from ſome miſconſtructions which have beene made, obſcuring the true meaning of it to ſome underſtandings.

Rom. 9. Ver. 11. cleared from falſe conſtructions.

"Some make (the purpoſe of God) *verſe* 11. to note out ſuch a purpoſe by which God determineth to chooſe out to life, ſuch whom he doth fore-ſee, will ſeeke it by conſtant faith in his promiſes, rejecting others from life, who ſeeke ſalvation by their owne righteouſneſſe in the workes of the Law: This conſtruction floweth from a former errour, *viz.* that the Apoſtle in this paſſage of Scripture, from the fixt *verſe* downeward, doth ſpeake of the Jewes taken and rejected, not as perſons, by carnall generation deſcended from *Abraham*, but as perſons who ſeeke ſalvation by cleaving to the promiſe, or otherwiſe by workes, according to the tenour of the Law. This likewiſe doth preſuppoſe that thoſe Jewes, whoſe objection *Paul* preventeth *verſe* 6. doe by the word of God conceive the word of the covenant legall, in this manner; What then? if we be rejected from ſalvation, who ſeeke it by workes of the Law, then the word of Gods covenant is come to nought: Which Objection, they ſhould ſeeme to make by occaſion of the former Doctrine of juſtification; but in all of theſe, and in all inferred on them, *Arminius* is deceived; For it is not the doctrine of juſtification ſo much, as the doctrine of Predeſtination, which in the eight *Chapter* went before, which maketh the Apoſtle enter this diſcourſe: for he having taught in the former part of the Epiſtle, *Rom.* 4. that thoſe who traced the ſteps of *Abrahams* faith, were his children, and in the Chapter next before, that ſuch whom God did fore-know and acknowledge for his people, they were predeſtinated and called to faith in Chriſt, every one might be ready to gather that the Jewes, for the body of them, were not acknowledged of him as his people, becauſe they did ſet themſelves ſtiffely againſt the faith of Chriſt, and therefore they were not the Iſrael of God, the choſen ſeed of *Abraham*, the people whom God did know before, and this is that which he leaveth to be gathered in that lamentable preface, *Rom.* 9. from the firſt to the ſixt *verſe*, *viz.* that a great part of the Jewes, carnally deſcended of *Abraham*, are rejected now from being the people and Iſrael of God, the ſeede with which God had promiſed his preſence and bleſſing: Compare *Rom.* 8. 29. with *Rom.* 9. 6, 7. *Rom.* 11. 2. he ſpeaketh not of a rejection from righteouſneſſe and life, befalling ſuch as followed ſalvation by workes, for thus were the greateſt part alwayes rejected, when yet they

could not be said rejected ever before, in this manner which did befall them, and is here lamented: This rejection intimated, he preventeth an objection, which some might make against it, in this manner: That which would make Gods word to Israel, and that seed of *Abraham* frustrate, that is not to be granted: But the rejection of the Jewes from being Gods Israel, and the seed whom he will bless, maketh his word in vaine, *Ergo*. The reason which confirmeth this assumption is to be gathered from the Apostles answer; such as are the Israel, whom God hath loved, and chosen, and promised to bless for ever, such cannot be rejected, but the word of God will be made frustrate; but, said they, we are Gods Israel, we are *Abrahams* seede, which are plainely to be gathered from *verse* 6. and 7. From these circumstances, well marked, we may see that the word here meant, is that word which opened Gods gracious election of this people, to be his people and children, and which promised his perpetuall presence with them, and blessing towards them: The word here meant, is such a word as taketh effect in that part of the Iewes whom God did know before, and is still made good in them; but the word of the legall covenant is abrogated to all the chosen of the Iewes. Secondly; *Jeremie* declared the word of the legall covenant to be made in vaine, yet did not this give place to such an objection, that Gods word to his people was made of none effect. Againe, the Apostle his answer was direct, the word is made by mans sinne in vaine; and to have informed them in the true end of the word of the Law, and not to answer them, that the word of the Gospels covenant is not frustrate, when they object, that the word of the covenant of the Law is come to nothing; this were but being asked of Chalke, to answer of Cheese. Againe, we see that *Paul* doth not intimate the rejection of the Iewes, as from righteousnesse and life, as they were followers of the law, which is a point he commeth to in the beginning of the next Chapter, but he considereth them, as part of Israel, and the seede of *Abraham* onely: for had this beene the thing in which they grounded themselves, if those who follow the Law be rejected, Gods word is come to nothing, then should not *Paul* have answered, all who are from Israel, are not Israel; all who are *Abrahams* seede, are not children; but all who follow the Law are not the true Israel to which God did tye himselfe by promise. Secondly; It is plaine, he intimateth their rejection, as they were the people of the Iewes, as they were denominated the Israel of God, which may be gathered from the first *Verse* of the eleventh *Chapter*. *Hath God cast away his people? God forbid. I am an Israelite, of the seede of Abraham, of the tribe of* Benjamin. Thirdly, No godly faithfull ones would thinke the word of God falsified, if such as did seeke justification in the Law by the workes of it, were rejected; but the Apostles and godliest a while were exercised with this doubt, they could not see how it could stand with Gods word, that Israel should be forsaken, and the Gentiles called. It is certaine therefore, that he doth intimate the rejection of the Iewes, as those who had beene the Israel of God,

and

" and ſeede of *Abraham*. The Apoſtle denieth the reaſon on which " they thought their rejection a thing which could not ſtand with the " immobility of Gods word. He anſwereth the aſſumption of the latter " ſyllogiſme, by diſtinguiſhing of Iſrael and children; denying that all " Iſraelites are that Iſrael to which Gods word belongeth; or that all " *Abrahams* ſeede are thoſe children whom God adopted to himſelfe, " *verſe* 7. but ſuch onely who were like *Iſaac*; Firſt, begotten by a word " of promiſe, and partakers of the heavenly calling: The reaſon is to be " conceived in this manner; The rejecting of ſuch, who are not the true " Iſrael, nor belong not to the number of Gods adopted children, can- " not ſhake Gods word, ſpoken to Iſrael and *Abrahams* ſeede: But many " of the Iſraelites and *Abrahams* ſeede, are ſuch to whom the word be- " longed not: *Ergo*, The word of God is firme, though they be rejected. " This aſſumption is propounded in the end of the fift and ſixt *verſes*. " Secondly, It is proved to the foureteenth *verſe*. Here *Arminius* having " preſuppoſed this word the word of the legall covenant, and this reje- " tion of ſuch as ſought righteouſneſſe in the Law; he thus taketh up " the argument.

If the word reſpect the children of promiſe, then it is firme, though the children of the fleſh are rejected: But it concerneth children of the promiſe, that is, beleevers; Ergo, *it is ſafe, though juſticiaries, children of the fleſh be rejected.*

" But this aſſumption is no word of it in *Arminius* his ſenſe, here ex- " preſſed: For though children of the fleſh in ſome other Scripture, " doth note out juſticiaries, ſeeking ſalvation in the Law, yet here the " literall meaning is to be taken; a childe of the fleſh being ſuch a one " who deſcendeth from *Abraham* according to the fleſh; for it is moſt " plaine, that thoſe did make them thinke themſelves within the com- " paſſe of the word, becauſe they were Iſraelites and the ſeede of *Abra-* " *ham*, in regard of bodily generation propagated from him; and *Ar-* " *minius* doth decline that, in objecting and anſwering which this " diſcourſe conſiſteth. Beſide that, though the ſonnes of the fleſh may " ſignifie ſuch, who carnally, not ſpiritually conceive of the Law, yet " the ſeede of *Abraham* without any adjoyned, is never ſo taken. The " aſſumption which is to be proved, is this; That many of *Abrahams* " ſeede, are ſuch to whom the word belongeth not: The word which " belonged not to *Iſmael* and *Eſau*, but to *Iſaac* and *Iacob* onely, and ſuch " as were like to them, that word belonged not to many of thoſe who " are the ſeede of *Abraham*, and Iſraelites: But the word ſhewing Gods " love, choiſe, adoption, bleſſing of Iſrael, and *Abrahams* ſeede, belong- " ed not to *Eſau*, *Iſmael*, and ſuch as they were, but to *Iſaac* and *Iacob*. " Here *Arminius* having thoſe legall juſticiaries, thus gathered his " ſyllogiſme.

Iſmael *and* Eſau *were types of ſuch as ſought juſtice in the Law*: Iſma- el *and* Eſau *were rejected*; Iſaac *was reckoned in the ſeede*; Iſaac *was a type of the children of the promiſe*; Ergo, *the children of the promiſe are the ſeede*. Iſmael *was not in the ſeede, but* Iſmael *was a type of all*

who

who sought righteousnesse in the Law of all the children of the flesh;
Ergo, *the children of the flesh were not in the seede.*

"The conclusions are true, but not pertinent to this sense; for the chil. "drenof the flesh here are those only who in course of nature came from "*Abraham*: the children of the promise, those who were so borne of *A.* "*braham*, that they were in *Isaac* called to the heavenly benediction. But "in laying downe this rejection of *Esau* from benefit of this word, be. "longing to the seede and taking of *Iacob*, he sheweth plainly, that it is "not a rejecting of those in *Abrahams* seede, who were justiciaries as "justiciaries, because that *Esau* was rejected before he was borne, or had "done good or evill, from part in that word made to Israel and *Isaac*, ta. "ken to the heavenly benediction before any thing which might move "thereunto: marke, *Ergo*, in the 10, 11, 12, 13. *ver.* three things. First, the "equity of *Esau* and *Isaac* in Parents conception, merits, demerits, "onely in birth *Esau* had preheminence. Secondly, marke the word "*Came*, signifying the election of the one, and calling him to the heaven. "ly inheritance, with the rejection of the other, which is laid downe, *ver.* "12, 13. Thirdly, Marke the end, why God did choose and refuse, before "merits or demerits in the end of the 11. *verse*, by a parenthesis, *viz.* "that Gods purpose according to his free election might abide for ever, "while it depended not on workes in men, which are changeable, but on "himselfe, who freely calleth whom he will to this heavenly glory. The "scope of this example is the same with the other, *viz.* to prove that all "of Israel, and all the seede of *Abraham* were not such to whom the "word declaring Gods free Election and Adoption to the heavenly in. "heritance belonged.

That word which belonged not to *Esau*, but to *Iacob*, that belonged not to many of *Abrahams* seed, and by consequence that may stand firme, though a multitude of *Abrahams* seede be rejected: but the word declaring Gods election, &c. But the Apostle doth lay downe the manner after which the word choosing and adopting Israell, refusing *Esau*, was given forth, *viz.* that it came without respect of good or evill, which might move unto it, that he may prevent a second objection which the Jewes might make from their owne righteousnesse, in respect of the Gentiles, sinners; for they might thinke it impossible that Gods word could stand with rejecting them, who were righteous in comparison of the Gentiles received; for he conceived this included in that querulous objection: First, is Gods induration a cause why he is angry with us? Secondly, can he be angry with us who are hardned by his unresistable will? Thirdly, can he be angry with us justly? The Apostle in this 21 *ver.* telleth us, that that induration is not the cause of Gods anger, but anger of induration; for none are hardned but vessels now of wrath, by their owne deserving. 2. Saith he, God beareth them with much patience, and doth not harden them by will irresistable. 3. God doth it for most just ends, and thus a reddition might be framed, saith he, *à majori ad minus*: Shall the Potter have such absolute power in his clay, and shall not God have power to decree the hardning of those who justly deserve it?

it: and that with such a will as doth expect with much patience their conversion, and all for the obtaining of most just things: But for this latter it is plaine the argument of the Potter is *à pari* or *minori*, if it be compared to God. Shall we think that God hath lesse power over his creatures then the Potter? God, I say, who createth and maketh the clay, hee disposeth? And to use this similitude to *Arminius*, his order is to illustrate a thing by that which hath nothing like; for Gods worke (by that *Arminius* conceiveth) hath no resemblance to that the Potter doth, as is already shewed. For, the matter answered.

Besides that Gods actuall induration beginneth where his patience endeth.

First, he conceiveth not the question right: They aske not whether Gods induration be cause of his anger, but whether God may be angry at them who come to this state of being hardned? Now this is certaine, that men hardned and forsaken, are the object about which Gods anger is exercised, as a malefactor punished is the object about which the Magistrates anger is exercised, though punishment is not the cause why he is angry, but the effect of it; neither is there one word in this verse, which testifieth God to harden such, with whom he is angry for sinne, unlesse to beare with patience, signifie to harden, and vessels made or prepared to destruction, men now having by sinne provoked God: the first absurd, that an act of patience should be induration opposed to mercy; the other equivocall, as a vessel prepared to glory is not a vessell now beleeving and sanctified, and actually fitted for glory; so on the contrarie.

For the second it is false that here is any thing to testifie Gods will unresistible, which the Apostle did never except against, but rather justifie, and yet maintaine it equall by a comparison fore-construed. And this is no argument why his decreeing will should not be irresistible; this I say, that he useth patience toward those whom he hath decreed to reject, he conceiveth the will of God to have come to election, and otherwise to include in appetite as it were, of having some thing which hee will not worke by his omnipotencie, but he whose omnipotency is not in every thing, he is not a God omnipotent; for there are some things in which he is not omnipotent; not to name the same things he would have of us, he hath covenanted to work them in us, *I will put my spirit in your hearts, and make you &c.* & that there is no power in God which is not infinite and omnipotent; true it is that the verse setteth downe just ends, and that therefore God hath power to purpose and worke most justly that which is decreed and done to so just purpose. These are collections which his head hath deduced, but not once imagined by the Apostle: and marke now how the Apostle hath foyled the cause of God, by strugling so laboriously and mysticaly against that which might so easily be answered: They seeme to murmure against God; if he be angry at them who are hardned by his will, or a decree of his will irresistible: The plaine answere is, God is not unjust though he be angry, because the decree of his will did determine the hardning of none, but such who should first by their ungratefull and horrible unbeleefe provoke his just anger and induration, (whereas you thinke that hee did decree to bring you to this with a will unresistible) the truth is, he did decree nothing about

bout you, but conditionally, putting also the condition so in your power, that you might have kept your selfe from comming into the number of those, who are in his anger hardned, if you would, but you would not. The manner, *ergo*, laid downe, preventeth such a thought, in as much as this might be deduced from it; That word which doth signifie such an election and adoption, as doe not depend, nor once respect any merit in the creature, that word is sinne, though the Iew, righteous in comparison of the Gentiles, be rejected, and the sinfull Gentiles received: The end shewing why God would not looke at any thing in such whom hee elected and called, *viz.* That his decree and word about some whom he had elected, might abide surely, taking effect, while the stability and efficacy of it depended on him freely calling, not on us; for did Gods decree, or word touching salvation, depend on men, it would prove more unstable then a decree in Chancery; as we see in *Arminius* his decrees, I will save them all, if they will obey me; I see they will not, but they will sinne: Well, I must let them, but I wil condemne them all; I, but my mercy here must moderate Iustice, this decree must not be peremptory: I will send Christ to redeeme all, that I may save all againe: I decree to save all, if they will beleeve, but I see they will not; I will save such as I see now beleeve with perseverance, & reject others: that order was fit in electing, which doth make Gods decree most firme, of most effect to his elected; but to choose them without any respect to their works, was fit to this end; *Ergo*, he did choose in this order, not looking at any thing in them, but at his gracious pleasure; and in these examples, as in types, are laid down all the high points of election, *viz.* that God doth choose us before we are, that God doth not look at any thing in us, for which to choose us; for though it is true they were in their causes, yea, in some degree out of them, yet they are brought in as now chosen, when they were not manifestly in the nature of things, but creatures to be born afterwards; & though they both had in *Adam* offended, yet this is excluded in their typicall consideration, & they are here brought in as having done nothing. Like as *Melchisedeck* had Father, Mother, length of daies; but as he is a type, none of these things come to be considered in him. What said *Arminius* here? He maketh the 10. 11. 12. 13. *ver.* to contain these two things, the Type, and the explication of the Type; the Type, set forth with sundry circumstances, which are not so much to be heeded as the things typified, expresly set downe in these words; *That the purpose of God, according to his choyce of some, or in which he chooseth some to life, reiecting others, might be firme, while it dependeth not on works of the Law, but on faith, obeying him that calleth.* From which explication he gathereth two syllogismes, proving things to his thought, which goe before.

1. That purpose which is according to election of some, with rejection of other some, that purpose may stand sure, though many be rejected.

But Gods word and purpose is according to election, or is such as discerneth and chooseth some from other some to salvation: *ergo*, the word of God is not made of none effect, though many of the Iewes be rejected.

2 That

2. That purpoſe which dependeth not on workes, but on faith obeying him, that calling, that purpoſe, comprehendeth not ſuch as ſeek by the works of the Law ſalvation.

But this is ſuch, *Ergo.*

Eſau the firſt borne is hated of God.

Eſau is a type of ſuch as ſeek righteouſneſſe in the Law: *Ergo*, ſuch as ſeek righteouſneſſe in the Law are hated of God.

Iacob the younger, was loved.

Iacob was a type of all who follow life by grace of calling: *Ergo*, all who thus follow life, are beloved of God.

To anſwer which things briefly, the perſons named are here to be conſidered perſonally, and typically. Perſonally, becauſe elſe he doth not prove that Iſraelites the ſeede of *Abraham* may be rejected. Typically, becauſe they are heads of all the choſen and rejected, both in the ſeede of *Abraham*, and in the Gentiles alſo. But that they are types here of perſons qualified with zeale of the Law, or faith on Chriſt, this is a dreame without proofe, meerely preſumed, which before hath beene ſufficiently refuted, and ſhall be further touched, in this which followeth. Firſt then, to the circumſtances, why are we not to ſtand upon them, ſeeing between types and things typified, there is ſuch analogie, as that thereby one doth lead us to the other? But he doth ſee well that theſe things here ſet downe in the types cannot ſtand with that he woud have typified. How can *Eſau* now conſidered without workes, good or evill, when he is rejected, be a type of thoſe who are rejected as ſinners for righteouſneſſe by workes of the Law? Or how can *Iacob*, as he is conſidered without faith, or any other worke, when now he is choſen and called, be a type of ſuch who are now choſen, when God doth ſee beliefe with perſeverance in them? Againe this decree electing *Iacob*, did offer him grace above *Eſau*; but the decree of ſaving *Iacob*, if he would beleeve and obey the heavenly calling, doth offer no leſſe to *Eſau*, or any other. Now his conceiving the Apoſtle to explane his type in that parentheſis, is moſt abſurd; doth the note of a finall cauſe or event, that, or to the end, that his purpoſe doth thus begin the accommodation of a type propounded? it is an example not to be ſeconded; nothing is more plaine then that it is added to note the end or event of that manner electing and rejecting, which are here expreſſed: and for the two concluſions he doth argue from theſe words; The firſt is true, but not a thing here to be proved; for the Apoſtle had ſaid that, *ergo*, the word was true, notwithſtanding the multitude of Iſraelites were rejected; becauſe that all Iſraelites were not that Iſrael, and all the ſeede of *Abraham* were not thoſe children to whom the word belonged: This is then that which here is to be concluded, that thoſe who are the ſeede of *Abraham*, and Iſraelites in courſe of nature, were not that Iſrael, and that ſeed, to whom the word ſignifying Gods election and adoption belonged: the force of the argument therefore is in this, not that the decree is after election, but that *Iacob* onely was in decree of election, and *Eſau* borne alike of *Iſaac* was not.

The

The ſecond ſyllogiſme concludeth a thing that never came into the Apoſtles minde, and cannot be accommodated to theſe types, unleſſe types in that wherein they are types may be contrary to the thing typified by them; as I have ſhewed above. Beſide, who will yeelde him that Gods calling, is here put for faith obeying God calling, when the ſight of faith and every thing elſe was before excluded in this election of *Iacob*; and therefore the decree electing him excludeth and oppoſeth it ſelfe in workes to this faith, aſwell as any other thing. Now then we ſee that this decree electing and adopting, is ſo from Gods will, that nothing in man is conſidered in it, as a meane or cauſe, but onely his meere pleaſure: for cleering which, I entred the explication of this place: to this only the context following will agree, which ſeeing I am thus far entred, I will ſhew ſo ſhortly as I can.

What ſhal we ſay then? (ſaith the Apoſtle) *is there iniuſtice with God? God forbid. For he ſaith to Moſes.* This is plaine, that the doctrine next before delivered, giveth occaſion to this objection. Let any judge then whether *Arminius* his ſenſe is made probably a ground of this imagination; we ſee this doth naturally ariſe from our conſtruction; for if God from his meere pleaſure doth chooſe one, and call him to adoption and the heavenly inheritance, rejecting another every way equall to him; then God ſeemeth unjuſt, for upon his meere pleaſure, to deale ſo unequally with equals, upon meere pleaſure, ſeemeth very hard; doe but lay that of *Arminius* by it, and there neede no other confutation. If God decree to reject his grace offered in Chriſt, ſtiffely cleaving to their owne righteouſneſſe, and if out of his meere pleaſure, none deſerving it, he decree to ſave ſuch as ſhall by faith lay hold on his mercy offered in Chriſt, then he ſeemeth unjuſt. I anſwer; here is no ſhew of injuſtice to the reaſon of man; for that which he ſuppoſeth to be the ground of their ſuſpecting injuſtice; namely, that God ſhould of his meere pleaſure decree that beleevers on Chriſt, not followers of the Law, ſhould be ſaved, contrary to his former decree in the covenant with *Adam*; for had this beene the ground of their imputation, the Apoſtle ſhould have anſwered, that God did not of meere pleaſure decree otherwiſe about attaining life, then at firſt he had; but he came to this covenant of the Goſpell, by reaſon that we had broken the former, and through weake fleſh, made it impoſſible to us: But he maintaineth the will of God from meere pleaſure, ſhewing mercy to *Iacob* to have beene juſt in him; it followeth.

> Hee who hath power to ſhew ſaving mercy where himſelfe pleaſeth, he is not unjuſt in ſhewing to ſome, without any conſideration on their parts, and denying to other ſome.
>
> But God hath power to ſhew mercy, electing, adopting, calling to the heavenly inheritance, to whom he will.

This is the expreſſe teſtimony of *Moſes*, which tendeth to prove God free from injuſtice in his grace to *Iacob*, and in denying it to *Eſau*: For if he may ſhew it to ſuch as he pleaſe, he may refuſe it others by the ſame liberty. He doth amplifie this by a conſectary deduced.

That

That which is wholly in the free pleasure of God, that commeth not from any thing in the power of man: But this mercy, electing, adopting, calling, is meerely in Gods free pleasure; it is not therefore in man to procure it, but in Gods liberty to shew this mercy.

This answer doth plainely shew, that the point which distasted, was this; That God should at his meere pleasure shew mercy to *Iacob*, when he refused *Esau*; which would make our election, calling, adoption, quite out of our power, meerely depending on Gods free pleasure: For, both these are here avouched to stand with justice in God, what ever might be surmised: And marke here, that the Apostle doth maintaine it without injustice, to shew and refuse mercy, when he considereth not any thing in the persons which might make this equall: For were the equity of Gods mercy shewed to *Iacob*, and denied *Esau* in this, that now all were become children of wrath, whom God might pardon and restore, or leave and execute at his pleasure; then the Apostle should in the honour he owed to the name of God, have here expressed this consideration, that God might justly shew mercy to some, and deny it to othersome, who were now such, that they had by sinne brought themselves under sentence of condemnation. For if he had not shewed it to any, he had not beene unjust; but Saint *Paul* did know that he had affirmed, that God looking neither at merit in the one, nor demerit in the other, had chosen and loved the one, refused and lesse loved the other. Here marke *Arminius*.

If that purpose, God rejecting such as seeke righteousnesse by their owne workes, electing beleevers, depend onely on his mercy, then it is not unjust.

But that purpose is neither from him that runneth, &c. but dependeth on Gods meere mercy, *Ergo*, it is not to be accused of injustice.

First; Marke how he maketh the Apostle not answer the difficulty of the Objection, which was this; How could God goe from one Covenant, decreeing salvation on workes, and decree contrary, that not workers, but beleevers should be saved? for Gods mercy cannot be the cause, nothing else comming betweene, why God should change his order, and goe from one unto a contrary. Secondly; Let him shew how mercy can be the onely cause, why a justiciarie, cleaving to his owne righteousnesse, is rejected from salvation. Thirdly; The Apostle doth not prove this decree, that beleevers shall be saved, to be just in God, but Gods shewing mercy in destination and execution to one before another. Now this decree, I will save all that shall beleeve; doth not shew any mercy to one before another, but offers mercy to all alike. Lastly; Who would ever accuse the mercy of God, for decreeing in a just course to bring men to salvation, when now they had made themselves guilty of wrath: Marke how he depraveth that consectarie, which sheweth that it is not in our power now under wrath to deserve that God should decree the salvation of us, in case we would beleeve.

But why Gods decree of election falleth on my person to life, this he maketh in our power, which is the chiefe thing here excluded, for from that God had purposed and performed to *Iacob*, and from that priviledge that God will at his pleasure both intend and manifest his saving mercy and compassions, this is deduced, that this mercy, electing, calling, and adopting one before another, is not in the will or indeavour of man, but in God freely shewing compassion: Not to say, he should tell us a great matter, in concluding with a solemne Epiphonema, such a point as this, that man under sinne and death, could not deserve, or any way cause why God should strike that covenant of the Gospel, and promise salvation upon beleeving.

For the Scripture saith to Pharaoh.] The 17. *Verse* followeth: The connexion may be diversely conceived, either to prove that God sheweth mercy at his pleasure to some, so as he denieth it to othersome; or that which went before, that it is not any thing in us which maketh us elected like *Iacob*, or rejected as *Esau*; and then the proofe were thus; the Scripture doth testifie, that hardning and denying mercy dependeth on Gods meere pleasure, no lesse then shewing mercy; Or we may conceive it as in reference to the unrighteousnesse formerly objected; for that objection had a double fact giving occasion; God electing *Iacob*, rejecting *Esau*, without any thing that deserved it, whence God might seeme subject to injustice in two regards; First, for shewing his grace to the one before the other, when they both were alike. Secondly, in refusing the one out of his meere will, and excluding him from the grace shewed the other, when he had done nothing to deserve it.

Hitherto he hath answered the first part of the objection, that God in shewing mercy to equals, unequally is not unjust. Now he answereth the other part.

That which God hath done, that is in the freedome of his will justly to doe: But God hath for ends of his glory, without any thing done on their parts to move him, denied grace to some, and hardned them, which is plaine in this example; he did raise up *Pharaoh*, not yet being, purposed to harden and punish him: *Ergo*, as he sheweth mercy where he will, so he hardneth, that is, denyeth mercy, and so hardens and punisheth whom he will.

The Assumption is the example, the conclusion followeth it. *Arminius* is here still like himselfe, he frameth a double Syllogisme, taking away shew of unrighteousnesse in his decree, made with election of some, rejection of other some.

That which God justly doth, that he may decree to doe.
But he stirreth up, hardneth some justly.
Ergo, he may decree it without injustice.

The second Syllogisme, from the 18. *Verse*.

He who sheweth mercy & hardneth, may decree according to election, to shew mercy to some beleeving, and to reject such as seek righteousnesse in the works of the Law. But God sheweth mercy on whom he will, &c.

For

For the first, it is true that is gathered, but not pertinent; for this example is brought to shew that God may reject a person without injustice, when he hath done nothing for which Gods will should be moved to reject him; and it is to be well noted, that the minde of God cannot be too prone, that he may make a decree to reject a person that followeth righteousnesse in the Law; for *Pharaoh* cannot be considered, as in the number of those Jewes who were zealous for the Law. Beside that, it could never seeme in appearance unrighteousnesse, to decree when a man is now a childe of death, that if he will not accept of Gods mercy in Christ his Sonne, but cleave to his owne righteousnesse, then he shall be rejected. And for the latter Syllogisme, it is no new Argument, as *Arminius* would have it; but the conclusion affirming from all gone before, that it is in Gods liberty to shew mercy to some, as to *Iacob*, and to deny it to other some, and that, *Ergo*, he cannot be unjust in doing that which he hath liberty to doe. Againe, the first part of the Proposition doth fight with it selfe; for he who may shew mercy on whom he will, he may not make the creature the cause why he should shew mercy, for he cannot shew mercy on any out of his meere pleasure, and yet shew mercy on some consideration in the creature moving him to it.

Now from this that here it is said; *God may shew mercy on whom he will*; he gathereth, that God may make a decree to shew mercy to such as beleeve, repent, and persevere, &c. in sanctification.

He who may shew mercy to whom he will, he is not restrained to some persons, who shall be of this or that condition, but is as free to one as another.

Now the grounds of this new learning, or old errour, I know not which to call it, say, that God cannot choose any, but such whom he seeth eligible, as being qualified with such condition as the justice of God admitteth, which is the moderatrix of his mercy.

He who can shew mercy where he will, can doe more then that which may possibly be done, and yet not any receive mercy.

But such a decree as this might be made, and it still possible that not one in all man-kinde should be partaker of mercy.

He who sheweth mercy where he will, is the cause why mercy lighteth on these particular men, rather then others.

But he who can make a decree, that such as will beleeve shall have mercy, he is not the cause in particular why this man hath mercy shewed to him, rather then another.

His Conclusion misconstring that word and decree, is above refuted, and hath no concord with this objection following, which is most evident, after this manner.

If it be by his meere irresistible will that men be in the state of such as are rejected and hardned, then he hath no reason to blame them being so.

But he out of his pleasure, without any thing in the creature causing it, doth reject some from mercy, and harden them: *Ergo*.

Now Saint *Paul* doth answer this, either by denying that the will of God is unresistible, or by denying that the efficacie of Gods will doth reach thus farre, that some men are in the number of those who are rejected and hardned, but first by rebuking the insolencie of this fact, that a creature should expostulate with his Creator; secondly, by shewing the right of the thing, *viz.* that God may at his pleasure reject and harden some: The first in the 20. *Verse*.

That which the Pot may not doe with the Potter, that maiest not thou doe to God thy Creator.

But the Pot may not finde fault with the Potter, for framing it thus or thus, the end of the 20. *verse*. Thou maist not finde fault with God, as if he were in fault, by whose irresistible will thou art in this case wherein thou standest, rather then thy selfe, who dost suffer his unavoidable pleasure.

Having thus chidden the insolencie of this muttering imputation, he proveth that it is equall God should out of his meere pleasure shew mercy to some of his creatures, and reject other some, to induration and punishment.

The right which the Potter hath over his clay, that and much more hath God in his: for the Potter must have his clay made to his hand; but God must create and make the clay which he will worke with.

But the Potter hath the power that he may sever certaine distinct parcels of his clay, out of his meere pleasure to contrary uses. *v.* 21.

The Potter doth not sever his clay in this manner, if it shall all be fit to receive some noble forme, I will make it to such end, if not, I will turne it otherwise; for then it must be from the clay, not the Potter; why this parcell were a vessell to honourable use, and that otherwise.

The Conclusion followeth, *ver.* 22, 23.

Ergo, shall not God have the same right to appoint some of his creatures to be vessels of dishonour, howbeit he useth much patience towards them, that he may the better declare his wrath, and power in them, and his most glorious mercy towards his chosen?

The words have a Rhetoricall reticency in them, and are thus laid downe. What if God, willing to shew his wrath and power, have borne with much patience? &c. and that he may shew his glorious mercy towards the vessels of mercy. Now something must be understood: Shall his power for this be the lesser? or any plead against this freedome of God in denying his mercy, and rejecting some, from the great patience he useth towards them? or we may conceive it, if not preventing this objection, yet laying downe the conclusion with a double reason, after this sort: If God have most just ends of his glory, and the good of others who are vessels of mercy, and if he execute his decree with much patience, and long sufferance, towards the vessels of wrath; shall he

he not have power to ordaine them to this end, whom in ſo juſt manner, and upon ſo good conſiderations he bringeth unto? &c. In anſwering theſe, *Arminius* ſeemeth very accurate, but it is a wily diligence; ſuch as thoſe poore creatures uſe, which being hard beſet will run round often, and fetch running-jumps, that by this meanes they may bring to a loſſe all that purſue. To leave him therefore in impertinent diſcourſe, what I can gather out of him, touching theſe words, reſpecteth one of theſe three things: 1. The occaſion which went before, *God hardneth whom he will*, as *he ſheweth mercy to whom he will*. 2. The objection. 3. The anſwer.

Let us begin with the firſt, for if you marke the antecedent in the ſenſe *Arminius* taketh it, it wil not beare the objection following. Secondly, If the objection could be made, yet Saint *Pauls* anſwer would prove impertinent; the antecedent occaſion, *Arminius* muſt underſtand of Gods decreeing to harden, or actually hardning, according to his decree: His decree is, I will deny thee mercy, harden thee, puniſh thee, if through unbeleefe, and impenitency thou ſhalt make thy ſelfe worthy: His actuall hardning is a powerfull executing this puniſhment of induration, and rejecting, on him who hath by finall impenitency deſerved it: neither of theſe will beare his objection, with ſhew of reaſon. And becauſe *Arminius* ſeemeth rather to reſpect the decree, we will take up that, and joyne this murmuring objection with it. If I am hardned by Gods decree, which doth ſet downe the hardning and rejecting of all ſuch who ſhall by finall unbeleefe and impenitency provoke him to it, then hath God no reaſon to be angry with me, on whom this ſentence is executed by his unreſiſtible will: But I am hardned according to that decree. Take the antecedent in the other ſenſe; If God now in his wrath execute induration on me, having deſerved it by my finall impenitency, and that with ſuch power that I cannot reſiſt him, then hath he no cauſe to be angry with me, who am thus hardned by his almighty power. I doe appeale to any conſcience, what ſhew of reaſon there is, inferring ſuch a conſequence on ſuch antecedents. No, had Gods will beene, not abſolute within himſelfe, but reſpecting conditions meritorious in the creature, or had his induration beene a meere inferring of puniſhment now deſerved, and not a deniall of mercy which ſhould have removed the entrance of the other, (which the oppoſition teacheth to be meant by induration) then there had beene no ſhew of reaſon thus to grant againſt God. But come to the objection: He conceived in it thus much, as if it ſhould ſay, Can Gods induration cauſe him to be angry againſt us who are hardned? Can that which is the effect of his unreſiſtible will, cauſe him to be angry with us juſtly? Firſt, the Apoſtle chideth this inſolency, ſuggeſting the ſtate of the perſon murmuring, and the perſon of God againſt whom it is murmured. Secondly, from compariſon, well having thus repelled it, he defendeth the equity of God, and anſwereth to the matter. Firſt in the 2. verſe.

He who hath power to decree the life and death of his creature on ſome conditions, and ſo to harden ſome, and ſhew mercy

to others; If he harden or shew mercy, we must not reason against it.

But God hath this power set downe in the comparison of the Potter: but the comparison of a Potter pleadeth a far higher thing in God, then making a decree of saving such as should become fit through use of their owne liberty, and condemning such, who should most justly deserve it. For this legall kinde of induration, as some of his scholars call it, giveth no occasion of imputing, with shew of reason, any fault to God, seeing Gods decree doth not any thing to me, unlesse further then I make my selfe a vessell of dishonour. Secondly, this sense hath no affinity with the Potters fact, this decree doth not make definitely any persons vessels of honour, but such of them as should believe; all if they will believe: this doth not make the persons become vessels of honour, but the performance of the condition in the decree, this maketh God to frame persons diversly qualified, to divers ends; whereas the Potter frameth a masse all alike to divers purposes. Thus having repelled this murmuring, he doth make answer to the matter of their objection three waies, which likewise may make, to his judgement, a limited reddition of the former comparison.

Thus by the way I have runne over part of the ninth to the *Romans*, in which, were not all error a thing connaturall, I should marvell how any could ever imagaine things so directly against the meaning and discourse of it: The plot of his election was as strong in his braine, as numbers in theirs who thought they saw them in every thing. Let us ever hold that the choyse and purpose of calling to the heavenly inheritance, is meerely from his will, because he will, without any respect to the workes or condition of his creature; framing mankinde to divers ends, with as much freedome, as the Potter doth his clay, though it seeme to fasten unrighteousnesse on God, and to excuse the creature, to flesh and blood. It is one thing to doe things with will, another thing to doe them from free pleasure of his will, or because we will onely.

Againe, the decree is therefore made to depend on God calling, that it may be firme; but did it depend on perseverance in faith, left altogether in our liberty, it could not be firme, seeing it dependeth on such a condition as to the last breath is uncertaine, by his owne principles otherwhere delivered.

Now followeth the end: *For the praise of the glory of his Grace.*] First, to open some words in this verse, that so we may see the meaning, and consider of it more fruitfully; it may be asked what Praise is: There are words which sound this way, the difference whereof I thinke good to unfold. *Praise*, when it is taken restrainedly, doth signifie the setting forth by speech of this or that, in any which is praise worthy: Honour is larger, for it is done by word, worke, gesture, and serveth to report our reverent respect to Gods excellency: Thankfulnesse is a praysing of God, as having bestowed some benefits on us: Glory is the account which we have of God, when now he is made knowne to us. Now here Praise is put in a larger acception, and may

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containe all of them, both the admiration and high esteem of it, when it is once manifested, the praising it in word, and honouring it, the thankesgiving which is most worthily yeelded to it.

Glory of God is sometime used in a singular manner, to note a glorious instrument, comming immediately from God, and made immediately for God; man is the image and glory of God: Sometime it is used in an acception more frequent, for the glory of God which is in us who glorifie him, or the glory of God in himselfe, who is glorified of us, even the glorious being or essence of God; Thus it is used here, and *Rom.*9. that he might shew his glory to the vessels of mercy, that is, glorious nature so merciful and gracious: So 2 *Thes.*1. from the glory of his power, that is, his glorious essence, which is most powerfull. Thirdly, for his grace, here we must know that S. *Paul* useth divers words, which signifie one thing, but clothed or putting on divers respects, ἀγάπη, χαρίτωσε, ἔλεος, φιλανθρωπία, χάρις. *Rom.*5. Love, Bountifulnesse, Mercy, Philanthropie, Grace. Now all these are the same thing, even Love hath these ends; What love is, I needs not show; Bountifulnesse is Love, as now it is in worke beneficiall; Mercy is Love, as now it helpeth the miserable; Philanthropie is love, as it respecteth mankinde; Grace is love, as it giveth good things freely, without desert, to make accepted; The word signifieth to doe a favour, to follow one with some reall favour now executed. The summe then is this.

Rom.5.
2 Tim.3.5.
Ephes.2.
Tit.3.
Iohn 3
As *beneficiendi is amicitia afficiens ad beneficiendum.*

All this spirituall blessing wherewith God hath blessed us, is to this end, that he might manifest his most glorious essence, which is grace it selfe, and that to the intent we might admire it, esteeme it highly, honor it, set it forth in words, yeeld thanks to it; which grace of his, before all worlds, is it which now in the appointed time hath made us who are children of wrath, accepted and followed with many favours in his beloved Son our Saviour.

The *verse* containeth two things.

1. The end in these words; *For the Praise of the glory of his grace.*
2. A description of Grace, from the effect, which is set forth both by the principal cause, God by his eternall grace; and ministeriall, or secondary, God out of his eternall grace, in and through his Christ hath made us accepted.

First then, we observe, that all he did from eternity intend about man, hath no end but his own glory: *Hee made all things for himselfe, Prov.*16.4. *All things are from him, through him, for him. Bring my sonnes and daughters every one, whom I have created for my glory, Isa.*43.6,7. The reason is plain, God who is wisdome it self cannot work without an end: A wise man will doe nothing but to some purpose: That which must be Gods end, why he maketh al things, must be better then all those things which serve unto his end; for the end is better then that which serveth for it, as the body is better then foode, raiment, and all things which serve for the body. In the third place it is plaine that nothing is better then all the workes of God, beside God, nothing better then every creature, but the Creator: If then he must needs have an end why he maketh things, and

and this end must needs be better then the things made for it, and nothing is better then all the creatures, but onely God the Creator: Hence it followeth that God must needs have himselfe as his end in every thing which he worketh: now God being so perfect, that he needeth not our good, that nothing can hurt him, or make him better in himselfe: hence it followeth that his end must needs be some externall matter, as the making himselfe known, that he may be accordingly honored of us, and that to the benefit of us who yeeld him this honor. The Scripture intimateth 3. ends in that God worketh toward his chosen. 1. The glory of us; The wisdome of the Gospell is said to be predestinate to our glory; all things are ours. The 2. is the glory of our mediatour, *all are yours, you are Christ, 2 Thes.* 1. Christ shall be glorious in his Saints, yea, admirable in them that beleeve. The 3. is God himselfe; *all are yours, you Christs, Christ Gods*; that is, for God and his glory: Now those two former are ends, to which, not for which God worketh. He that buildeth a house, that he may lay a sure foundation, that he may raise the frame, gives it the due filling which belongeth to it, but these are not his proper ends, but that he may have a house for his habitation: So God worketh many things to our glory, and that in us his Christ may be glorious, but the proper end which he hath in all, is his owne glory.

Vse 1. Wherfore seeing this is Gods end, let us in all things labour to yeelde him glory; whatsoever we are, let us be it in him, and through him, and for him. We see every thing that commeth of the earth, goeth to that common parent againe, every body made of these elements, is resolved into these elements; so must it be with us, we must returne backe to him in glorifying him, from whom we come, as the workmanship of his hands. It is certaine, if he be not glorified of us, he will glorifie himselfe in us. What a shame is it that we should not have his glory, as the end we aime at in every thing, who hath made all things in heaven and earth serve, as their end, to which they may be reduced?

Doct. Secondly observe, that he doth generally intend his praise of his grace in all such who are predestinated by him: that which God doth out of his grace, must needs be to the glory of his grace; But he doth elect and predestinate us out of his grace. We see that if one doth this or that in wisdom, he is praised for his wisdom, which in this or that he hath shewed: So in any other vertue, thus it is, those things which God doth out of his grace, he must needs intend to have his grace notified in them, and to have it, being knowne, admired, honoured, and praised accordingly. Againe, those things which God doth out of justice, though, diversly justice, from which they come, shall be glorious in them, yet all that justice doth is reduced to this, as the just supreame end, even to lend a voice to the riches of Gods glorious mercy, which he sheweth the vessels of mercy: For looke as in us the actions of inferiour vertues, which commend the vertues they come from, they are serviceable in some sort, to actions of superiour vertues, *Ergo*, what my temperance doth upon the Sabbath, it doth it for religion sake, that my devotion may more fully and fruitfully occupie himselfe; so would God have us conceive

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in his dispensation, that what his justice doth, it is such, that in some sort it hath a respect to, and is serviceable to this most supreame end, this praise of his grace; this is it, in which he most delighteth: Even as vertuous Kings after the matters of God, affect above all things to be had in honor for clemencie and bounty; so it is with our God, King of Kings, all he doth is to this end, that his grace may be made manifest, unto his greater glory. Men indeede may looke at praise as a spurre, but not drive at it, as their highest end; nay, they may not seeke it, but for a further end, Gods glory, the good of others, their owne due encouragement: But God may seeke his glory as his utmost end, because hee is not in danger of Pride, as man is, and there is none higher then himselfe to whom he should have respect; this maketh him when he sheweth himselfe to *Moses*, proclaime this in himselfe without comparison above others. *See the place.*

The use of this is, first, to stirre us up to glorifie him in regard of his grace to us: How will servants who belong to bountifull Lords, commend them for their franke house-keeping, liberality to the poore, bounty to their followers? So should we never cease to have this grace in our hearts and mouthes, to his glory who hath shewed it. Let us not be like those grounds, which swallow Seede, and returne nothing to the Sower: They are not the children of grace, in whom God obtaineth not this end; for all such as belong to his grace, he hath chosen them to this end, that his grace should be knowne, praised, and magnified by them. Saint *Paul*; *I thanke God in Christ*, *Rom.* 7. *Praise be to God in Christ*, 1 *Cor.* 15. *Blessed be God, even the Father*, 1 *Pet.* 1. If the light of Gods graces shining in men, must make us glorifie God in them; how should this most high grace of God before all worlds thinking on us for good; how I say, should it be extolled of us? When the love in a good man must be glorious in our eyes; yea, seeing his predestination hath so wrought, that all things shall worke for our good; let us in evill, as well as in good praise him; he loves in every thing love it selfe. Even as waters come from the sea, and returne againe to it: So from this Ocean commeth every blessing, and every benefit should by praising this grace, be resolved to it. *Vse.* 1.

This Doctrine, hath Vse for confutation: If this be the last end, and the direct and immediate end of all God doth toward his children, then it cannot be, that their life of glory in the heavens should be given them from the hand of justice: For if that should next of all and immediately be given them from justice, then the last things, to which Gods predestination should come, is the glory of Gods distributive justice. If they say, God doth give it as an act of grace and justice; I answere, then God hath not done all in election and predestination to life, unto the glory of his grace, but to the joynt glory of his grace and justice. Againe, it is impossible that God should alike immediately give life joyntly from grace & justice: For if grace give it freely, justice cannot together give it, as a matter due by meritorious purchase. God may as possibly condemne the same man, both out of revenging justice and mercy at once, as he can *Vse.* 2. *Aque proximè & immediatè*

can give a man life at once, both from free grace, & distributive justice; for mercy and revenging justice are not more opposite, then grace is to distirbutive justice.

Againe, we see them confuted, who think that God propounded an indefinite end about his creatures, destinating his creature to his glory, in a manner indefinite, whereas we see in the highest acts of Gods counsell the Scripture mentioneth, God is testified to have his end, not in generall, but specified as it is here, the praise of his glorious grace. Beside that, God cannot propound ends indefinitely; for this supposeth that God may provide for some particular end, and be frustrated in it; that he dependeth on the will of man in his decrees touching his glory, in this or that particular manner; that he doth not see in that instant moment, or signe of his eternall act, whereby he did decree to make: When he doth decree to make his creature, to what particular end he shal bring him, onely he is sure some kinde or other to have his glory.

Doct. Observe thirdly, from this he saith; *of the glory of his grace.*] And so the other attributes of God are his essentiall glory, a most glorious Essence; in earthly things, that is a glorious body, which is lightsome and radiant, and hath a kinde of luster, *Ergo*, Saint *Paul* saith, *there is one glory of the Sun, another of the Moone and Stars*, making these lightsome bodies subjects of glory: Thus it is a property of a body glorious, to shine as the Sunne; needes then must God be essentially glorious, who dwelleth in light, who is light it selfe, such as that to it there is no accesse; such as that the Seraphims conscious of their infirmity, doe veyle themselves before it. The light naturall, which this bodily ey seeth; the light of reason, of grace it selfe, all are as nothing before this light. When *Moses* said, *Lord shew me thy glory*, *Exod.* 33. the Lord said, *I will shew thee my excellency*; And what was it? *Even his grace, mercy, bounty, long-suffering &c. Exod.* 34.

Vse 1. I name this by the way, to stirre us up, that we may indeavour to know the properties of God, and view as we may, the reflection which wee have in his word and workes, of so infinite glory. How dul of heart are we, that we no more seek to have the eyes of our mindes wiped, that we may get some glimpse of it? We will run after glorious sights on earth, and are much affected with them, to see the glory of Kings; especially when their royall estates have annexed princelike wisdome, it maketh that befall men, which did once happen to the Queene of *Sheba*; There is no spirit remaining in them, they are overcome with it; But how would this delight us, did we in any measure discerne it? What shall be our glory in heaven, our blessednesse, but to enjoy the continuall view of this glory, this most blessed vision? By meditation and contemplation, to fixe the eye of our soules on this glory, will transforme us into the likenesse of it. All the glory of this world is but like the shine of rotten wood, which seemeth bright for the night season, but is nothing, as we see by day but rottennesse it selfe. Wherefore let it not bewitch us, but let us all seek to God, to take away the vaile of our hearts, to the end that we may yet, as in a mirrour or glasse, get some

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sight of this most rich glory. *Rom. 9. This grace of his which hath beene alwaies towards us.*

Observe fourthly, *Wherewith he hath made us accepted.*] That is, with which grace electing and predestinating us, that it might be glorified of us, he hath now in his time done us favour, or made us accepted in his Christ. Observe then, what grace it is which in time doth worke all good things for us; even the same grace which before all time did purpose them to us: Gods loving us to life, doth not beginne when now we are brought home by conversion to beleeve on him, but when we were his enemies, *he did so love us, that he gave his Sonne all to death for us, Ioh. 3. Rom. 5.* And when he calleth us in time, he doth it out of that grace which was given to us in Christ our head, before all worlds: For this cause the Scripture doth not say, that God beginneth to love us to life when we beleeve, but that he giveth us life eternall, executing that to which he had loved us; neither doth the Scripture say, that in Christ now sent to worke our redemption, love in God is first conceived: but that it is manifested, when that saving grace appeared, *Tit. 3.* when the philanthropie, or love of mankinde appeared, *Tit. 3 5.* So God doth call us according to grace given us before worlds, but now made manifest, *2 Tim. 1. 1 Tim. 1.* yea, life and immortality are said to be brought to light, as things which had beene overshadowed by the Gospell. Now looke as if the Sunne having her light long eclipsed, should after breake out, it were no new light, but an *ἐπιφανία*, or new getting up of the old light, which for a time was eclipsed: So it is with this sunne of Gods eternall grace, the interposition of sinne, through the vertue of justice, did for a time keep from us all the gracious influence of it, till at length in Christ, removing that which hindred, it breaketh out, piercing our hearts with the beames of it, and working in us many reall effects, which it could not put forth till justice were satisfied: Even as God knew how to love Christ his Sonne to that glorious life, to which he had chosen, and yet execute the cursed death on him, as our surety: so he could love us with his eternall love, unto that life, to which he had chosen us, and yet execute on us the cursed death, when we had offended. *Doct.*

This first serveth to excite in us godly joy, in us I say, who see this light risen over us, this love shining upon us in Christ, which was sometime so overcast by sinne and death, that no glimpse of it might be discerned. If this bodily sunne had his light but two or three daies eclipsed, O how sweet and amiable would it seeme to us, when getting the victory, it should shine in manner accustomed? But shall it not affect, that the grace of God quite hid from us, while we were the children of wrath, lay in all kinde of darkenesse, that this grace so hidden should like a spring sunne returne to us, and refresh us? *Vse. 1.*

Againe, we see them confuted, who will not yeelde that God loveth any sinner unto life, till he doth see his faith and repentance: But the love which destinateth to bring one to life, may stand with wrath, executing death; and why doth hee worke in sinners repentance, faith, sanctification, which are the meanes tending unto life, if hee may not purpose *Vse. 2.*

purpose the end unto them? What shall hinder him from loving them thus far as to purpose to them that hee can justly execute?

Doct. Observe lastly, in and through whom the grace of God doth bring us to receive favour and grace, even in, and through, his beloved. *The Law came by Moses, but grace and truth through Iesus Christ.* The Angels did sing at his birth, *Glory to God, peace on earth, good will to men*; In him God was reconciling the world, and God did give this testimony of him, *This is my beloved, in whom I am well pleased.* For Christ hath performed such an obedience at the commandement of grace, as doth yeeld such satisfaction to Justice, that grace may justly give us every good thing; yea such an obedience, as doth procure from grace every good thing for us; for Grace and Justice kisse each other in Christ; Grace freely bestowing all her gifts unto her glory, and that without any wrong, nay with full contentment of revenging justice. See the first to the *Coloss.* what is written on those words, *Who hath translated us into the kingdome of his beloved Sonne.*

VERSE. 7. *In whom we have redemption through his blood, even, &c.*] Thus we come from that gratifying, mother, child-bearing grace, from all eternity in God himselfe, to that grace which is freely given to us, and hath his reall effect in us: And this is handled, first in regard of the Jew, who had received it, *Paul* with the rest beleeving. Secondly, in regard of the Gentiles; and in particular, these *Ephesians*. The grace toward *Paul*, with the rest of those who are first called to faith, hath two maine branches: First, the grace of redemption, or justification. Secondly, the grace of glorification, beginning *verse* 11. reaching to the 13. Now in handling this first benefit: first in this verse, he doth propound in the former part of the *verse*, expound it in the latter. Secondly, he doth set downe the benefit of vocation effectuall, which did goe before it, and make way to it, *verse* 8. Thirdly, the meanes of their vocation, *verse* 9, 10.

In his propounding the benefit, first we must marke in whom we come to have it, *in Christ*. Secondly, what this redemption is, that is the bringing us out of bondage. Thirdly, the ransome in which we are redeemed, *through his blood*. The exposition, *viz.* that he meaneth nothing by redemption, but remission of sinnes, the fountaine whence it springeth being annexed, *viz.* the riches of Gods grace. The summe is, out of his eternall grace he hath made us accepted in his Christ; for in his Christ (whereas by nature we are in thraldome and bondage) he hath delivered and redeemed us, through no other ransome then the blood of his Sonne; He hath, I say, set us free both from guilt and punishments of our sinnes, through his most rich and abundant grace towards us.

Doct. Observe first, in whom deliverance is to be found from all spirituall thraldome, even in Christ: It is often said in Christ (as above, we are blessed thus and thus.) The Reason is,

Because God hath made Christ an *Adam*, head, roote, common receptacle and storehouse, in whom are treasured all those good things which from him are communicated to us: There are three phrases in

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speaking of Christ: Sometime we are said to have things in him, sometime for him, as *Phil.* 2. To *you it is given for Christ his sake, not onely to beleeve, but to suffer*: sometime we are said to have things through him, as 1 *Corin.* 5. *Rom.* 7. *Blessed be God, who hath given us victory, through Christ.* Now the reason of the first is, because that in Christ as a common store-house, every thing is first placed, which afterward is to be imparted to any of us: As in *Adam* our being naturall, our hopes of life and death, and in event our condemnation, was received, before ever they came to be applied and received actually into us. The second is said that Christ doth by his obedience obtaine every good thing, which in time is communicated to us: for as *Adam* hath procured all the guilt, condemnation, misery, which in time we know; so Christ the second *Adam* in regard of the contrary. The third phrase is spoken in respect that Christ is a mediator, not onely of impetration, but execution; that is, not onely obtaining and receiving from grace all good for us, but executing, and by efficacy applying the same in us: as the first *Adam* doth effectually propagate his being, sinne, guilt, condemnation.

The Vse of this Doctrine is to stir us up to seeke this above all, that we may be by faith in Christ. We love to thrust amongst them with whom we may finde benefit and profit; yea, we must strive by faith to grow up in him: the more neerely we are united with any thing, the more we partake in the vertue and operation of it: Those who are neerest the fire, partake in the heat of it more then those who are further removed: So it is here; alas, men seeke to be made one person in Law, to be most neerely joyned to such as may bring them in wealth, Allies beneficiall, but who doth seeke by a spirituall marriage to become one with him in whom is every good blessing? *See above the end of the third verse.* *Vse.*

Observe secondly from this, that he saith, *We have redemption in Christ*; what all of us are by nature, *viz.* no better then in a spirituall captivity or bondage. Were we no way taken or held captive, there could be no place for ransoming or redeeming of us. Now captivity or bondage is a state opposite to liberty, wherein men live under the power of hard Lords, deprived of liberty, and grievously intreated many waies. The bondage of captives is in this; first, that they are in hands of such as rule severely over them: secondly, they have not freedome to doe any thing which formerly they might, when they were at liberty: thirdly, they are forced to endure many things most grievous: Thus it is in the spirituall consideration, which I will briefly unfold. What Lords as it were reigne over a man, they are of two sorts, the principall, or ministeriall; the principall is the most just God, whose justice we have wronged by sinne, *ergo*, we are said to be redeemed from under the Law, that is, from under the revenging justice of the Law: Looke as subjects taken in murder, robery, and committed, are the Kings prisoners principally, not his who keeps them; so it is with us. Ministeriall, the Devill and his angels, the conscience accusing and condemning for sin. *Acts* 2. Men are said before their conversion to be *Doct.*

under the power of the Devill, 2 *Tim.* 2. to be taken as beasts alive of the Devill, to his will; not that he is the principall Lord that hath right in the prisoner, but he is the Jaylor and executioner, and so the prisoners are his, to keepe them in the dungeon of darkneſſe, and in the chaynes of lusts of darkneſſe: Yea, God hath put a man under the power of his Conscience, which is a keeper, continually going with him and haling him to condemnation, while he is out of Christ; and therefore that effect which the spirit worketh through the Law, in the Conscience fearing, is called a *spirit of bondage*: As amongst the Romans, prisoners had under-keepers, who were chayned arme to arme unto the prisoner whither soever he went; Thus doth God, to guilty man his prisoner, he doth joyne to him his conscience, as a continuall keeper, which though it may be brought asleepe, yet it shall ever be found when God shall call, bringing him forth, & witnessing against him.

For the second: Naturall man hath no spirituall liberty to doe any thing spiritually good, as he did before sinne entred, but is led as a slave by lusts, by passions, by objects which please him, so that he is in a brutish bondage: for, even as the bruit beast hath no liberty, but is carried by the appetite to every thing that doth agree; so naturall men, as *Peter* speaketh, are led with sensuality, covetousneſſe; that looke as one would lead a sheep with holding out hay or yvie, an oxe with fodder carried before it; so doth the devill naturall man, with such objects as he knoweth doth fit their corruption, 2 *Pet.* 2. 19. *Every one is servant to him of whom he is overcome*; Now sinne hath overcome all men, and this *Paul* did confesse of himselfe before his conversion, *Tit.* 3. 3.

Naturall mans bondage is, that he is exposed to suffer a thousand evils, to wearisome vanity in every thing, yea through feare of death the upshot of evils, he is subject to bondage all his daies, while in that state he abideth, *Hebr.* 2. 15. *Pharaoh* did never put Israel to such hard services, as the Devill putteth those to, whom he keepeth under his power; You may amplifie these considerations: Having shewed what it is, and in what it standeth, I will conclude this point with shewing how it entred.

Our first parents by the Devill tempted, wilfully breaking Gods commandement, brought themselves into bondage: Now our Parents once in bondage, we that are borne of them cannot be in better condition, till God by his Christ, out of his meere grace, set us free: The children, you know, of persons in bondage, are all bondmen likewise; *Partus sequitur ventrum.*

Vse. This should make us enter into our selves, to see if we be not in this wofull thraldome: O! the misery of men surpasseth all that is in the beast; for they take it as a grievous thing to be ensnared and taken, but man laugheth in midst of his bondage, he counteth it liberty to live a slave of Satan; they thinke that to follow things and courses pleasing their nature is liberty, though it be no more liberty then an Oxe is in, while with fodder held before him, he is led to the place where he is to be slaughtered. Againe, they know, nor thinke nothing of bondage: When Christ told them, *If the Sonne set you free,*

you are free indeed; What reply they? *We are the sonnes of Abraham, we were never in bondage*; Spirituall thraldome could not enter their thoughts. Looke as it was with those men *Elisha* did lead to *Samaria*, those bands of the Syrians, so fareth it with these; while the Devill leadeth them to hell, where they will dye without repentance, see themselves in the midst of murdring spirits, they follow him as if they went to heaven it selfe, as those followed, being led with a mist depraving their sight, they followed to the city of their enemies, thinking they had gone to *Damascus*, their owne strength: Many such soules there are led in this fashion, who yet will have the Devill in their mouths, and defie him in words, as having nothing to doe with him; but as many professe in words that they deny in deede, so many defie in word that they doe in worke. Take a young gallant, who now in his ruffe doth swagger it, and runne the next way to the hospitall; tell him of being poore, he will defie that ever it should come neere him; but yet while he doth play the prodigall, he doth go apace in the way to beggery: so thou dost defie to be in bondage to the Devill, and follow him; but while thy ignorant minde, thy lusts, thy passions, customes, corrupt example, while these guide thee in thy course of life, the Devill leadeth thee, as in a string, to all he pleaseth. If thou didst never feele any spirituall bondage, this is signe enough thou art still in bondage; even as deadly sicknesses are felt when now nature somewhat recovereth: so bondage is felt when now God restoreth in the beginnings, by worke of his grace, some true liberty, then a man findeth his unregenerate part yoake him, the things of this world too much prevailing over him, that he thinketh himselfe even sold under sinne and captive to it.

Doct.

Observe thirdly, that we have deliverance from our spirituall thraldome by Christ: Christ for this is called our Redeemer, or Redemption of his people, who doth deliver them from the hand of all their enemies: that *they may serve the Lord without feare.* Those whom God did raise up to redeeme his people, as *Moses*, the *Iudges*, &c. yea those who redeemed, as kinsmen, this or that, were shadowes of this our great Redeemer, who was in time to be revealed. Now redemption noteth sometime the action of God working our deliverance, sometime the effect of this action in us, who are redeemed and inlarged; thus it is here taken for a state of freedome, which beleevers attaine through Christ his redemption: and this state is twofold; eyther begunne onely in this life, or consummate, in which sense we have the redemption of the body, *Rom.* 8. and Christ is said to be made our redemption after our sanctification; where redemption noteth out that consummate deliverance from the bondage of mortality it selfe, which these vile bodies of ours shall be brought unto in heaven. Here he speaketh of the former, which faithfull ones are brought unto now believing: This may be amplified by branches correspondent to the contrary bondage; for from what time we are in Christ, we are freed from being under the Law, and revenging justice of God, *there being no condemnation to those that are in Christ*, *Rom.* 8. 1. Againe, this strong man is cast forth from what time

1 Cor. 1. 30. v. the word *Redemption* expounded.

Christ the stronger entreth; The conscience is made a sweet companion and comforter, rather then a rigorous keeper: Being justified by faith we are at peace. Where the King hath released a prisoner, the Jaylor can have no further power over him; for he is but to keepe him during the Kings pleasure. Againe, by grace, God doth set our wils at liberty; so that sinne cannot raigne in us as heretofore, *Rom. 6.* Grace which fighteth against the lusts of the flesh, and will not let us come under the power of any thing; yea, the world is crucified to us, and we to the word: For as when health commeth, a man beginneth to walke abroad, and doe such things as he could not stirre to, while his sickneſse did keepe him under; so it is here. Finally, we are so set free, that we can suffer nothing which our wils have cause to be unwilling with, all things being such, as shall worke together for our good. Count it all joy when ye fall into temptation, which is the height of freedome, that so farre forth as we are regenerate, we cannot suffer any thing, though all the creatures should conspire, but what our owne wils like well of; yea, aske by prayer, in some sort at Gods hand. But it may be objected, that the devill doth still prevaile against us, that sinne leadeth us captive, *Ergo*, we are not delivered. I answer, redemption is double; either, as I said, begun, or perfected: These things stand not with full and perfect redemption, but they may stand with it while it is in the beginnings. We must distinguish the power of the devill, to hold us under condemnation, from his power of molestation; and we must distinguish the power of sinne raigning over men, with willing subjection, and usurping over him, as now set free, and making resistance.

In the former respects, we are redeemed and delivered, from what time we beleeve; the latter, we are so subject to, that they shall be more and more diminished.

Vse 1. The Vse of this is, first to stirre us up to thankesgiving, even to sing with *Mary* our *Magnificat* to God; What cause have we to praise him who hath visited and redeemed us with such a redemption? We should every one sing the song of *Moses*, to see our selves thus delivered. Let us remember how this lust, and that passion, were wont to tyrannize in us; Let us remember when it was death to us to be held to duties of godlinesse, in which is the exercise of true freedome; Let us thinke of those times wherein sinne did hold us so fast, that though we saw the mischiefe of it, and purposed sometime a new course, yet we could not but returne to it, as before; Let us remember when feares of conscience and death have held us in thraldome, that these may set an edge upon our thanksgiving. Lest we should forget this duty to God, God hath left some trouble, some remainders; like the weather in ache of a wrested joynt, when now it is restored: How thankfully would we take it to be set free from the darkenesse, deadnesse, sensuality, earthly mindednesse, which we still finde, as a clog and chaine to the spirits of us? If this would be so gratefull to be set free from circumstances, which molest us onely; how much more is that our substantiall deliverance from the revenging justice of God, from the power of

of the devill, holding us under the curse; from the power of our conscience justly condemning us, from the power of sinne, commanding as King, how much more is this to be extolled? This mercy was not shewed to the Angels, creatures more excellent then our selves. Should one set us free from the state of Villenage, or ransome us from the Gallies, we could not thinke our selves thankfull enough to them; much lesse can we ever be thankfull enough for this benefit.

It should stirre up spirituall joy: Looke, *Isa.* 44. 23. where the insensible creatures are called upon to rejoyce, for the redemption of Gods people, when they were redeemed from Babel; the joy did put them into an extasie, they knew not whether they were asleepe or awake. Let us pray to God to move the scales from our eyes, and take the vaile from our hearts, which will not let us rejoyce in so excellent mercy. *Vse 2.*

It followeth: *Through his blood.*] Observe, what it is by which wee are ransomed, *even the bloud of Christ*; This was it, which in the bloud of all the Sacrifices was prefigured: *We are redeemed*, saith *Peter*, *not with silver or gold, but with the bloud of Christ, a lambe undefiled.* When any are captive here and there, we have but two waies usually, by which we redeeme them; The first is by force of armes, when we powerfully rescue them, the other is by course of justice, when we send some ransome, and by way of change set them free. Now it is in vaine to dispute what God might have done by absolute power; for God may out of his absolute soveraignty, not have punished *Adams* sin, both because it was against himselfe, not others, to whom he is tyed to doe justice; and especially, for that the demonstration of his revenging justice springeth not from the necessity of his nature, but from his voluntary disposition, as well as the giving life perpetuall, to obedience for a certaine space performed; And finally, because God is able, were he pleased to shew this power, to turne it to his glory; which mens impotency not attaining, maketh them that they cannot alwaies with justice forgive, even that in which themselves are trespassed: Yet seeing God hath determined that his justice shall take her revenge, if by breach of covenant she be wronged, hee cannot but execute punishment, neither may he set us free from the same, but so as wronged justice may receive satisfaction. Againe, we know which maketh the Scripture say, it was meete and necessary that Christ should be consecrated, through suffering, that he should suffer, and so enter his glory; See, *Luke* 24.26. *Heb.* 2.17.

For with-draw that voluntary covenant, who doubteth but that had the creature kept his Innocency a thousand yeares, God was free to have annihilated him?

Death corporall and spirituall, such as is a punishment of sinne, but not sinfull. Desertion, not in regard of union and sustentation, but of consolation. Impression of wrath, death being made as serviceable for our good, and the feare of it being taken away by him who hath tasted it for us, and swallowed it up into victory.

We know that he hath by way of ransome redeemed us, as being the fittest way, both to deliver us, out of his grace, freely, and yet to shew himselfe just, in so justifying or redeeming of us; See, *Rom.* 3. 25. For further opening this point: Marke two things. 1. What

is understood by Christ his blood. 2. How it hath set us free from bondage. By his bloudy death upon the crosse, or his bloudy and cursed death, the Scripture maketh us redeemed: By his death, *Heb.* 9. 12. and by yeelding himselfe to be made a curse for us, *Gal.* 3. 13. the commandement given to Christ, being this, *That he should lay downe his life for our redemption*; For looke as a surety must pay in such death as the Law inflicteth on sinners, such death as is joyned with the curse: As he was our surety, and undertooke to answer our sinnes, the God-head did but sustaine him, that he should not be swallowed up of it; as the brasen covering of the Altar, did make it fit to endure that materiall fire. 3. The assault of those impure spirits for the hour or time, for all those powers of darkenesse was then come, when this his redemptory suffering approached.

Christ our surety was to take upon him our debt of death, both corporall and spirituall, so farre as he might, neither the union of his person, nor yet the holinesse of his nature any whit diminished: The Scripture doth mention his blood so frequently, both beeause this circumstance is most sensible, and was the body in which all the typicall bloud of sacrifices in the Law had his accomplishment.

And *Ergo*, as when we reade that Christ was flesh, we must not think as *Apollinarius*, that he tooke no soule; so when we reade his blood shed, or bodily death, we must not thinke that he died not a spirituall death in soule also: The fathers, who denied that he dyed in soule, deny it not absolutely, but after a sort, *viz.* that he dyed not such a death in soule, as did destroy the essentiall life of it, like as death bodily doth the life of the body; nor yet any such death as did either separate his soule from union with God, or did imploy any sinfull corruption, as it did in us, whose soules are dead in sinnes and trespasses.

Now this death is it, by meanes whereof Gods grace doth set us free, and that in most just manner. First, from the guilt of sinne, in as much as it doth pacifie and satisfie justice her displeasure against sinne: This obedience of that great God, our Saviour, being farre more effectuall to please and satisfie, then the sinne of the whole world could be to displease and provoke justice against us: For though it be finite in it selfe, yet in the person it becommeth infinite for the value of it: Hence it is that God, that is God, as now in his revenging justice is gone forth, is said to smell a savour of rest in the death of Christ, and by Christs being put under the Law, or curse of Gods revenging justice, made manifest in the Law, we are said to be redeemed from the Law or curse, as by an al-sufficient ransome accepted of justice.

2. Secondly, Now this blood or death, doth free us from the Devill; for Satans power over us was by reason of sinne, and the punishment due to it, from the justice of God; *Col.* 2. *By his crosse he triumphed over, and spoiled principalities, &c.* by death he destroyed him that had the power of executing death.

3. Thirdly, this death doth obtaine the spirit to be given us, which doth free us from the captivity of lusts, & inable us to finde liberty in actions

of

of godlinesse. Christ was put under the Law, that we might be redeemed and receive the spirit of God. This spirit is that life of the world, for which he did suffer death, as the Gospell speaketh.

Last of all, through this death we have deliverance from all evills, so that all teares in Gods time shall be wiped from our eyes, and in the meane while all our sufferings are so changed, that they are not effects of Gods revenging justice to destroy us; but they are such things, in which God doth offer himselfe as a father, intending to make us partake further, by meanes of them, in the quiet fruit of righteousnesse. 4

The Vses of these are manifold. 1. It letteth us see that love of Christ, to dye for us, when now we did practise nothing but open hostility against him, *Rom.* 5. *Vse* 1.

Againe, we see how fitly that is spoken of this bloud, that *it cryeth for better things then the bloud of Abell*; This doth appease revenge, not provoke it, this doth call for all kinde of blessings: Wherefore let us get our consciences sprinkled with this, and flye to it by faith, as they were wont to the sanctuary, to the hornes of the altar; for this is our true refuge in every necessity. *Vse* 2.

This doth shew us how we should esteeme of all those benefits, as remission of sinne, &c. which are purchased by it: Things bought at high price, we doe esteeme of them accordingly. Many will not come out of their vanity, but leave the thing as not worth the taking, which Christ hath purchased with his deareſt bloud: *Knowing that you are redeemed from your vaine conversation, not with silver and gold, but with the bloud of Christ as a Lambe undefiled.*

Remission of sinnes out of his rich grace.] Whence observe; First, that to have our sinne forgiven, is to be redeemed, or set free from all evill; That which before he called Redemption, is here called Remission of sinne. Our naturall estate, if it be considered as a spirituall bondage, Christ his deliverance is redemption; but if it be considered as a state, in which we stand guilty, and under punishment of the Law, then Christ his deliverance is the procuring of remission of sinne; and they cannot but be one in substance, though in reason and consideration they differ: For what is forgivenesse of sinne, but an act of grace, acquitting us from all the guilt and the whole punishment of all our sinne? And as we did speake of redemption, so we may speake of remission: For though the sentence of pardon be wholly and at once passed to us, yet the execution of the sentence is here begun only, and shall then be consummate, when every teare shall be wiped from our eyes, in which regard we may grant, without any danger of Poperie, that in the life to come, even at the time of Christs appearing to refresh us, or to re-animate our bodies by the returne of the soule to them, that even then sinnes shall be blotted forth, that is, the sentence which had absolved us from all the punishment and consequences of sinne, shall then be fully executed. Againe, the force of this remission is such, that it setteth men free from the condemnation of Gods justice in the Law, from that power of the Devil, and my *Doct.*

Reconciliation, Redemption, Remission, Justification, One thing in regard of divers respects, diversly named,

my conscience condemning of mee, from the life and power of sinne, which is the death of the soule, from all miseries and death, which come in as a wages of sinne.

Vse. This then should stirre us up to seeke remission of sin, it is to be redeemed or set free from all evill, to get our sin forgiven; therefore *David* saith, *Blessed is the man whose sin is forgiven, to whom God imputeth not sin.* Look as Malefactors will turn every stone, make all their friends they have, to get a pardon for their lives; so would we bestirre us to get this pardon, which once gotten, we shall be sure to have in Gods time all teares wiped from our eyes, we shall see our selves delivered from all evill.

Observe secondly, that every beleever in Christ receiveth forgiveneſse of his sinnes; though by nature we are in our sinnes, lie in evill of guilt and punishment, yet once getting faith on Christs bloud, we are justified, we have forgiveneſse of sin, and are accepted as righteous to life, through Christ his obedience; though the one is named, yet the other is by a *Synecdoche* to be conceived: Even as Kings to shew their clemency in entring their reignes, they give out free pardons to many kinde of trespasses: So God to glorifie his mercy, it pleaseth him to give us in Christ, the forgiveneſse of all our sinnes. My meaning here is to speake precisely of remission of sinne, as it is distinguished from imputing righteousneſse, which I conceive as a distinct part, concurring in our justification.

About this then we will inquire three points.

1. In what order we have it.
2. What is the extent or latitude of it in respect of sinne and punishment.
3. How we who have it, can be said to believe the remission of our sinnes.

1. For the first, as the supreame power of saving or destroying is with God, so of remitting and holding sinne unremitted; We are therefore to conceive our remission, first of all, as in the gracious purpose of God toward us, who knoweth on whom he will have mercy, and whom he will harden, as we thus had in Gods eternall purpose, so we have it given us in time by way of execution; First we have it given to Christ our Head, for us all; for he being made sinne for us, even as a surety, having all our debt layd on him, he could not be raised up till now all our sins were done away; *Ergo*, *Paul*, 1 *Cor.* 51. saith, *That if Christ were not risen, we were still in our sinnes*; where he maketh the cleering of us al from sin, and Christ his resurrection, to be accompanied one with the other: Againe, God did reconcile the world, not imputing sinnes in Christ, which could not be without remitting all their sinnes for whom his Christ did undertake. Besides, were not our sinnes forgiven in him, we could not be raised up, set in heavenly places with him; for before we can have quickning given us in Christ, we must have pardon of sinne given us.

Further, what did Christ shed his bloud for, but that he might actually

ally get the pardon of our sinnes? Finally, he doth distribute nothing to us, which by vertue of his obedience he receiveth not for us.

In the third place this remission is communicated from Christ to us in manner following.

1. Christ sendeth his ministers, as Legates, with the word of reconciliation or pardon, inviting them to believe on him, that they may receive forgivenesse of sinne.

2. He doth worke together by his spirit, making those who are his children believe on him, that they may finde forgivenesse in him.

3. Hee doth communicate with them the forgivenesse which himself had procured and obtained for them: Thus even as condemnation was first within the pleasure of God; secondly, come forth against *Adam*, and us all in him; thirdly, is communicated actually from *Adam* to us, what time we come to be borne of *Adam*: So on the contrary, our justification or remission of sinne is first with God; secondly, in Christ, who hath by his obedience obtained for us the remission of all our sinnes; thirdly, it is communicated to us when soever we are supernaturally begotten of him, that is, brought to believe: *He that believeth is born of God*; for though we have not justification actually applied before we are called to faith, yet we doe receive it vertually in Christ, when he was quit from all our sinnes, as it is in *Adam* who was his type; for though condemnation is not actually applied till we are borne of him, yet in vertue his condemnation was the condemnation of us all. And by the way, we may see here how God forgiveth sinnes, how Christ the Mediator, how the Ministers: God by the principall and prime authority; the Mediator by a secondary derived authority; Man, by a ministeriall publication of the word of pardon; for Christ doth not ministerially declare pardon, even as he is man; for though he be a servant and subject as Mediator, yet he is such a servant as hath an under power of judgement: The Father giveth all judgement to the Sonne, he judgeth none himselfe: Such a servant as my Lord Chancellor is to his Majesty, not such a servant as an ordinary or speciall messenger in forgiving sinnes. Then conceive it thus, as in citing one to appeare, the originall authority is the Kings, the under authority is with the Iudge of this or that Court, the Ministeriall authority in the messenger, which doth carry and serve the Writ; and the messenger may be said to fetch such a man up, not because any authority in him doth it, but the Writ he carrieth, as a signe, hath authority to doe it; so here God first pardoneth, as having the prime and originall authority; then Christ as chiefe Iudge under God, in the Court of Chancery, that Throne of Grace; the Ministers as messengers pardon, because they dispense the word of God, and Christ, which giveth pardon, and hath authority to give it. But this by the way.

God, *in depraedenter ex authoritate primaria*: the Mediator *ex commissione*: Man *ex ministerio*.

The second point followeth, concerning the subject of this forgivenesse, how far it is to be extended. I answer, it is to be extended to all our sins past, before our conversions, following after our conversions, to the whole guilt or blame, & to the whole punishment of them: We must not think that only sins past are forgiven, but al the sins which shal escape us through

2.

through infirmity; for the covenant of God is to forgive us our sins, and to remember them no more. Now who shall limit this to sinnes past before conversion, when God speaketh it indefinitely, and when such a partiall forgivenesse may be, and yet the sins forgiven come againe to be remembred? *Col.2. God hath freely pardoned unto us all our sinnes*; He doth see no iniquity in his *Iacob*, he to whom things to come, and things past are alike present; The remission which leaveth no place for condemnation, must needes be of all sinnes: But we being in Christ, are so remitted, that now there is no condemnation to us, though we daily sinne, through the flesh which dwelleth with us.

Iohn 5.24. Hebr.10. offenders once purged shall have no more conscience of sinne.

That justification betweene which and the giving of eternall life or glorification nothing commeth, that is from all sinnes: But who so believeth, hath such a forgivenesse, that he receiveth eternall life; or is so justified, that he is presently glorified with the beginning of glory.

Againe, we beleeving, receive that forgivenesse of sinne, which Christ hath obtained by his blood for us: but this was a full remission of all our sinnes, from the first to the last of them: Beside that, the redemption and righteousnesse Christ doth bring are everlasting, *Hebr.9.* which they could not be if our remission were but of sinnes past; for then should every consequent sin make us againe unrighteous, til we were restored. If the sin present at our conversions be such as cannot be done away without the forgiving those that follow, then we have forgivenesse of both; but our sin dwelling in us is such that it cannot be forgiven, but all the rest must be forgiven likewise, for all the other are in it, as an effect in the cause, the cause as the fruit is in a tree, and the guilt of the corruption present reacheth to the last sin, which is to spring from it, and *ergo* it is sure, that when God forgiveth us this, he doth forgive us all other likewise, which he doth see are in it, and will in time issue from it. Did not God covenant with us, believing, to forgive all our sinnes, and seale this Grace by Baptisme, all I say, past, present, to come, then we could not helpe our selves in our after fall, by looking to that grace sealed in Baptisme, for that was helpfull for the sinnes committed before it onely, which is contrary to all good experience and doctrine. Againe, were a man pardoned for sins past only, then must we grant that either he may quite fall from his union with Christ, or be in Christ, and yet be subject to condemnation: And if we had not pardon of sinnes after committed, as well as before, whence commeth it that daily many sinnes of infirmity escape us, the peace which followeth our justification, not once disturbed by them? If any say we have pardon of those sins for after, without which none liveth, but not of crimes more grievous; this is to yeelde what they please, and to desist where they please, without any motive from reason. Neither doth that parable teach that God forgiveth us our sinnes before our conversion, but not sinnes after, which he doth charge upon us at his pleasure; for the letter of the parable doth, if it be followed, seeme to found as if God might require our sinnes after those sinnes which before he had forgiven us, and so did forgive us now

absolutely,

absolutely, which the Popish schoole will not abide by. The parable therefore must be construed by the end which it is brought for, *viz.* to teach that such as will not forgive, shall not find forgivenesse with God; Neither is that *Rom.* 3. where God is said to be just in forgiving the sins passed before time, through his patience, it maketh not any thing to this purpose; for sinnes are said to be before committed, which were committed under the former testament, as *Heb.* 9. it is made plaine, and so not the time of a man before and after conversion, but the time before and after, or under the new Testament is there compared: and howbeit wee are still to seeke forgivenesse, it is not that we are not in state of being justified and forgiven, but because it is needfull that God should as well preserve and continue this, as at first give it; and that this his mercy should be more and more manifested in us, and that the execution of this sentence should be further and further performed. Finally, that the Fatherly chastisements our sins daily incurre might be prevented; for these causes we make this petition, though we know all our sins are in regard of Gods gracious sentence remitted to us: Neither doth the Churches censure excommunicating any argue that he is one who before the tribunall of God is in state of condemnation, or doth not continue united to Christ, but that he hath no manifest externall communion with her in the duties of godlinesse, and secondary operations of the Spirit; yea, that as the Leaper was civilly dead in regard of civill communion, so is he to her in regard of spirituall; but she doth take him to have inward union and life, which floweth from it; for even as we seeke the health of none by way of medicine, whom we cannot take to have life in them; no more can the Church the restoring of these by this so sharpe censure, might she not thinke there were some life in them, though it is oppressed, as the life naturall by a fit of the Apoplexie. If we have not all our sinnes forgiven, past, present, to come, it is because Christ hath not the pardon of them all to give us; or because the Word and Sacraments cannot apply to us at once the pardon of them all; or because our faith cannot receive this plenary remission; or else it is not fit for some consequence which would ensue: but the former three none wil doubt of, and the latter is fondly surmised, when this grace which forgiveth, is the parent and nurse of holy feare in us, *Psal.* 130. Wherefore for this first part, let us assure our selves, God doth give us ful pardon of al our sinnes, & that this his gift is, as his effectuall calling, without repentance, and we beleeving, doe receive this whole mercy: So that though we are subject to grievous falls after it, and unbeleefe, yet not to any such unbeleefe as shall ever make the faith of God and his gracious gift in vaine; which, concerning Gods forgivenesse, so far as they conceive it to extend, the best of the Papists Schoole maintaineth.

Now to shew that the whole guilt and punishment is released.

Such who are set free from all condemnation, are as well set free from temporall as eternall. Now all in Christ are thus set free, &c.

Such who are set free from the curse of the Law, are set free from temporall punishments of sinne; such I meane, as come from revenging justice,

Isay 43. Acts 3. Mica 9. Dan 9. Psal. 103.

justice, that she may be satisfied in them, as well as from eternall; for all these are the curses of the Law; see, *Deut.* 17. He who covereth them, blotteth them out, throweth them into the bottome of the Sea, sealeth them up, removeth them as farre as the East from the West; he doth not pardon them by halves. The Baptists doe yeelde this full pardon in Baptisme; but in sinnes which we fall into after Baptisme, I meane mortall sinnes, they say, that we receive forgivenesse onely of the eternall, not of the temporall punishment, which remaineth to be suffered by us, to the satisfaction of Gods justice: This is a wicked Doctrine, derogating from Christ, that the revenew of purgatory might not be diminished: and not to speak that all this Doctrine of sacramentall penance leaneth on false grounds, as namely on this for one, that sinnes onely before Baptisme are forgiven when we are Baptised; that there are some veniall sinnes, not deserving eternall punishment; it is to be detested, because it maketh Christ not solely, and perfectly to save us from sinne; it maketh Christ not the purger of us by himselfe from sinne, which is affirmed, *Heb.* 1.3. while it doth make us to satisfie for our selves, in regard of the guilt in part, and temporary punishment. Here are arguments in the Text against it.

1. That remission which is given upon a price, more then sufficient to answer all the punishment of sinne, that is not a halfe remission.

2. That sinne which is remitted or pardoned, that is is not to be satisfied for: to pardon, is without satisfaction, or any revenge taken to forgive that which is committed against me.

Should the King, when he might execute a Traitour, not take his life, but keepe him in prison, he should not forgive the fault, but change a greater punishment into a lesse.

3. Againe; that which is given from the riches of grace, is no scant halfe pardon.

But the remission which God giveth, is from his rich grace.

Pœnitentia est sanctio in regenerationis in novam vitam.

Which some see, and, *Ergo*, yeeld that Baptisme doth not take away all punishment in this life, but in the life to come it shall: It taketh all away which were to be suffered in purgatory, and all penalties the Church may injoyne.

True it is, that God doth after he hath forgiven a sin, take temporary correction still; as in *David*; but to offer himselfe as a father for our good, is one thing, to revenge himselfe as a judge, for the satisfying of his justice, is another; the sting of revenging justice is pulled forth, from what time we have forgiveneſse; this done, the evill is no curse of the Law, and *Ergo*, it may stand with full and free forgiveneſse. Should some *Turke* have sentence passe on him to dye for some murther which amongst Christians he is found to have committed; should Christians betweene the sentence and time of execution, labour with him, and convert him to the faith of Christ, should he now, when the houre of execution were at hand, being duely prepared to it, take Baptisme, I hope he should be fully forgiven, and yet he should have no release from this death, which by his murther he had deserved. In a word, there is no ground for this opinion, but it is onely defended that the flame of purgatory might not be extinguished. Aske the question, why doth this man, having after Baptisme fallen to some mortall sinne, and then repenting,

why

why doth he on his faith and repentance, receive onely forgivenesse of the eternall punishment? Is it that Christ his death is not as sufficient as before? are there not sufficient meanes? will not the same qualification in faith and repentance serve, that did before? They say, the first is all-sufficient in it selfe; They say, the Sacrament of their penance is perfect; they say, if a man have such confession, satisfaction, contrition, as doe not put any impediment to the Sacrament, then it sufficeth: Then say I, every man who receiveth pardon of the eternall punishment, by the Sacrament, must receive pardon of the temporall also; for the Sacrament sufficeth to give both; if he come with such contrition and qualification as doth not put impediment, he receiveth the whole benefit; if he come not with such, he receiveth no grace by meanes of it, no remission of the eternall.

Now followeth the third thing; to which I answer: We doe beleeve remission of sinnes, because though we have it, in regard of Gods sentence, and feele some effects of it, as peace, joy, &c. yet we see it not fully executed, nor shall not, till the time of refreshing. 3

Now then, how should this comfort our hearts, that God hath dealt thus richly with us? Feare not thou repenting beleeving soule, feare not sinnes past, present, to come, thy God hath put all from his sight, and so, that he keepeth no backe reckonings for thee; all the blame, all that is a proper plague or punishment for sinnes removed from thee; What would come to us under condemnation, more pleasant then this word of pardon? What can we beleevers receive more gladly, then this generall acquitance of all our sinnes? *Vse* 1.

This must make us feare the Lord; There is mercy with God, that he may be feared, mercy reaching to forgivenesse the word signifieth. For a Traitour once pardoned in treason, to be found a second time in conspiracie, how unthankfull, how intolerable? So it is with us, &c. *Vse* 2.

Seeing we get this remission in Christ his bloud, let us lay it up and keepe it carefully. We keepe all things which testifie our discharge from debts, Let us lay up this by faith in our hearts, even this pardon in Christ his bloud, which our God giveth us: It is a blessed thing to exercise faith in the promise and seales which we have received. Many measuring themselves in Gods favour by feelings, when these faile, call all in question; Many seeking comfort no further then the smart of terrours drive them, and then giving over, at length are distressed with their old feares and doubtings; for wounds over-hastily skinned, will breake forth afresh; But now a few, never exercising their senses in apprehending this benefit, and so in carefull laying it up, they cause God to hide that comfortable experience of it, to the end they may seeke it up and keepe it, receiving it more carefully; as if one looke loosely to Plate, we will lay a piece aside for a while, and make one thinke his negligence hath lost it, that thus we may teach him to keepe it more carefully when it is returned. *Vse* 3.

Let us maintaine our spirituall liberty, in which Christ hath set us, hating *Vse* 4.

hating these lying vanities, which would make the grace of God not to forgive, but to change a greater punishment into a lesser. In outward matters, we will stand for the utmost of our liberty, not suffering a word of our Charters to be restrained, and shall we beare it, that when God giveth us in Christ a pardon of all our sinnes, men should limit it to sinnes before Baptisme, of sinnes in regard of their eternall punishment? In humane matters, we hold that clauses which are in favour to us, are to be censured in the amplest manner which they may beare with probability.

Doct. Observe lastly, in this seventh *verse*, from whence it is that God giveth us pardon of sinne, even from his rich grace: This made the Saints in the old Testament flye to Gods manifold and tender mercies, and feele in them remission of sinne. See *Exod.* 34. *Iehovah, gracious, mercifull, rich in kindenesse, forgiving sinne and iniquities*: As if the riches of his grace were in this act above all others manifest. *Isa.* 43. *For my owne sake doe I put away thy sinne; not for your sake, but for my owne names sake, will I purge you, and wash you from your sinnes, O you house of Israel, Ezech.* 36. We see that giving benefits, though it commeth from kindenesse, yet it doth not any thing so much testifie the clemency and kindenesse of our natures, as the bearing and passing injuries which doe highly provoke us; this then is the fruit of Gods most rich grace: Indeed nothing but grace can forgive, forgivenesse being a free pardoning of some offence, without taking any revenge or satisfaction. I cannot forgive that fault, for which I take my revenge, or something which doth countervaile the injury offered; Justice may cause revenge, but

Object. cannot forgive. But how can God out of his rich grace forgive our sinnes, when he doth not forgive them, but upon the blond of his Sonne shed for us, as a ransome or redemption? That which we get upon a ransome tendered, that is from justice due to us, not from free grace given us.

Resp. Many limit this sentence thus; That we receive on a ransome which our selves tender, that is due, not on a ransome which is given us out of grace; but this seemeth not to answer the difficultie: for what I purchase with money never so mercifully bestowed on me, is mine in justice, though the money were not mine till mercy did furnish me with it: A price of redemption, *Ergo*, must be considered two waies. 1. As a thing demanded of justice, that she may in lieu doe something upon it; thus Christs blood was no ransome; For justice did not call him to this mediatour-like, and priestly office, nor bid him lay downe his life. 2. It must be considered as a thing provided and injoyned by mercy, that by it, as by a meane, mercy may doe something justly, which otherwise she might not; and such a ransome is Christ his blond, and *Ergo*, doth excellently accord with free grace, and the worke of grace in every thing. *Obj.* But when Christ his obedience is such as ceaseth justice, how can God out of grace release to this obedience that punishment of sinne, from which now justice in regard of it hath ceased? *Answ.* Because the obedience of the Sonne is due to the Father, and may be required from the Sonne of duty, to be rewarded at his pleasure:

It is gods money, but not given to buy with from justice.

pleasure: If my Sonne doe that at my command, upon which I can demand ten shillings, I who have the right of my Sonne and his worke, may take the whole, aud yet give him of grace what I please.

It doth confute the former dreame; that which the riches of grace doth, is full and perfect, no imperfect forgiving. Should the King imprison a man, when he might hang him, it were not an act of mercy pardoning, but an act of justice tempered with mercy. *Obj.* But (say they) punishment abideth to those whom God forgiveth out of his mercy; as *David*, and those for whom *Moses* prayed that God would forgive them, according to his rich mercy. *Answ.* It doth so; but it so abideth, that all guilt of sinne to God ward is taken out of it; as it is in the hanging due to a murtherer, who heard before time of execution, is converted and Baptized; in which case, if the abiding of the punishment doe not let but forgivenesse may be full and free, why should the remaining of punishment argue in the other a partiall remission onely? *Vse* 1.

Secondly, this doth let us see what thankfulnesse we owe to God. Should one forgive us some great debt, or should one passe by some provocations at our hands, full of indignity, as *David* did at *Shemeis* sometimes, how would we tell of their love, and set it forth? But what indignities have we offered our God? what debt stand we in to him? the greatest debt of a thousand talents: O then we would love much, be much thankfull; The want of this maketh God sometime hide the sense of forgivenesse from us; even as when plenty maketh his blessings no dainties, he doth take them from us, that we may seeke after them, and learne to enjoy them with greater thankfulnesse. *Vse* 2.

Thirdly, let us like children imitate him, forgiving each the other, as he for Christ his sake hath forgiven us. But of this hereafter.

Now he commeth to the second benefit; which seemeth here annexed, not so much to begin a second branch of his enumeration, as to make us conceive aright of the order in which we come to receive remission from grace, *viz.* to prevent us that we may not thinke that in the first place forgiveness is bestowed, because that was first named, but that we receive pardon from grace, when now that rich grace of God abounded toward us in giving us wisedome and understanding; Thus I conceive the coherence. Now the points which are to be marked in this matter, are these: First, the abundant *Grace of God*, the principall cause of it. Secondly the Persons, to (*us*) who have found in him remission of sinne. Thirdly, the benefits in which this rich grace had formerly abounded, in *Wisedome and understanding*; and these are in the 8. *verse*. Fourthly, the manner of working these benefits, *viz.* the revelation of the mystery of his will; which is amplified partly from the efficient cause thereof, *Gods free pleasure*, and this is *verse* 9. partly from the ends, *verse* 10.

To returne unto the eight verse. Before we can consider the doctrines, it is fit to open the true meaning of it: Our bookes read, *by which grace he abounded towards us, in wisedome*, As if this were the sense; by VERSE 8.

which Grace he did abundantly give us all wisedome, but this is not the meaning: For *abundance* is not to be adjoyned to the grace bestowed, but to Gods Grace bestowing: the abundant measure of the gifts is sufficiently shewed by the note of quantity, *all wisedome*; and the phrase doth not signifie *by* which, but *in*, or *with* which; for here is no particle to intimate any such thing. The second case noting the matter, subject, wherein God is here said to have abounded, the truth is, as when we say, such an one is abundant to me in his love, our meaning is, the love of such a one was abundant toward me; so when he saith, God hath abounded towards us in Grace, or with Grace, his meaning is, the Grace of God had beene abundant towards us; who have in him the remission of sinnes.

The Scripture placeth Wisedome, not in knowing onely, but in doing, *Let him who is wise, shew it in conversation: him that heareth my words and doth them, I liken him to a wise builder.*

In wisedome and understanding.] These must further be opened: *Wisedome* is put sometime generally; thus S. *Iames*, *chap.* 3. useth it for a gift of the minde, given us from above; which teacheth us to know, and inclineth us to doe that which is good, and serving to some good purpose. It is taken more strictly, and then sometime it signifieth the doctrine of wisedome, the doctrine of Christ crucified; sometime the Grace by which we know and believe on Christ to salvation, even as faith is put sometime for the Doctrine of faith; sometime for the grace and exercise of it, as now it actually believeth, 1 *Cor.* 2. The Doctrine of Christ crucified, it is called the wisedome of God; predestinated to our glory; so in the first it is called the wisedome of God; now if the doctrine of knowing and believing on Christ be wisedome, needs must the Grace by which we know and rest on him, be wisedome, making wise to salvation: I take this to be principally intended, if not soly. Understanding is light supernaturall of the mind, whereby it conceiveth the meaning of God, in his word and works, and pierceth into the nature of the things of God, of things spirituall. As wisedome is opposed to foolishnesse, so understanding to dulnesse, and to the superficiall overture or childish shallowness of knowledge: Be not children in understanding, but in maliciousnes. The Doctors which boasted themselves of knowledg in the Law, because they did abide in the Letter, and not go to the inward meaning of it, the Apostle saith they did not understand the things they did speake of. Israel knew what God had done, yet not perceiving the end to which his great works tended, so as to follow and to cleave to it, they are said not to have an understanding heart. Knowledge is a gift of the minde, which perceiveth the truth and falshood which is in things; it is opposed to ignorance: These two former words answer to *Chockmah* and *Binah*, or *Tebunah*, which in the Hebrew are of like importance; for that note of quantity (*all*) wisdome, it doth signifie a rich measure in these things, not absolute perfection: *Who enriched you with all speech, all knowledge*, 1 *Cor.* 1. The summe briefly.

We have found redemption in Christ, through his rich grace, which he had abundantly shewed us, in as much as he hath given us wisedome, whereby we know and rest on Christs salvation; and understanding, which maketh us see into the things

things of God, yea both of them in plentifull measure.

In which words marke 3. things. 1. That God giveth pardon of sins to none, to whom he hath not first given wisdome and understanding; He doth quit none from sinne in Christ, whom he hath not taught to know and beleeve on his Christ, 1 *Cor.* 1. 31. God doth make Christ an author of righteousnes to none, to whom he is not first wisdome, that is, who doe not first receive the gift of wisdome from Christ. *Acts* 26. *Paul* is sent to bring men from darknesse to light, that so being brought to be light, that is, to have wisdome and understanding, they may receive remission of sinnes, and inheritance with Saints. We must learne from the Father, that is, we must be made to understand before we can come to Christ; *My servant by his knowledge shall bring many to remission of sinne, shall justifie many.* Looke as it was in the Type of Christ, none were healed by that brazen serpent, who did not first behold it; so here, if we be not taught of God to see that Christ crucified, made a curse on the Crosse for us, we cannot be healed of sinne, wherewith that old Serpent hath stung us. Which is to be marked of them who presume forgivenesse of sinne in Christ, and yet have no wisdome, no understanding in the things of God: Whereas Christ will be avenged on all, who know not God; Whereas God saith, *he hath no delight in a people of no understanding*; nay, that he is angry with them to destroy them. There is no signe so fearefull as to live, especially, where meanes of the word are, without this understanding; for it is a token that the God of the world hath power over such, to keepe them blindfolded, to their endlesse perdition; even as in the body, the eye which is still blinde after the most soveraigne eye-salve applied, it is a shrewd presumption it is irrecoverably blinde, and altogether helplesse. *Doct.* 1.

The second thing to be observed is, that true wisdome and understanding are gifts of Gods Grace in Christ Jesus. We receive such wisdome from the first man as did now remaine with him after sinne, but this was no true wisdome, but rather an earthly, sensuall, and devilish wisdome; that wisdome therefore which is heavenly, making wise to salvation, must be from the second *Adam*, who is the Lord from heaven: Even as reasonable understanding is beyond the compasse of that knowledge which the beasts have by kinde, so is this understanding farre beyond the reach of all that wisdome left in corrupted Nature. To cleere this point, observe these two things: First, that it is freely bestowed on us; Secondly, that it is a benefit, then which we receive none of greater use. Were it never so good a thing, yet if I did purchase it meritoriously, it were no grace to mee; were it never so freely given me, were it of no use no waies to me, it could not be a favour; much lesse a thing given me in riches of Grace; for that which is a gift of rich Grace, must come freely from the donour, & be greatly to the good of the donatory or receiver: Now how freely we have this wisdome, we all know; it is bestowed on us when all we are at enmity against it, yea count it foolishnes: How behoofefull it is for us, we may easily know, *Doct.* 2

when the ſight of the body is ſo precious a ſenſe, when the reaſon which we have as civill men, is ſo beneficiall, that a man were no man did he want it; for this doth lift him above the order of thoſe inferiour creatures; how can it be but this wiſdome and light muſt needs be precious, by which we ſee God, Chriſt, thoſe things within the vaile, kept in the heavens for us, by which we are above our ſelves, and all this world, to have communion with God, Chriſt, Angels, ſpirits perfected, which maketh us far higher above the ſtate of naturall man, then natural man is above the beaſt? Now then it being freely given, and a thing of all others moſt behoofefull, it muſt needs be a gift of the rich grace of God.

Vſe 1. What thankefulneſſe then doe we owe to God, who hath viſited us with ſo precious a bleſſing? Should we be through phrenzie out of our right mindes a moneth or two, Oh how graciouſly would we thinke God dealt with us, to reſtore us againe to our right ſenſes, as we uſe to ſpeake? But for him, when now we had through ſinne caſt our ſelves into all folly, and ſpirituall lunacy, for him then to viſite us, and by his almighty power to bring us to the underſtanding of the wiſe, it is ſuch a bleſſing, for which he cannot be ſufficiently praiſed: Let us praiſe him for his goodneſſe, and praiſe him for his faithfulneſſe; for he did promiſe that the hearts of the fooliſh ſhould be made wiſe, that thoſe who did erre in heart ſhould underſtand, and loe, he hath performed it to us.

Vſe 2. We muſt take knowledge what we are by nature, men empty of true underſtanding. Did wiſdome come from nature, and grow out of the earth, it were not a gift of Grace in Chriſt Ieſus; No, the Princes of this worlds wiſdome, ſuch who have ſeemed to ranſacke all the creatures, from the higheſt ſtar to the loweſt minerall within the bowels of the earth, even theſe are as devoyd of true wiſdome, as the Aſſe-colts of the wilderneſſe. Men are out of their right mindes till they come by faith and repentance to God in Chriſt Ieſus: What can the fooliſhneſſe of folly worke, which is in men while they are converted? Folly maketh a man know nothing of theſe civill things; a foole cannot tell how many twice two are; and what doth a naturall man know of his eſtate by nature, of Gods Grace in Chriſt? He knoweth not, nay he cannot know the things of God; for he counteth them fooliſhneſſe. Secondly, a foole is unteachable, not more unlearned, then unteachable, *Prov.* 25. 9. Perſwade him, ſmile on him, chafe at him, nothing will enter: ſo naturall men; let God from heaven, aud Chriſt by his embaſſadors beſeech them to be reconciled to God; let God threaten them with the eternall curſe of his heavy wrath, nothing will ſinke into them. Thirdly, a foole judgeth not aright of that civill end to which his life ſhould ſerve. Wiſe civill men know that they live for the good of their Country, and their owne private; but a foole wanteth this wiſdome. And what doe all naturall men? They ſee not what is the laſt end, at which all their life ſhould aime, as at a mark, *viz.* that through faith and obedience they may come to live bleſſed everlaſtingly with God. As a foole judgeth not of the end to which he liveth, ſo he maketh

maketh no proviſion of meanes which tend to the good of other, or himſelfe; and yet ſeeketh after a common-wealth of bables, ſuch as are his dagger, collar, cap, &c. for theſe are as good to him as the Tower of London; So it is with naturall men, they gather a heape of tranſitory things, but lay up no treaſure in heaven, which might ſtand them in ſtead for afterward. Againe, though fooles are thus poore and miſerable, yet they thinke themſelves to have all the wit, and have no ſenſe of all their miſery; for the eye of reaſon is out, with which it ſhould be diſcerned: Thus it is with naturall men, they thinke they know what they have to doe, they feele no want of Grace, they ſee not their miſery which is come on them through ſinne. To reckon up particulars in this kinde, would be too tedious: Wherefore let us labour to ſee our ſelves fooles, that we may be made wiſe. It is a ſigne ſome beame of heavenly wiſdome hath ſhined into the ſoule, which now findeth it ſelfe empty of true ſaving Wiſdome.

The third and laſt thing is, that God doth give underſtanding and wiſdome plentifully to us whoſe ſins he forgiveth; This phraſe is often uſed, *all knowledge*, *Rom.* 15. 14. 1 *Cor.* 1. 3. *Col.* 1. So *Iames* counteth it *all joy*; and ſeemeth to note a kinde of fulneſſe and rich meaſure in the things to which it is adjoyned, ſee *Coloſ.* 1. 9. and 1 *Cor.* 1. and ſo God doth give us plentifully theſe things, Wiſdome, Life, Regeneration; he ſheddeth and giveth them abundantly, *Iam.* 1. *Tit.* 3. This God did foretell, that after his Chriſt manifeſted, the earth ſhould be filled with his knowledge; that he would poure out his ſpirit, not give it by drops, but plentifully: Even as gracious Kings and Princes on earth, will not onely give things which are good, but will beſtow them in ſuch meaſure as may ſet out their Prince-like bounty; ſo it is with our God. *Doct.* 3.

Now for the further underſtanding of this point, we who beleeve, may be ſaid to have all wiſdome; 1. In regard of the excellency. 2. In regard of the quantity. For the firſt, when a man hath one thing ſo good, that it ſerveth him in ſtead of all, as if a man hath Gold, Silver enough, we ſay he hath every thing, becauſe he hath that ſerveth him for every purpoſe: So though this wiſdome is not for kinde, all wiſdome, yet being ſo excellent that it ſerveth us to al purpoſes, it may be called (*all*) wiſdome. But here is a further thing to be conceived, even in regard of the quantity of it: Now it cannot be ſaid (*all*) in regard that it is abſolutely full and perfect for degree; *for we know in part onely*; it muſt be ſaid ſo then comparatively onely: Now it may be ſaid (*all*) wiſdome, thus in a double reſpect; Firſt, in compariſon of that meaſure which was given the beleeving Jew; and thus every faithfull Chriſtian may be ſaid to have all wiſdome given him: It is a great ſpeech, that the leaſt in the Kingdome of God ſhall be greater then *Iohn Baptiſt*: for looke as we who now are up after the dawning of the day, and riſing of the Sun, have far more light, then ſuch who are in the night; thus it was with the Jew, he had the Starre of Propheſie, as in a darke night; we have the Sunne of righteouſneſſe now riſen over us, and *Ergo*, our light is farre greater then theirs. Secondly, Chriſtians may be ſaid to have

have received (*all*) knowledge, in regard of those who are more imperfect; as there are some Christians more carnall, weake, then others, so more ignorant also. For as this earthly understanding is not in that degree in a child or young man, as it is in an aged: So when there are babes, young men, old men in Christ, there is a measure in wisdome answerable to these ages, as it were in Christ; but Saint *Paul* here seemeth to set this downe, so as it may admit a common application, rather then otherwise.

Vse 1. Seeing then that God doth give wisdome plentifully to al, to whom he giveth pardon of sin; how fearfull is their estate, who even seeme to flie from knowledge? Some thinke it a dangerous thing to know much; they will live without saving light, rather then disquiet their sleepe; some hope if they be but baptized, and can their praiers, Creede, and that men must love God above all, their neighbours as themselves, they think they know enough, and who can teach them more? Nay, even in these daies of light, some will speake as if they would bring people to the old implicite faith: Some are so without understanding, that if you aske them any common question, they are ready to put it off: *they are not book-learned*: aske them a reason of that they doe, they have nothing but a childish imitation; *they see others doe so*; they put of understanding more fully, as if it were a thing appropriated to our coate. Suspect your selves. While the darkenesse of night abideth, who will think the Sunne is risen? and how can the Sunne of righteousnesse be risen in thy heart, who still dost remaine in so great darkenesse? Some cry out against much knowledge, they say, men lived better when lesse was knowne; as if they would set that on foote againe, that *ignorance is the mother of devotion*; or were of the mind, that men might have too much of their heavenly fathers blessing. Finally, such as upbraid Christians, counting it pride in them to take upon them knowledge in the Scriptures, or judgement in the particularities of divinitie.

Vse 2. Let us seeke to God for wisdome, seeing he will give plentifully, even that annointing which shall teach us all necessary things: As God hath not set any certaine degree of sanctification, which shall serve us for salvation, so he hath not stinted us to any certaine degree of knowledge, but would have us seeke to be filled with all knowledge and wisdome, as he would have us strive to perfection of holinesse: Wherefore though we see but things, as the blinde man did when now he was restored, yet we neede not be dismaied while we strive to make proceeding. We take great paines to get the knowledge of earthly things, and we esteeme it as a great benefit to have insight into earthly matters, which belong to our estates; but what is it to have this understanding in the things which concerne our heavenly condition? the rather let us seeke, because God will heare us graciously. He who answered *Solomon*, seeking politike wisdome, and granted him above all he did thinke and aske; what would he doe to us, were our hearts set to beg heavenly understanding?

Vse 3. This must comfort us, who have received our part in this heauenly wisdome.

wisdome. Commonly the most Christians are counted good men, god wot, but simple soules, of no parts: the wisdome of God is folly with the world; it is like the waters of *Shiloh*, which because it giveth not the loud report, like these humane wisdomes, it is not in request with men of carnall judgement. Let this weakenesse be farre from us. This wisdome maketh the face to shine, is able to satisfie the soule, *I care to know nothing, but Christ, and him crucified*; yea, to save the soule eternally, bringing it to endlesse glory. Such who have the wisdome to get honours and treasure here on earth, they laugh at all learning besides, in comparison of this, counting that skill folly, which a man may have and yet goe bare-foote. But how truely may we deeme al that wisdome folly, which a man may have, and yet lose his owne soule?

VERSE. 9.

Having dispatched the three circumstances, which were included in the former *verse*, we come now unto the fourth in this *Verse*; namely, the manner of working this wisdome in us, in these words [*Having opened unto us the mystery of his will.*] Which is amplified: 1. By the cause, *Gods good pleasure*, the freedome whereof is argued in the words following; *which he purposed in himselfe*, not considering any thing in us which might move him unto it. Here is nothing needeth explication, unlesse those words; *the mystery of his will.* Which phrase doth note out the hidden wisdome, which the pleasure of his will ordained to our glory, and is for matter all one with *the word of truth*, *the Gospell of salvation*, *verse* 13. The summe is.

> *Which so rich benefits of wisdome and understanding he did worke in us, when now he had opened unto us that secret wisdome which his will had ordained, to our glory; that Gospell of salvation, which he did out of his gracious pleasure, which within himselfe, not looking at any thing in us, he purposed toward us.*

Doct.

Observe first; God worketh saving wisdome in none, to whom he openeth not the doctrine of wisdome, the Gospell of salvation: As God did promise that the hearts of the foolish should understand; so likewise he did promise, that all of us should be taught of him: And looke as the precepts of Grammar, and doctrine of Logicke, must be made knowne and opened unto us, before we can get the Art or wisdome of Grammar and Logicke; so it is, we must have unfolded the doctrine of Gods saving wisdome, before we can have wrought in us the divine quality of this wisdome, which commeth from above. For further understanding, it is fit to consider what things this opening of the Gospel comprehendeth in it, or how God doth open this saving wisdome to us. 1. Outwardly, by propounding the doctrine of it unto our eares, which he doth by his Ministers: for this cause Ministers are called such as teach others in wisdome, *Col.* 2. the end. *Such as feed with wisdome and understanding*, *Ier.* *Such as make wise*, as it is, *Dan.* 12. 3. For though it be read, *wise*, the word hath an active signification, and importeth to make wise, or bring to wisdome, as the next word doth not signifie just men, but such as turne others to righteousnesse. Even as in great Schooles, there are inferiour Vshers, as well as the principall Master; so it is here: It pleaseth God by

by mans outward ministery, to open the eyes of the minde, and bring from darknesse to light; but mans teaching, which goeth but to the eare, cannot doe this matter. We must therefore consider God speaking within the minde, by holding out some such light, and causing such an inward illumination, as doth speake things no lesse to the minde, then a word audible doth report them to the eare. This is it which we are said to heare and learne from the father: should not the father speake and teach, we could not heare; neither is it an outward voyce, for all that heare this voyce come to Christ, which is not verified in the other: And this is that light, which diffusing it selfe through the word we heare, doth make the things of God visible to the soule: Even as not the ayre alone, but the ayre now inlightned, is the meane by which things are made discernable to the bodily eye.

In the third place, we must consider that God doth together with this illumination, which speaketh and propoundeth things within the minde; he doth, I say, together with it, open the eye of the understanding, the eare of the deafe heart, to see and attend unto it: This is called sometime the renewing the understanding, giving light, opening the heart to attend, removing the vaile: For if I will shew to a blinde man any thing, it is not enough to propound the object, and to procure an externall light by which it may be discerned, but I must restore the sight of the blinde eye before I can shew it the thing proposed: So it is with us, who are spiritually blinde, before we can have opened to us the things of God.

Vse 1. The use of this is, first to rebuke such who thinke they can be wise enough to save their soules, though they have none to open to them, to instruct them in this hidden wisdome of the Gospell. Blindnesse and bold presumption accompany each other; But deceive not your selves: Thou who canst not goe to a Towne two miles off, which thou never wentest to, but thou must inquire and get some guide and direction, canst thou finde the way to heaven having no guide, no direction? Thou who canst not learne thy *A. B. C.* but thou must have a Schoole-master, why wilt thou imagine thy selfe able without helpe of teaching, to learne this high point of wisdome, which teacheth to live happy with God, world without end?

Vse 2. Let us attend upon the Preaching of the Word, and the teaching of this wisdome, as ever we would have it begunne or increased in us; *Blessed are they who waite at her gates, at the postes of her doore*: A speech borrowed from Clients or Patients, who waite to have accesse to their learned Counsell, and to the Physitians, whose advise they seeke for: Yea, let us seeke for that inward teaching of God, in whose light onely we come to see light.

Doct. Observe secondly; That the doctrine of our salvation through Christ is a hidden secrecie: The Apostle calleth the doctrine of Christ crucified, a hidden wisdome; which the chiefe for wisdome in this world knew not, 1 *Tim.* 3. Without doubt, saith the Apostle, *great is the mystery of godlinesse*: naming after points of doctrine concerning Christ Jesus:

1 Cor. 2.

And

And needes it must be so, for the great volume of the whole creature hath not one letter or syllable in it of this wisdome: They reveale a wisdome, for in wisdome God made the heavens, and founded the Earth in understanding; but those who knew this wisdome best, learned nothing of this saving wisdome in Christ, 1 *Cor.* 1. Againe, there is no sparke of light in man by nature, able to conceive this secret: The wisdome of the Law, the light of nature reacheth not, for the light of reason discerneth that God is to be loved & honoured, that I am to doe, as I would be done to, and not after that measure I would not receive; But of saving mankind lost, by faith on Christ, & repentance, there is no light left which can trace any step of this doctrine. Thirdly, the knowledge it self is of that height, that from what time we have the spirit which doth teach it, we cannot in this mortality know it any thing as we should, we see but in a glasse, know but in part, like Children, which know not fully the things they know: Now that which is hid in so great measure from us, who are now light in the the Lord; how great a secret is that in it selfe? Pro: 3.

But to open this a little further. The Gospell of salvation may be called a *Mystery* in three regards: 1. absolutely, because it is a thing of it selfe within the will of God, which no creature by it selfe is able to know: If a thing within my minde be such, that no creature can know it, further then I make it knowne, none doth know the things in Man, but the spirit of Man; how great a deepe and secret is that which is within God himselfe? 1.

2. Thus it ceased when God did first reveale it, but yet a *Mystery* still in regard of the spare revelation, and small number of those to whom it was manifested. For a thing is not onely hid while I keep it in my selfe, but while I shew it onely to some few persons more neere me, it is a secret matter still. If the King acquaint some two or three of his most neere favorites with a secret, it remaineth hid still, and a secret, in comparison of things commonly knowne: Thus was the Gospell a *Mystery*, when it was made knowne to the people of the Jewes onely; but continued no longer a *Mystery* in this sense, when now it was notoriously published to all nations. 2.

Thirdly, the wisdome of the Gospell, is still a *Mystery*, when it is now divulged, in regard of those whose eyes are not opened to see it, and their eares boared to attend to it: as newes so common every where, that they are no newes, are still secret to such, who being deafe, have never heard of them; thus it is at this day, a hidden riddle to many Christians by outward profession. 3.

Now the Vse of it is, to rebuke the presumption of men, who thinke so of their understanding, as if a word were enough for them in these matters, who hope they are not to learne this point now yea, some proud shallow heads, who can finde no things in the Scripture eloquent for phrase, or profound for matter: but this knowledge of Christ is so hidden in a deepe, that nothing is to be compared for secrecy with it in the whole world; and when humane Arts are so abstruse, that we cannot conceive them without some reading and explaining of them; how can we finde out this deepe riddle of God, if we plow not with his Heyfer? How can we understand the mystery of his Word, if we have not an Interpreter? Vse 1.

This

This must move us to diligence, and humble dependance on God, for the teaching of us; we must thinke upon them, commune of them, not in proud bashfulnesse conceale our ignorance one from the other: Above all, let us labour to see our selves fooles and dull of heart, that God may make us wise. Many are more prone to blame the Preacher as confused, obscure, and I know not what, rather then themselves; like the woman, which taken blinde in the night, did blame the curtains as keeping the light from her, when the fault was in her blindnesse within, not the curtaine without.

Vse 3. Thirdly; We see hence the love of God, to tell us a secret, yea, a hidden secret within his owne will, in what can his love be more testified? *Iohn* 15.15. *I call you friends, for I have shewed you what I heard from my Father.* When God revealed the secret of *Nebuchadnezzar* to *Daniel*, and *Pharaoh* his secret to *Ioseph*, was it not a mercy, for which they were thankfull? see *Dan.* 2. and doe not we account them to have found much favour? But this is above all, to make knowne his hidden wisedome, which sheweth us what things await us to everlasting life and death.

Doct. Observe thirdly, that the reason why God revealeth or openeth the Gospell to any, is his meere gracious pleasure within himselfe; were it any dispositions foreseene in men, then those should be called & taught, who were of best capacity and towardnesse, who were for civill carriage most unblameable; but not many wise, nor many of great wit, but babes and simple ones are called, yea Publicans and Harlots were made know these things, when Philosophers and Pharisaicall Civilians were excluded. To shew it in particular, as it is a grace of God to give his Lawes and Ordinances, *Psalm.* 147. 19. so it is his meere Grace that they are bestowed on any, rather then others: This is shewed in giving them to Israell, who were worse then *Tyre* and *Sidon*, then *Niniveh*, then the Nations. *I doe not send thee to a Nation of a strange tongue; they would heare thee: Had these things beene done in Tyre and Sidon, they would have repented: Niniveh repented at the preaching of Ionah, Loe, a greater then Ionah is here.* Yea, God is forced every where to upbraid them with stiffe-neckednesse, a necke of steele; with hard hearts, hearts like Adamant; with brazen fore-heads; yea, to call them a gaine-saying and rebellious people. Even as his pleasure carrieth rayne to one place, and not to another; so he maketh his Ministers drop the word of Wisdome amongst some, and not amongst other-some, *Matth.* 10.6. *Goe not to the way of the Samaritans*, So *Act.* 16.7. *Goe not whither thou intendest, but into Macedonia.* Now if mans outward teaching be afforded out of meere Grace, how much more Gods inward teaching, yea his opening the eye of our mindes? In truth as no reason can be given why one mans eyes were opened, one dead man raised, rather then all the rest; so no man can give a reason, why these who now see and beleeve, should be made to see rather then others.

Ezec. 3. 3.

This serveth to confute those who thinke the word to be given or detained, according to some thing in them to whom it is given, or from whom

whom it is detayned in them or their progenitors; but we have shewed sufficiently, that it is first sent amongst any freely, and if it be with-held from any, it must be for their owne deserts, or some who have bin before them, parents to them: not for their owne deserts; for many of the heathen were not so hard hearted and impenitent as the Jew; and for their parents fault, it could not be with-held, unlesse we would make particular parents to stand for themselves and their children; whereas to be a Type of Christ, a publique person standing for him and his, doth agree to *Adam*, as a thing appropriated to him, *Rom.* 5. Yea, some thinke that the inward teaching which doth so teach that it changeth the minde, that this teaching, I say, is given to such whom God doth see as fit to worke with it, and use to this purpose; as a Captaine setteth a man on a horse whom he doth see will manage him well: But this doth presuppose a connaturall correspondency in corrupt nature, to the supernaturall grace of God, and a power in nature to use Grace aright, which hath long since beene condemned as a Pelagian errour, from these grounds, that we cannot doe any thing which profiteth to salvation, out of Christ, that we are not fit to thinke a good thought.

Secondly, Let us acknowledge Gods free grace, that we have these things opened and revealed to us, we of meane parts for understanding, in comparison of other, we who have beene often more vile and viciously disposed then others: Let us acknowledge that he hath opened these things, and hid them from other, even because it so pleased him. Finally, let us labour to walke worthy these ordinances, to be fruitfull in them, lest he say to us as to Capernaum, *Woe be to thee; thou wert lifted to heaven, but I will throw thee downe to hell.* *Vse.*

Now followeth the tenth verse, which is somewhat difficult, and *ergo*, we must dwell a little on the explanation of it. First, we will consider of the connexion it hath with the former, then of the meaning and parts of it, and so come to the instructions which it affordeth: For the dependance of it on that which goeth before, it may seem brought in either as an explication of those words in the verse before, *the mystery of his Will*, or as an effect intended by some thing which is in the former verse reported. The first sense is to be taken up after this sort; *God hath opened to us the mystery of his will, out of his gracious pleasure*; Where I mean nothing by the mystery of his wil, but that he meant in fulnesse of time to gather to a head in Christ, with those things already in heaven, all things in earth, even an universal Church, through the face of the earth: this cannot, as I think, be an exposition of those former words; For to say nothing that the Glosse is harder then the Text; words which are adjoyned by way of construction, are not commonly so far removed from them they construe, as you may see in the 7. & 13. ver. of this Ch. and all abroad. Again, the Apostle by other equivalent terms in the 13. verse doth open what he meaneth by the mystery of Gods will, *viz.* no other thing then the word of truth, and Gospel of salvation. Thirdly, that mystery made known, did work in them all wisdome & understanding, made them wise in good full measure to salvation, but the knowledge of this, that God VERSE 10.

would call & gather to his Christ, an Universall Church in earth, is such a point, in which men made wise to salvation, were long ignorant, as *Peter* himself. Now then if it be no explanation, then must it depend on the former, as an effect intended, and flowing from somthing before mentioned. Now the matters in the verse precedent, are but two: First the revealing of the Gospel to *Paul*, with some others. Secondly, the gracious good will which God did purpose within himselfe, concerning this benefit of opening his hidden saving wisedome to the sonnes of men: Some joyne it with the former, God did open to us the Jewes and Gentiles the Gospell, that thus he might in that full time which he had appointed, gather to all things now in heaven when he wrote, all the things in earth also, even a Church universall: But neither would I subscribe to this exposition. For, first it taketh the persons to whom God is said to have opened the mystery, to be both Jewes and Gentiles, yea Gentiles principally, whereas *Paul* verse 12. seemeth to apropriate this passage of his Epistle, from the 7. verse, to the 13. verse, unto the Jewes onely. Secondly, this taketh that fulnesse of times, to note the fulnes of that particular season, wherein God had purposed to publish his saving wisedome to the Gentiles; but the Text hath it not the fulnesse of any certaine time, as in *Gal.* 4. 3. but the fulnesse of times indefinitely and universally. Thirdly, the publishing of the Gospell to all Nations, did not gather those just spirits before in heaven, but here they are as properly said to be gathered into Christ their head, as the things on earth; as when God is said to reconcile all things in the bloud of Christ, as well the things in heaven, as the things in earth, reconciliation doth as properly agree to the heavenly things, as earthly, so here by proportion; for otherwise he would have said, that he might gather to all things which were now joyned to their head in heaven, all the things in earth also. Lastly, all in earth, through all times and places were not gathered by that first publishing the Gospell to Jew and Gentile, but all who then were ordained to life through the whole world: Now these are not all absolutely, but respectively in comparison of that few and small remnant which out of one Nation, God sometime gleaned.

It remaineth then that these words come in, as shewing the intended effect which God did ayme at, in his gracious purpose of opening the hidden saving wisdome to the sonnes of men, *viz.* that thus he might in the fulnesse of those seasons, which himselfe in wisdome fore-appointed, have gathered to a head in his Christ, all things; both those who now were, by having this revelation, gathered in heaven, and all the things which are in earth, through all places and times, to the end of the world. This I take to be the truest coherence, both because gathering to a head in Christ, is the effect to which God doth destinate this gracious purpose of opening the Gospell, and also for that this purpose of opening the Gospell, outwardly and inwardly, or at least inwardly, is extended to every one, through all ages of the world, who is to be united, as a member, to Christ the head: so that no more, nor fewer have beene, are, or shall be gathered, then those whom God did purpose to

teach in every generation. Lastly, the words fit no sense but this, which to shew we must search a little the meaning of them.

First, touching the time. Secondly, the thing to be done in time. In the time two things must be opened; first, what is meant by *Dispensation*; secondly, by *fulnesse of times*. *Dispensation*, is a word taken from Stewards, and such as have the keeping of things in common, and are to distribute them as they see fit, for singular persons and occasions: To dispense then, is to distribute that I have in common, as is fitting in wisedome, to persons and occasions in particular. 1.

Now the dispensation of times, is put by a Meton. of the adjunct, for fulnesse of times wisely dispensed.

The fulnesse of times indefinitely, unviversally, noting the consummation of all those seasons successively, which God hath appointed for the gathering of his children.

In the thing to be done, marke the Action, that *God might gather to a head in Christ*; that is the force of the word. Secondly, marke the Object of this action, *all things*; that is all persons, who in Gods counsell belonged, as members making that body whereof Christ is head. Thirdly; Note the point as it were in which all are to be gathered into one, or united in Christ, *in him*: Having propounded the object, he doth explaine them by a distribution taken from the place; all things which now are in heaven with Christ, gloriously conjoyned to him; and all who are in earth, that is, who are in all places, and all times, to be gathered to Christ in the earth. The summe of them is thus much. 2.

God I told you did open to us the Gospell of salvation, which thing he did according to that his gracious pleasure, whereby it pleased him to open it to all his chosen, which he purposed freely within himselfe, that thus by opening his will he might in the consummation of all those seasons, which his wisedome hath dispensed, that he might (I say) *have gathered as it were to a head, all things in Christ, both those members who had in their times this Mystery revealed to them, and are now gloriously united to him in the heavens: and all those who by meanes of this revelation, shall in all places and through all times, to the end of the world, be gathered upon earth, as it were to one head in him.*

Thus we have to my conceit the most probable connexion and meaning of these words; we have seene the parts also into which they may be divided: Now it remaineth that we come to the instructions. *Doct* 1. First, when he saith, that in the fulnesse of times in which God hath dispensed, God will doe thus and thus; observe hence, that God hath set seasons wherein he will accomplish all his purposed will, *Eccles.* 3. He bringeth out every thing beautifull in the season of it. As he bringeth things naturall, the Spring, Summer, Autumne, Winter, every thing in season, so in all the workes he will doe about his children, whether it be the punishing of wickednesse for their sake, the delivering his children from evils, the giving them benefits, he will bring them all forth in the fit appointed seasons: The *Canaanite*, when his iniquity is full and ripe, shall be visited; *Israel*, when 430. yeares expired, shall be delivered,

ted, *Exod.* 12.41. When the 70. yeares are expired, *Dan.* 9. Christ, in the fulnesse of time, shall be exhibited: It cannot be, but that God should both appoint times for every purpose, and execute in them the thing that he hath purposed; To designe times is his prerogative; as a Master of a family hath this power, to set all times which he will have this or that businesse taken in hand, so *Acts* 1.7. Secondly; Such is his wisdome, that he onely knoweth how to appoint the fittest seasons for all his workes: as the husband-man, it is his wisdome or skill in husbandry, which maketh him know the fittest seasons for Earing, Sowing, Setting, Graffing, and such like businesses. Now look as mans fidelity doth binde him, if he hath said he will do this or that, at such a time, to make his word good, & do it accordingly: So Gods fidelity doth so bind him, that he wil not but most faithfully execute al that good he hath purposed to us, in the seasons which with himself he hath dispensed thereunto.

Vse 1. The Vse is, first to reprove our weaknesse, who thinke God often to delay: No, God is not slacke, as men count slackenesse; he doth but waite his fit opportunities, which his wisdome hath prefixed. If the husbandman doe not reape at Midsommer, he is not said to delay reaping, because it is not time to reape then: So God, who doth never stay but till the fit time come, may not be said to delay: To our sense it seemeth otherwise, but we must learne to judge righteous judgement. How long it is fit for me to purge, and when I must have restoratives given me, this the Physitian must prescribe.

Vse 2. Secondly; We must learne to waite on God: It is not fit we should teach him his time, make him be at our call, dance attendance at our wils: Superiours would take it in great snuffe, that their inferiours should offer them this measure. Againe, we would not now in Winter have Midsommer weather, for it would not be kindly. Thus in the winter-seasons of any trial, we should not wish the sunshine of this or that blessing, before our God doth see it may be seasonably bestowed, remembring that the man who beleeveth, must not make any prepostorous hast.

Doct. 1. Observe secondly, that he saith, the gracious purpose of opening the Gospell is that we might be gathered. Observe, That God by opening to us the Gospell, doth bring us to his Christ, *Chap.* 4. He giveth a Pastor and Teacher, who may outwardly reveale these things; that he may gather his Saints, knitting them to their head, & one with another: So he gave the Priest, Levite, and Prophet to this end. *How often*, saith Christ, *would I have gathered thee, as a hen doth her chickens under her wing? and you would not.* Looke as the newes of a gracious Prince calleth together subjects who were fled under tyranny hither and thither: So the opening to us of this our King and Saviour, who must save us from sinne, this doth make us fly home to him, as Pigeons use to their owne lockers. For the better understanding of this point: First, we must know that by nature we are many waies dispersed and severed; Secondly, the order in which we come to be gathered.

1. For the first, we are disjoyned from God our father; the prodigall is the type of us, who was now wandred from his father house, and would

would needs be at his owne hand: By nature all are without God. Secondly, we are scattered from Christ, like Sheepe in the vallies of death, running after the Wolfe, and leaving the Shepheard of our soules. Thirdly, we are divided one from another; a man being by nature a Wolfe to a man, his feet being swift to shed bloud, further then God restraineth.

Now for the order in which we are gathered. First, the opening of the Gospell doth gather us into one faith. Secondly, by faith as a spirituall sinnew or Nerve, it doth unite us with Christ, making us to become one person with him, as man and wife, in Law, make one person. Thirdly, It doth thus unite us with God, as a woman marrying a mans naturall sonne, becommeth upon it daughter in law to him, with whose sonne she is one by marriage: Yea, we are so much neerer to God; by how much God and Christ are more neerely united, then any naturall sonne can be with his naturall Parent, who cannot have the selfe same singular being his father hath, but one in kinde like unto him, and derived from him. Fourthly, we by being gathered to Christ, are gathered to the whole body of Christ, to all who exist under him, by a kinde of pure subordination, as Angels are spirituall generation from him, as it is in all redeemed by him, *the Angels becomming ministring spirits for our good*, and we most strictly knit withall both in heaven earth, already in Christ; not onely that we are under one head with them, but we are quickned with one spirit, and contained together, as the members of a naturall body are both contained and quickned by one soule. Nay, we are gathered to all who in Gods predestination belong to Christ: As one borne of this or that man, is not onely lincked with those brethren he hath in present, but hath a respect of consanguinitie, to all that may be gotten of him, so it is with us; from what time Christ hath brought us, by a supernaturall nativitie, to be borne of him, we have a respect of neare conjunction to all, who are in time to be brought to faith by him. Who can unfold the society which the Gospell revealed causeth? 2

The Vse is, first to move us, that we would consider of Gods gracious purpose, according to which he revealeth the doctrine of his Sonne to us. What doe we it for, but to bring you to Christ? Even as a friend, which goeth betweene his lover and his love, so Christ sendeth us with that his minde, that we might winne you to him. It were happinesse for a poore woman to be contracted to a man vertuous, wealthy, honourable; but what shall be thy happinesse, when thou shalt by an unfained faith, have got thy selfe contracted unto Christ? Refuse not wisdome sending forth her maids; refuse not God, sending out his servants, and inviting you to come and partake in his Sonne Christ, and all his benefits, to forgivenesse of sinnes, and salvation of your soules, lest you by despising his grace, most highly provoke his indignation. *Vse* 1. Prov. 9. Mat. 22.

We see the vaine slander of the world; who say, the Gospell marreth all fellowship: Indeed it doth breake sometime good fellowship, falsely so called, but it breedeth and holdeth together al fellowship that is good indeede; *Vse* 2.

indeede; It bringeth us to have fellowship with Christ the mediator, with God, with Angels, with spirits of just men departed, with the predestinate ones, whose names are written in heaven, with all in earth, who are beleeving members in Christ: It breaketh company, by reason of mens corruption, which maketh them, they had rather live thrals of Satan, in their ignorance and lusts, and customes of ignorance, then suffer themselves, yeelding obedience, to be gathered to Christ.

Doct. 3 Observe thirdly from hence, that this pleasure of opening the Gospell, was proposed for gathering all things to Christ their head. Observe, that who so ever have beene, are, or shall be gathered to Christ, they are brought to this by opening the Gospell. God did purpose this grace of opening the Gospell, not for our sake onely, who are from Christ to the end of the world, to be brought to him, but for their sakes who are then in heaven when *Paul* did write these words in hand. There is but one eternall Gospell; never was there other name made knowne, in which men might be saved, then the name of *Iesus Christ* Gal. 1. *yesterday, to day, and for ever*, the onely way of salvation. *Abraham* saw the day of Christ, and rejoyced; yea, from *Abel* downeward, it was by faith on that promised seede, that they were accepted. What is the whole redeemed Church? a number called forth by God out of the world, to partake in forgivenesse of sinne, and life eternall through Christ. When the whole Church is a multitude of such as are called; and Gods call is nothing but the inward and outward, or at least the inward opening of the Gospell, to such whom he hath predestinated to salvation: It cannot be but that every one who is of, or belongeth to the Church, must have this wisdome of God opened to him.

Vse 1. It is to be observed, not onely against those old heretickes, but many deluded soules in our times, who are of minde, that if they follow their conscience, and live orderly in any kinde of beleefe, it will serve their turne: But he that followeth such a blinde conscience, will finde our Saviours speech true; *If the blinde lead the blinde, both will come into the ditch*; his conscience and he will both perish, if he learne not this way of faith and obedience to the Gospell of Christ.

Vse 2. Againe, it must teach us to come under this ordinance of God, revealing his truth; for this is the great dragge, which taketh all such good fish, such persons as belong to the kingdome of heaven.

Doct. 4. *In Christ, even in him.*] Observe, who it is in whom we are gathered together, as fellow members each with other. We are firly said to be gathered in Christ together, both because he hath abolished the enmitie twixt God and us, and so removed that which did disperse us. 2. He doth call us, and effectually draw us home in his time, even as Shepheards doe their flockes, which are now scattered: *When I am lifted up, I will draw all*; *How often would I have gathered you?* 3. *In him*; as in the same point we are all of us one: Even as all the families of the earth, in regard of *Adam* their first parent, the common roote and stocke of all mankinde, they are all but one, Or as the Subjects of England, Scot-

land,

land, Ireland, are in our King united, and all made one body politicke, so it is with the members of Christ in heaven and earth; now being gathered under Christ their head, they must needs be gathered one to another, as fellow members in one and the selfe same body, *Rom.* 12. There being not onely a bond from Christ to us, even the bond of his spirit, and from us to Christ, even our faith, but a bond of love, the bond of perfection, which doth hold us one with another.

Let us then to preserve our union, walke with Christ, and keepe by him: Even as it is in drawing a circle with compasse and lines, from the circumference to the Center, so it is with us; the more they come neere the Center, the more they unite, till they come to the same point; the further they goe from the Center in which they are united, the more they runne out one from the other: so when we keepe to Christ, the neerer we come to him, the more we unite; but when we runne forth into our owne lusts and private faction, then we are one disjoyned from the other. *Vse* 1.

Againe, we must, seeing in Christ our head we are joyned, as members of one and the same body; therfore we must be so affected each to other, as we see members are: They envie not one another, the Foote envieth not the Eye, they communicate each with other; the Mouth taketh meate, the Stomacke digesteth, the Liver maketh bloud, the Eye seeth, the hand handleth, all for the good of the whole, they will not revenge themselves: if going hastily on foote strike the other leg or foote, it will not strike againe; they so beare the burthen one of another, that their affection each to other is not diminished; as if the head ake, the body will not carry it, and knocke it here or there, but beareth the infirmitie, doing it the ease it may; yea, being well affected to it, no lesse then before; Now that God, who is love it selfe, teacheth us these things. *Vse* 2.

From this that he saith, *All the things which are in heaven, or in earth.*] Observe, That there is no place, in which are any members belonging to Christ, but either in heaven or in earth. Thus, *Colos.* 1. the Apostle did not know any belonging to reconciliation, wrought by the bloud of Christ, but they were either in heaven or earth: The Scripture doth not know but two kindes of men; some beleeving, passed from death to life, some unbeleeving, over whom wrath abideth; though some have greater faith & sanctification, it mattereth not, degree changeth not the kind; a child is a man, no lesse then a man for the kind of him: It acknowledgeth not but two states; some as Pilgrimes here, Wrastlers, Souldiers, runners of the race, some as at home, having received the crowne, the garland of victory: So it acknowledgeth but two Times, the one in this life of labour, which endeth in death, *Eccles.* the other of rest, after this life ended; *Blessed are they that dye in the Lord, they rest from their labour*: In like manner two Places, belonging to all faithfull Souldiers; The one is earth, in which they are for time of their warfare: The other is heaven, where they rest, receiving the crowne, which belongeth to them: Even as those materiall stones were either hewing and polishing in the mountaine, or transported *Doct.* 5

ted & laid in the Temple, so it is with us; either we are squaring and fitting here, or else we are, by glorious conjunction, laid on Christ the corner Stone in the heavens. But some who wil grant, that when *Paul* did write these words, which was many yeares after Christs Ascention, that then all were in heaven; but they will not yeelde that soules were there from the beginning, but onely sithence Christ his entring thither. For answer, I say, that the contrary doth seeme cleare to me; for they were taken to glory and saved as we; now such as are taken to glory, are taken to heaven, for the Scripture knoweth no place in which God doth ordinarily display his glory, but in heaven. Againe, they were received into everlasting tabernacles, *Luk.* 16. Now if the godly at the instant departed, were bestowed in any place but heaven, they then did goe to mansions, which they were to leave within a yeare or two, even then when Christ was to ascend; they whose Pilgrimage and sojourning ceased with this life, they could not but be in their Country at home, after this life. Heaven is the Country of Saints; *O our father which art in heaven: Vbi Pater, ibi patria.* Those who walked as strangers here on earth, because they looked for a heavenly Jerusalem, a Citie whose maker was God, they leaving this earth were translated thither, neither was there any thing to hinder it: Not their sinnes; for they which could not hinder them from sanctification, fitting them for heaven, could not hinder them from heaven: Not want of faith, who now hath that faith which *Abraham* and many of them had: No want of efficacie in Christ, *heere yesterday, to day, and for ever*: his death was effectuall to cause them to finde pardon of sinne, and the spirit of sanctification: Not any priviledge of Christ, for not simply to ascend into heaven in soule, was Christs prerogative, but to ascend soule and body, as heire of all things, and the author of salvation to all that obey him. Finally, the translating of *Enoch*, *Moses*, and *Elias*, seeme to figure out no other thing; wherefore though *David* be said not to have ascended into heaven, *Act.* 2. it is spoken in respect onely that he was not raised in body, and gone into heaven body and soule, as the heire of all things, and person who was to sit at Gods right hand: and though *Heb.* 9. the way into heaven be said not to have beene opened, and then to be new; the meaning is not, that none went this way, but onely to shew that the way was not really entred by the true high Priest after the order of *Melchisedech*, as the repealing of Sacrifices did shew that yet remission of sinnes was not obtained, that is really received of our surety, upon performance of that satisfaction undertaken, not that beleevers found not pardon of their sins, under the former testament. Againe, it is one thing for a way not to have beene traced at all, another not to have beene fully manifested; the latter was not under the old Testament. To conclude, though it be said, they received not the promises, say in their reall exhibition, and that they were not perfected without us, the meaning of which is not, that they were not taken to heaven, no more then to deny that they had not forgiveneſse, or the same spirit we have; but to teach that they had not before Christ that perfect state in heaven, which now we and they are presently possessed of;

of; For they did expect in heaven their redeemer, on whom they had beleeved for forgiveneſſe of ſinne and life: Even as ſoules now expect the reſurrection of the body, the ſecond appearance of Chriſt to judgement; in regard of which things they are not perfected. Now hence followed a want of much light and joy, which on the ſight of Chriſt, God-man, entring the heavens, did redound unto them: as we in heaven now have not the fulneſſe of joy which then we ſhall have, when we ſee the accompliſhment of the things we expect. While the Fathers doe ſet out this imperfection of their eſtate; the Papiſts have fancied their *Limbus*, which never entred into their hearts.

The Vſe of this doctrine is, firſt to confute ſuch Academicall doubting ſpirits, who will not ſay where they were, I meane the ſoules of the fathers before Chriſts aſcenſion: Certainely, unleſſe we will be as fruitfull in multiplying Heavens, as the Papiſt is in his Hels; we muſt graunt them received into one onely receptacle of bleſſed perfected ſpirits. *Vſe* 1.

Againe, it ſheweth the vanity of the Popiſh Limbus and Purgatory; they are well ſeene in Hell who can tell you all the ſtories and chambers of it ſo exactly; the truth is, they are *Marcionites* in this point, who did hold that the fathers had refreſhing and eaſe from paine, but not ſalvation; and the reward of them was not in heaven. 2.

Secondly, we ſee, to our comforts, whither we ſhall be taken when this life is ended; this Tabernacle diſſolved, we ſhall have another, not made with hands, in the heavens. *Aske*, ſaith God to Chriſt, *I will give thee the nations for thine inheritance*. What did Chriſt aske? *Ioh.* 17. *Father, where I am, there let theſe be, that they may ſee the glory thou haſt given me*: The Theefe went from the croſſe to heaven, to Chriſts Kingdome, which was a ſhort one if it were in Limbus, which was to be broken up within a few houres ſpace. This ſhould make us deſire to be diſſolved, ſeeing we ſhall preſently be with Chriſt in heaven: Should we have waited for admittance into heaven, as long as for the reſurrection of our bodies, there were not that comfort; but to fly forthwith to thoſe bleſſed manſions, how willing ſhould it make us to depart? Who is it doth not willingly bid farewell to his ſmoakie Inne, when he knoweth that he ſhall come to his owne houſe, every way contentfull? *Vſe* 2.

Thirdly, ſeeing heaven muſt finde us when we leave this earth, let us ſend our treaſure before us. This earth is but Gods Nurcery, in which God doth ſet his tender plants, not that they ſhould grow here ſtill, but that he may tranſplant them in his time, and ſet them in heavenly Paradiſe, where they ſhall abide for ever. Why then ſeeing our eternall manſion is there, what ſhould we treaſure here below? Men care not for furniſhing things they muſt leave quickly, they ſend all before to the places wherein they meane for their times to make abode.

In whom alſo we have beene choſen to, or obtained, an inheritance. Now he commeth to the third bleſſing, even our Glorification. Having laide downe our Juſtification, *verſe* 7. and our vocation, *verſe* 8. 9. 10. he doth ſet downe this third before mentioned, in this 11. and 12. verſes. We are VERSE 11.

are to marke, 1. The benefit. 2. The foundation of it. 3. The end. The benefit hath reference to the 7. verſe, *In whom we have redemption*, in whom alſo we have obtained an inheritence; The old bookes reade it, *Wee are choſen*, the latter, *we have obtained an inheritance*: The word ſignifyeth, we have beene choſen, as it were by lot, to an inheritance. The ground ſheweth us, firſt our predeſtination: Secondly, the author of it, by him who is deſcribed from the effect; in which we are to mark, 1. The Action, who doth worke effectually. 2. The Object, all things. 3. The Manner, according to the counſell of his will: the end of this and all the other benefits following. The words being eaſie, we will come to the inſtructions.

Doct. 1 First, we ſee that being in Chriſt, we finde not onely righteouſneſſe in him, but life everlaſting: God doth not ſet us free from ſin in Chriſt, that by our ſelves we might, by workes meritorious, worke out ſalvation; but even as ſinne cauſeth death, ſo his grace through Chriſt raigneth to life eternall. Now the order in which we receive this inheritance, you may ſee, *Acts* 26. 18. *Rom.* 8. God enlightens their eyes, brings them to know and beleeve on Chriſt, that ſo they may receive in him, Firſt, remiſſion of ſinnes; Secondly, Inheritance with the Saints: thoſe whom he hath called, he hath juſtified; ſo thoſe whom he hath juſtified, he hath glorified. Sin is a wall of partition, which muſt be beaten downe, before the light of grace and glory can ſhine unto us: Now ſin being removed from us, who are with the naturall ſonne, what ſhould hinder but that we ſhould be heires, even joynt-heires with him? Being one with him, we are the ſeede to whom was promiſed under Canaan the inheritance of the world to come. The better to underſtand this matter of our inheritance, you muſt know what it is in generall. 2. In what order we come to receive it. That is an inheritance which I hold as the Sonne, or Allie; or as out of favour I am written the heire of this or that man; ſo what ever we obtaine by our principall birth from Chriſt, that is our inheritance. That which we obtaine is two fold: Firſt, in this life we receive the firſt fruits, the earneſt of the Spirit, and all our bleſſings are given to us as part of a childs part. Wards, while they are in their minority, have ſome allowance from their inheritance; and Parents will prove their children with ſome leſſer ſtockes, to ſee how they will husband them, before they give them the full eſtate they meane to leave them; ſo doth God.

Secondly, we receive the fulneſſe in the life to come, which ſtandeth partly in Prerogatives. Secondly, in the glory that ſhall be put upon our perſons. Thirdly, in the things which ſhall be given us to poſſeſſe. Some inheritances have prerogatives annexed, as to be Lord high Steward, Lord high Chamberlaine: ſo our inheritance hath this royalty annexed; We ſhall be Kings and Prieſts to God; we ſhall be Judges of the world, and Angels with Chriſt, ſtanding by Chriſt, as Benchers and Aſſiſtants in place of judgement. Our glory reſpecteth ſoule or body; the ſoule ſhall be filled with the light of knowledge, even as the ayre upon the comming of the Sun to it, is rather light to appearance, then enlightned.

2. Our

2. Our love shall as a flame rise up to God. When the water which runneth in any channels is brought into one, it maketh a little Sea: When all our selfe-love, love of wife, children, earthly things, yea of sinful lusts, is turned all into the love of God, then doubtlesse great and glorious shall be our love. 3. Our joy breaketh forth in praise, who is able to utter, when here it is unspeakeable sometime and glorious? The glory of the body shall be such, that it shall shine as the Sun in the firmament, both from the glory about it, and the glorious spirit within it; as a Lantern shineth from the Candle within it: For the things we shall possess, they are in a word al things, the world to come, the new heavens, and the new earth; & the creature being a little thing, we shall possesse God himselfe, in Christ, as our husband and all-sufficient portion.

For the Vse, first we see, that heaven commeth to us freely, did we deserve it, and in effect, pay for it, it were purchase, not inheritance; but it is not said simply an inheritance, but such an one as is assigned us by lot; for this word seemeth to respect that division of Canaan to the twelve Tribes, whose severall seates were by lot designed: Now if our inheritance commeth by lot, then it is not our own industry, but the Divine disposition, which worketh all in all in it. *Vse 1.*

This should cause us to rejoyce: O if men have small things befall them in earth, their hearts are soone raysed to rejoyce in them; yea, in the vaine pleasures of this life, how are the hearts of men filled with gladnesse, who yet hang downe the head all *amort* while these things are piped? Ah alas! there are too many who taste their portage, like *Esau*, better then there birth-right. O let us be ashamed, that in these outward toyes, which are but like the shaking of a childes rattle, that in these our hearts should be tickled, and with the matter of their free-hold in heaven, should not be moved. This should make us rejoyce when wee are made heavy with divers temptations, 1 *Pet.* 1. so they did in those Apostolique times; but the hidden light of this star is not so discerned by us who live in this day of outward prosperity. 2.

This should stirre us up to affect these things, and be desirous of them, the creature groaneth in kinde, waiting when this our inheritance shall be given us. What dead births are we who lie in the wombe of the Church militant, never offering to breake forth into the heavenly liberty? Children are so affected to their earthly inheritances, that they sometime practise against their owne parents, affecting over-timely possession. Great purchasers, if they make a purchase in the remotest parts, are not well till they have seene it; so should we be affected toward our inheritance: Why hath God given us the first fruits? even as the Spies did bring to the Israelites some of the fruits of Canaan to make them long after it, and desire to be possessed of so good a land: so doth the Lord give us, to the like end, the first fruits of the Spirit, to make us desire and long after the fulnesse thereof. *Vse 3.*

Finally, see the feare we are to walke with upon this consideration, *Hebr.* 12. The greater thing we expect from any, the more must be our observancie toward them, and endeavour in all things to please them. *Vse.*

Now

Now followeth the ground of all these benefits in time; *having beene predestinate*: Which is described from the purpose going before, *having beene predestinate, according to his purpose*: which purpose is argued from the author of it, who is not named, but described: In the description three things are to be noted; First, his action or working; who worketh: Secondly, the object; all things: Thirdly, the manner; after the counsell of his will.

To speake a word of *Predestination* according to purpose, which is here made the ground of all the former, and so to come to this description, in which we must dwell with more diligent consideration for the unfolding of it.

For *Predestination* see above. But it may be asked what is this purpose, according to which we are said here to be predestinate. We reade of some purposed and ordained to the obtaining of life, *Acts* 13. 1. 1 *Thes.* 5. Now Gods purpose and ordinance touching the end, doth seeme to follow upon Gods election: for when we have a will to doe any thing, there followeth upon this, in the minde, a setled purpose to effect it; so when God hath loved some to life, there commeth to be as it were in God a setled purpose of bringing some to life, which once setled, all things come to be predestinated, for performance of it: and *Rom.* 9. this may be grounded, when he saith, that *the purpose of God, which is according to election, might be sure*: Wherefore I deeme foreknowledge by which God now about to choose, knoweth whom he will choose; election by which he setteth his love to life on some before othersome; purpose setled of bringing some to life before othersome; these belong all to the same benefit, *viz.* Election: Foreknowledge as that which goeth before, for God doth not blindly choose he knoweth not whom: purpose following it, as a shadow doth the body, and therefore where the one is named, the other by discourse are to be understood: He hath purposed us to attaine life through Christ, he hath chosen us to attaine life, as *Rom.* 8. *Those whom he did foreknow himselfe to choose and purpose unto life, those whom he predestinated*: And thus you see why it is said predestinate, according to purpose. But note here by what method the Apostle doth gather themselves to have beene predestinated, even *a posteriori*, from this that they were now called, justified, that they had received an inheritance by faith, he gathereth that they had beene predestinate. Observe then.

πρόθεσις, κατ' ἐκλογήν.

Doct. What is the way to finde our selves to have beene predestinate before all worlds, even to finde that we are called, justified, sanctified: We must goe up by these stayres, or we cannot come to the height of Gods counsell. Looke as by the counterpane of a Lease or Will, we know what is in the originall Will, which it may be is kept a hundred miles from us: so by these things written in our hearts in Gods time, we may know and reade what things it pleased him from everlasting to purpose towards us: But in this point we have before beene large.

To come to the description of the author of this purpose, according to which we were predestinate: the parts to be marked in it have bin mentioned;

tioned; Let us first then consider of the meaning of the words. Secondly of the scope, for which they are brought in. Thirdly, of the doctrines to be marked in them.

First, this word [*worketh*,] doth signifie such a working, which hath efficacie to the bringing forth the being of that which it worketh.

All things.] Noteth out whatsoever things are, whether good or evill.

Counsell.] Noteth sometime the facultie of wisdome, which giveth advise touching things to be done, and meanes of doing them: And thus, according as the nature of the thing hath it selfe to him who giveth advise, is something present and ready, sometime needing deliberation; but deliberation so farre as it is grounded in imperfection of knowledge, and argueth doubtfulnesse, cannot be ascribed, but onely so farre as it signifieth the maturity and ripenesse of counsell. Secondly, counsell signifieth not the faculty, but the effect, wise advise given in any case from that facultie of wisdome which giveth counsell. Thus we understand when we say; What counsell did such a one give you? Now thus it is here taken for that wise order of things, and means, which Gods wisdome suggested. Lastly, it is to be considered, why it is called counsell of his will. First, because it is propounded to his will; Secondly, it is accepted of by his will: The meaning is, we obtaine all these blessings before named, having beene predestinated according to that gracious purpose of God towards us, whose working bringeth about all things, according to that wise order which his counsell did propound, and his will for the liberty of it did freely accept.

Now the scope of this description tendeth hither, to prove that we attaine the benefits before named, having beene predestinated by Gods counsell (for predestination is an act of Gods counsell, as I have said before) thereunto; he proveth this particular, by this generall; He who worketh all things after the counsell of his will, he doth worke these benefits in us, his counsell having predestinated us to them; But God worketh all things, &c. These are frivolous exceptions, that God speaketh onely of the things before, which he doth out of his gracious pleasure: for this were an impertinent superfluitie, to say that God had wrought us these benefits, when his counsell had predestinated us, who doth worke these benefits according to his counsell; He hath wrought them in us according to his counsell, who doth worke them according to his counsell.

Secondly, whatsoever things are according to Gods counsell, those he is said to worke; for these last words may as well determine the subject, as shew the manner of his working.

Thirdly, what reason is it to say, he worketh these things after counsell? as if all the workes of God were not alike after counsell.

Lastly, to say he speaketh of things he doth out of gracious pleasure, is in their sense, who except, frivolous: for he saith not, the counsell of his *δόσεως*, but of his *θελήματος*. Beside that, the Scripture doth attribute those things, which as jndgments God doth execute in reprobates, to Gods *δόσεως*, meere free pleasure, *Mat.* 11. 25. *and* 13. 11. *Thou hast hidden*

these things from the wise, even so, because it pleaseth thee. Now to come to the Doctrines.

Doct. 1. First we see, that every thing which commeth about, is Gods effectuall working: *Of him, by him, and for him, are all things, Rom. 11. ult. 1 Cor. 8.6.* Things are of two sorts, good, or evill; good things are naturall, or supernaturall, such as are wrought in Christ: Now all these the Lords efficacie is in making them, yea of nothing: Though man must have some matter to worke on, God can give being, and call the things that are not, making them stand out as if they were. Secondly, his worke is in sustaining them; He doth not leave these things, as a Carpenter his building, or Ship-wright his Ship, but still is with them sustaining them in the being, received from him. That which hath not heate of it selfe, but is made hot (as water) with fire, it dependeth on fire to be kept in heate, and no longer then fire is under it, it will not keepe hot: So these things, not having being of themselves, depend on him for their continuall sustentation, who did first give them their being. Thirdly, Gods action is in them, governing them to that end for which he did make them; Things depending on another, are governed by that on which they depend. Beside, our servants depend on us, to be governed by us; what are all the creatures, but so many things ministring to him who is the Lord of hosts? Not to speake that the same wisdome which teacheth us to get any thing, for this or that purpose, doth teach us likewise when now we have it, to governe and apply it to that purpose: So Gods wisdome, which made all things to an end, must needes governe and use them to that end: There is no question in these things. For that any thing should beget a thing like in kinde to it selfe, it is not strange; and that any workeman should worke any thing like himselfe, is no wonder; The difficult is in evill things: Evill is either of punishment, or sin; Now God is by himselfe an author of the first; See, *Amos 3.6. Is there evill in the citie, which I worke not? Out of the mouth of the Lord commeth evill and good, Lam. 3.38.* For, punishment though it be evill to his sense who suffereth under it, yet it is good in it selfe, when now it is deserved; as to execute a man, is evill to him who suffereth, good in the Judge who cutteth of a hurtfull member for the good of the publique. Evill of sinne, is either of the first sinne, or the sinnes ensuing. Now these, to speake in generall, neither of them are without Gods effectuall permission: They who so are in Gods power, that they cannot sin without his sufferance, his permission is effectuall to the being of sin from them, that is, necessary to this, that they should actually commit that they are inclined to commit. Now thus it is with God, for he doth effectually worke some things by himselfe without others, as the creation of all these things; some things in and with others, working as instruments under him and with him; thus he worketh all the workes of grace; some things by permitting others, and that when he could hinder them; thus his efficacie reacheth to the being of sinne, and this is most just in God; for though evill is not good, yet it is good that there should be evill: God who bringeth

light out of darkneſſe, being able to doe good of evill; and it is juſt in him to permit, where he is not bound to hinder.

Seeing then Gods effectuall worke is in every thing, let us labour to behold his worke, and to praiſe him in it: It is the workmans glory to have his Art diſcerned. Looke on the fouleſt thing that ever was committed, looke at Gods worke in it, it is moſt holy, as that killing the Lord of life, *Acts* 4. 21. That looke as it is in thoſe double two faced pictures, looke at them on one ſide you ſee monſters, on the other beautifull perſons; So it is in theſe wicked workes, the ſame that man worketh ſinfully, God worketh moſt holily. *Vſe* 1. They worke *idem*, but not *ad idem*.

This is our comfort, that nothing can be in which our heavenly fathers hand worketh not: Earthly Parents, though provident, may have their children meet with many caſualties, which they doe not intend before, but helpe when now they ſee them brought about; but nothing can be in which our fathers hand muſt not have a chiefe ſtroake before it can come to paſſe. This muſt quiet us, even for times to come, our ſecuritie being in it; yea, for whatſoever is befallen us, we muſt ſuſtaine our ſelves even from hence, the effectuall working of our God is in it; we muſt hence, I ſay, ſuſtaine our ſelves from being ſwallowed up of griefe; we muſt not prevent hereby due grieving, and humbling our ſelves under the hand of God. Hold this for ever, that nothing can fall out to us, in which is not the effectuall working of our heavenly father. We cannot ſolidly feare God, if evill may befall us with which he is not willing, in which he hath no hand. We cannot have that patience in our evils, nor that comfortable ſecuritie for times to come. Neither let any excuſe his wickedneſſe hence, for Gods worke doth leave a man liberty to be a cauſe, by counſell, of this or that he doth; ſo that thou doeſt goe againſt Gods will adviſedly, when he worketh his will in thee: And if a man doe execute one maliciouſly, his murther is not excuſed, becauſe the Judge by him doth take away the life of the ſame man moſt juſtly. *Vſe* 2.

Secondly obſerve; That what God worketh or willeth, he doth it with counſell; though his will be moſt juſt, yet we muſt not conceive of it, as moving meerely from it ſelfe, without any thing to direct. *With him is counſell, with him is underſtanding*, *Iob* 12. 13. and *Eſay* 46. 10. *My counſell*, ſaith the Lord, *ſhall ſtand*. Even as the foot of the body hath an eye bodily to direct the moving of it; and as the reaſonable will of man hath a light of wiſdome to goe before it; ſo would God have us conceive in himſelfe, that the light of adviſed wiſdome is with him, in whatſoever he willeth or worketh This is to be marked; firſt, that we may ſee how all things befalling us are good; for the Lord bringing them about according to his counſell, they ſeeme good to his wiſedome. Now wiſdome judgeth nothing good, but as it is fit to ſome good end; now that which is fit for ſome good end, that cannot but be good. *Doct.* 2.

Wherefore let us correct our thoughts: In many things we ſuffer, we thinke other courſes would doe better. What is this, but to ſay, this befalleth us not with ſo good adviſe? What but to teach God wiſe- *Vſe* 1.

dome, that judgeth the highest things. Let us deny our owne wisedome, and give glory to God, acknowledging that there is wiser counsell in every thing we suffer, then we can attaine.

Vse 2. This may rebuke rash indeliberate and self-willed persons: Some if a thing come into the head, turne them forthwith to it, as busily as if they would goe nine waies at once: Some againe, are so selfe conceited, that their will must stand, as if it were a Law. O it is a signe of small wisdome to be so strong willed, *Prov.* 12.14. *He that heareth counsell is wise.* It is good to looke before we leape, and to remember that two eyes see more then one. *Solomon*, the wisest for politicke wisedome, hath his sage Counsellers, whose advise while *Rehoboam* followed not, he did lose ten parts of his kingdome: It is in our little personall common-wealths, as in those wide ones; *Where Counsell failes all goes to ruine, Prov.* 11.24.

Doct 3. *Counsell of his will.*] That is which his will propounded to it, did freely accept. Observe hence, that what God willeth once, that he effectually worketh; see *Psalme* 115. *Our God is in Heaven, and doth whatsoever he willeth: Who hath resisted his will?* so *Isa.* 46.10. We see in beasts that they have an appetite to that they move after; in men that which they will, that they put out their power to effect: so it is in God, if he will any thing; he doth worke it effectually. That is a frivolous distinction of an effectuall, and an ineffectuall will in God, which standeth neither with truth of Scripture, as in this place; nor with the blessednesse of God; nor with the nature of things: all that shewed him which his will accepteth, he doeth effectually worke it. Against blessednesse of God, for might God will a thing and not have it, he were not fully blessed, when to have every good will, is more blessed then to want it. Against nature of things, for every thing which will and ability worketh; if God almighty have will to any thing, the thing must needs follow. Where there is full power to worke any thing, applied to the working it, the thing wrought must needs follow.

Note some distinguish and say, that in things which God will doe, his power doth worke them effectually; but the things which God would have on condition from us, those his power doth not worke: An old Pelagian conceit. Would not God have us walke in his commandements, and hath hee not said, that he will put his spirit in us, and make us walke in them? S. *Austin* learned that God did promise to worke mightily those things he requireth from us. If to have the conditionall will be more happy then to want it, then God who hath power to work the condition in us, will not want it: Not to say that this conditionall is absurdly imagined in God, hee must will the having a thing on condition which he will not worke, and then it is impossible, unlesse the creature can doe something good, which he will not doe in him; or on condition which he will worke, and then he worketh all he willeth; or on such a condition which he seeth the creature cannot performe, nor himselfe will not make him performe; and this were idle and frivolous.

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The Vse is, first for our comfort: While we know that all that good which God hath willed to us, he will worke it for us; faith, repentance, perseverance in his feare, sanctification and salvation; His will is, we should be raised up at the last day, all these he will effectually worke for us. Did our good depend upon our owne wils, as things exempted from subjection to his power, all our comfort were at an end: If the preserving me from evill, and bestowing on me good, depend not entirely for principal efficacy on God, farewell all religion. *Vse 1.*

We see them confuted that make Gods will tend mans, and worke accordingly as that enclineth; which is to set the Cart before the Horse, to make the supream governesse come after the hand-maid. We cannot go to the next towne, but we must say, *if God will*, saith *Iames*. God can have nothing with man, no faith, no conversion, but if man will, and that not as comming to him in obedience, but as able to crosse him, and resist his pleasure. *Vse 2.*

He doth still worke after the counsell of his will, seeing it pleased him to yeeld so to the liberty of his creature. *Object.*

Where learne they that God hath suspended his omnipotency, and put the staffe out of his hand? The Scripture telleth us, that *God hath the hearts of Kings, to carry them as he will*, that the power that raised Christ, worketh faith in us. *Resp.*

Secondly, I say, that did God looke to the will of another, as the rule of that he will worke, he could not be said to worke after the counsell of his will, though he might be said to worke willingly: as it is with servants and subjects, who looke to the wills of others for their direction, of others to whom they are in power inferiour.

Lastly, let us, seeing all things are according to his will, yeeld him obedience in all things: It is fit children or servants should be subject to the will of parents and masters; how much more for us to subject our selves to his will, which is ever guided with unsearchable wisedome? *Vse 3.*

Having thus admonished what I deeme fit to be spoken more generally, as fitting to popular instruction; before I passe this place, I thinke it good to deliver my judgement touching that question.

Quest. Whether *Adams* voluntary fall was preordained, and in some sort willed by God, yea or no? Or whether God did onely foresee it, and decree to suffer it, not willing, or intending, that it should fall out, though he saw how he could worke good out of it.

I will first set downe the arguments on both sides. Secondly, lay downe conclusions opening the truth. Thirdly, answer the arguments propounded to the contrary. Those who defend the latter, reason thus.

1. *That which maketh God cruell, and more cruell then Tygers themselves, and unjust, is not to be granted: But to make him will the undeserved fall and ruine of his creatures doth make him so.*

2. *That which maketh God will an occasion of shewing his owne wrath, is foolishly ascribed to God, nowise man will make work for himself to be angry at.*

3. *That which fighteth with the end of God in creating man, that is not to be ascribed to God, but to will the fall of his creatures, fighteth with his end he propounded, namely, that by serving him, they might live happy everlastingly.*

4. *That which standeth not with Gods truth in his word, is not to be granted. But that to say he did will and determine the fall, standeth not with his truth. His word saith,* I would have thee come to life, and persevere in obeying me: *this saith, I will not have thee come to life, nor continue in obeying;* Ergo, *it maketh God to have deceived man.*

5. *That which maketh God will the taking away of some guilt, by which* Adam *should have beene enabled to have obeyed, or to withdraw some Grace, and so forsake him, before he had sinned, that is not to be granted. But to make God will and decree that his creature shall fall, doth inferre the substraction of some Grace and sufficient abilities to keepe the Law, and that while* Adam *yet had not offended:* Ergo *it is not to be granted.*

6. *That which he willeth, that he worketh, and is author of: But the fall you say he willeth:* Ergo.

7. *He who gave strength enough to have avoided sinne, did forbid it in paine of death, he is not willing that sinne should be: But God did so.*

8. *That which maketh God will that which hath disagreement with his nature, is not to be yeelded: But to will sinne, is to will a depravation of his image, disagreeing with his nature:* Ergo.

9. *That which taketh away mans liberty in sinning, maketh his sinne no sinne, and is not to be granted. Gods ordaining that man should fall doth so:* Ergo.

10. *He that punisheth sin, is not the author of sin: God doth punish it:* Ergo.

11. *He who doth give his son all to death for the abolishing of sin, he doth not will that it should be: But God doth so:* Ergo.

12. *If God willed the being of sinne to some ends, then he hath need of sinne: But he hath not need of sinne.*

13. *That which maketh God will the being of sinne, that he may shew mercy in Christ, and shew mercy in Christ for the taking away of sinne; that maketh God runne a fond circle. But this doth so.*

14. *He who cannot tempt to sinne, cannot will sin: God cannot.* Ergo.

Now to prove that God did will, that through his permission sinne should enter, or that he did will sinne so farre forth as that it should be, or the being of sinne, (for these are one) the Arguments following are used.

1. He who doth make his creature such who may fall, and setteth him in such circumstances in which he doth see he will fall, and then permitteth him to himselfe, he doth will and ordaine that his creature, through his mutability and freedome, shall fall: But God maketh him such who may fall, and setteth him in such circumstances, in which he doth foresee he will fall, & then leaveth him to fall; *Ergo.*

If any except, God doth make him such as may fall, and set him in circumstances in which he will fall, not that he intendeth his fall, but for his triall, I would aske, why God knowing such circumstances, in which his creature might possibly have fallen, not actually falling,

falling, and ſo have proved him without falling, why he did chooſe to ſet him in ſuch, in which he did foreſee that he would fall certainly?

2. That about which an act of Gods will is occupied, that thing is willed: Gods permiſſion is an act of his will, and is occupied about ſin, the entring or being of it: *Ergo*, this is willed.

The firſt part is plaine; as love, hatred, feare, cannot be about any thing, but the thing muſt be loved, feared, hated; ſo here, neither doth man permit any thing, having power to withſtand it, but he is willing with it. Now permiſſion is ſo an object of will, that it is likewiſe an act of will, converſant about that which it permitteth.

3. He who prohibiting any thing, nilleth it or willeth it ſhall not be, he permitting any thing willeth it ſhall be. But God doth ever nill that which he hindereth.

4. That which God ſo permitteth that he hath his end in permitting it, that he willeth; for what ever hath an end, that ſo far forth is good: whatever in any degree is good, that ſo far forth is a fit object of the divine wil: But God permitting ſin hath his end, why he will permit it, as all grant.

5. Hee who willeth the antecedent, on which an other thing doth infallibly enſue, he doth will that which followeth alſo: As God cannot will the being of the Sunne, but he muſt will the illumination following it.

But God willeth to permit, on which infallibly followeth the ſin permitted; otherwiſe God might permit, and the thing permitted not happen, which is abſurd to think; for then he might deliver a perſon up to ſinne, and he not fall into the ſinne into which hee is delivered: For though the action of free-will come betweene Gods permiſſion, delivering up, and the ſinne to which we are delivered and permitted, yet God doth never permit, but that the creature wil fall moſt infallibly to that which is permitted.

6. Hee who cannot but either will that ſinne ſhould be, or will that it ſhould not be, he hath willed that it ſhould be: But God muſt either wil it, or nill it, *Ergo*. He whoſe omnipotency is in the being of all things, he muſt will the being of all things: Gods omnipotencie is in the being of every thing: for looke as if his knowledge be not in every thing, he were not omniſcient; and looke as if his preſence were not in every thing, he were not omnipreſent; ſo if his powerfull will worke not in every thing, he is not omnipotent.

7. No defect of an inferiour inſtrument, can trouble the worke of an all-knowing and almighty Artificer; For the inſtrument cannot doe any thing, nor yet faile in any thing, without his ſufferance and knowledge: But a defect in an Inſtrument, not intended and choſen by the Artificer, doth diſturbe his worke; Therefore *Adams* defection from Gods order, was not without the will and intention of God.

8. That which maketh Gods providence more imperfect toward man, is not to be graunted: But to ſay, God letteth man fall into ſinne without

without his will ordaining it before, doth so: For God doth not onely fore-know the evills which befall the baseſt creatures, but he doth ordaine the falling of them forth.

9. What ever Gods providence worketh to his will, is to have that be to which his providence worketh; for providence is joyned with will, and of things willed: But Gods providence doth set the creature such circumstances in which it will sinne; doth keepe backe all effectuall hinderances which might hinder the creature from sinning, doth intend the use of sinne fallen out, *Ergo*, Gods will was that his creature should sin.

10. That which taketh away the true ground of fearing God, solide trusting in him, patience in evill, is not to be admitted: But the opinion that saith, that evill may befall us, which God neither willeth nor intendeth, maketh us we can neither soundly feare, nor stay on God: for how can we fully feare and rest on him, in whose hand it is not intirely to keepe us from all evill, or to bring about all that evill which may overtake us? Now to say that man had power to fall into sinne without Gods will or intention; doth affirme both these *viz.* that it is out of Gods hand to preserve us: For though he will, and intend our preservation, yet we may fall into evill: And that evill may befall us, which God doth not will, nor effectually bring about. I neede not shew what a ground of patience is taken away, when we cannot thinke that God had any will or intention in that which is befallen us.

11. He who may holily will and ordaine to good ends and uses after-sinnes, he may ordaine the first also, and will it as a meane which he can use to his glory: this is thus shewed: After-sinne as sinne, hath no lesse disproportion with Gods nature, nor can be no more approved by him, then the first: It must then onely be respects for which God may will an after-sinne, rather then the first; but if respects make sinne a fit object of his will, the first putteth on as good respects as any other: For it was fit the first sinne should be to teach the liberty, and withall infirmitie, of the creature, that he might take occasion of unfolding his mercy and justice, that his admirable wisdome, goodnesse, and power might be manifested, while he did bring good out of such evill. The assumption: But God most holily willeth and ordaineth after-sinnes; As for example; the unjust crucifying of Christ, *Acts* 4. 28. *Acts* 2. 23. None are blinde like such as will not see: For to say that God would not that his Sonne should be killed by the Jewes procurement, and the hands of sinners, but onely that God would have him delivered into their hands, to suffer what God would have him to indure, is but an escape of a turne-sicke braine, blinded with wilfulnesse; for what is it but to say, God would not that his Son should be killed by them, but given into their hands that he should be killed by them? for it was death, even the death of his crosse, yea, and that under the hands of sinners, that God did lay upon him to suffer: Neither doth it help, to say, they were now refractary sinners;

sinners; for if sinne in one, now a wilfull sinner, doth by respects it hath and uses, become a fit object for Gods will to will and ordaine; then the sinne of a creature defectible may be ordained also.

12. That in wich is Gods counsell, in that is his will and worke; But Gods counsell reacheth to the being of sin, otherwise sin should fall out God unadvised. The proposition is in the Text; His counsell is accepted by his will, and he doth worke effectually after some manner, that which his will alloweth, and counsell adviseth.

13. That which is a truth, must needes have some former truth, a cause why it is true, & so there is no stay till we come to the first truth, cause of all truth: But that sinne is a truth, *Ergo*.

14. If there were but one fountain of water, there could not be any water which were not thence derived: So there where is but one fountain of being, what ever is found to be, must needs thence take the originall, so far forth as it is existent.

Having heard what chiefly is brought in one judgement and other, we will lay downe these conclusions for way of answer, to those Arguments which were first laid down, opposing the truth in this Question, as I take it.

Conclusion 1.

God cannot possibly sinne: He may worke beside his rule who may sinne, Gods rule is his most just and wise will, which he cannot but worke after, no more then he can deny his owne nature; *Ergo*, he cannot sinne.

2. God cannot be author of sinne, in and with his creature, as he is of every good word and work; for that which the creature doth, God being the author and principall worker of it, God must informe the manner of it by his commandment, and worke it in him by his spirit: But it is impossible for the creature to sinne in working after that which is commanded him of God; *Ergo*.

3. God cannot so far wil sin, as to approve it for good in it self; it hath no proportion to his nature, such as he cannot be author of in the creature, nor yet the creature worke while it keepeth communion with him. Wherefore God cannot allow it as good in it self, though he hath liberty whether he will punish it thus or thus; according as he doth with freedome toward such things which he cannot but approve as good, such obedience to his Law had his creature obeyed.

4. Though God cannot will it as good in it selfe, nor approve it as good, yet he may will it so farre forth that it shall be, as being able to worke good out of it; God might have willed that none of these things should have beene, which had agreement with his nature, and *Ergo*, by proportion may will that such things shall be, which disagree in some sort from his nature: For though these things are not good, the being of them is good to him who can use it to his glory. Gods efficacy, *Ergo*, reacheth not to the Essence, but to the being and beginning of sin: For though the will of man doth make sinne exist immediately, yet the will

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of man could not doe it, did not the will of God give way by his permission. I see Theeves comming to robbe, and ready to enter at such a doore, I have power to shoote the boult and locke it, so that they could not enter; notwithstanding having company about me to take them at pleasure, I leave all, that they may freely enter and take some booty, that so I may come on them, apprehend them, and bring them to their deserved end; in such an example, though the unjust will of these men did immediately make this robbery exist, yet I doe make it exist more principally then they, in as much as they could not have done it, had not I given way to them; yet howbeit I am a cause why this robbery is committed in this place, and at this time, in which I could have withstood, yet am I no cause to them of committing it.

5. Sin, though it hath an outward disagreement, such as may be in a creature from the Creator; yet it hath no inward positive repugnancie or contrariancie to Gods nature, such as is twixt fire and water: Even as the good created, though it hath an outward agreement with, and resemblance to the Creator, yet it hath no inward agreement, such as is twixt nourishment, and a thing nourished, for then should the divine nature inwardly in it selfe be better for the one, and worse for the being of the other, and so should necessarily will the one, and nill the other. Againe sinne, though as sinne, it hath an outward disagreement, and be evill in the nature of it, yet is it not absolutely evill to God as it is sinne, but to the instrument sinning, in as much as God can make sin as it is sin, serve to divers good uses. No wonder then wicked men can use Gods best things to evill.

Sin, as sin, God can turn to an occasion of his glory; for not permission, but the thing permitted, is it which God doth take occasion by, to give the promise of the Mediator; He can use sin as sin, for a punishment, *Rom.* 1.14. Because they did provoke him by idolatry, he did punish them with giving them up to buggery: These latter sinswere not punishments, in regard they deserved further punishment & condemnation then the former, yea, a further desertion of God; but in regard of committing these acts themselves: Had God by conversion prevented further desertion & condemnation in one of these idolaters, now come to masculine filthinesse, his idolatry even in this act once exercised, should have beene punished. The sinful respect in this fact is more penal then desertion or punishment following after. God may use sin as sin, for exercising his children; The cup of suffering God reacheth us, is to be sinfully and injuriously handled; God would have Christ not onely dye, but suffer being innocent, an unjust condemnation, yea, the sinfull manner of afflicting is heavier to Gods children, then the affliction it selfe. Beside that, in many of their exercises, it is not the act which doth or could afflict them, but the sin of the act; not speech from *Shemei*, but sinful reviling speech was *Davids* exercise. Whereforebeing not absolutely evill, but good to God in regard of the use of it, he may ordaine and will it as good, or rather, the good use of it.

6. Though Gods will and worke may be in sinne, yet it is not alike

alike in the sinne which his creature in innocency may fall into, as it is in regard of that sin which he may fall into when now he is for ever sinful.

7. God may furnish forth his creature, so that he may *per se*, and yet may *per accidens*, make defection, and he may will that his creature shall sin, being suffered to it selfe, by accident of it own liberty and vertibility.

8. Or having made his creature, so that when he may obey, he will in such and such circumstances take occasion and willingly and wittingly sin; God may decree to set him in such conditions in which he will sin, and leave him without putting any impediment, which in effect is to will that sin shall be by his permission.

9. God may doe that which may directly bring a sinner to commit sinne, as he may smite him with blindnesse in understanding: for as death bodily is a good ferne in the nature sinfull of things, though not good to a living person, so is this blindnesse, pronity to sinne, hardnesse of heart, good in themselves, though not good to man, who should be conformable to the Law, and free from them; good as inflicted, not as contracted and received. Secondly; God may suspend all actions which in any degree tend to hinder. Thirdly; God may provoke by occasions of sinning not onely set things, which he may take occasion to pervert. The reason of all is, it were just with God to consummate spirituall death upon his creature now sinfull, and *Ergo*, much more lawfull to execute such a degree as is inferiour.

These Conclusions premised, the Arguments used for defence of the negative part, may be more easily answered, then many of those for the affirmative.

Argument 1.

To the first, it is denied that it is either cruelty or injustice in God to ordaine that the creature shall fall through it owne wilfull defection, and so glorifie his justice in deserved punishment: to constraine the creature and make it sinne unwillingly, and yet to determine to punish it, were to punish it without cause, as delighted with cruelty. Secondly; I answer, as much may be objected against their permission: That which is cruelty and injustice, not befalling savage men, that is far from God; But to set his childe, never having offended him, in such a taking, in which he doth see he will certainely make away himself, and not to hinder him when he might every way as well doe it, and that with speaking a word, is cruelty and injustice, farre from savage men. Now all this, different Divines confesse of God. First, that he did set him, being every way yet innocent, in such circumstances. Secondly; that he could have hindered him by suggesting some thought effectuall to that end. Thirdly; that if God had thus hindered him, mans will should have beene no lesse free, and Gods primary purpose should have beene more promoted. Fourthly; that God determined, notwithstanding all this, he would permit him fall: Revenging justice cannot be glorious but in just punishment; just punishment cannot be, where there is no just merit on the creatures parts; just merit there can be none, if the creature doe

doe not wittingly and wilfully sin against God from the voluntary counsell of it: *Ergo*, as God will have the end, so hee cannot will the creature shall sin, otherwise then from the wilfull defectibility of it.

Argument 2.

To the second I answer, denying the proposition: God may will an occasion of manifesting his just wrath, or else he cannot will the demonstration of his owne perfections: but to say God cannot effect the show of this or that perfection in himselfe, is over-harsh and unbeseeming the power and wisdome of the Almighty: He who hath the creature so in his power that he cannot make defection further then he willeth, he must needs will the being of that which his justice shall punish before it can come to be: yea, it is so with men, that sometime they doe draw this or that fact from another, with which they are justly angry so farre as to punish it in the offenders. Thus a master draweth forth the unfaithfulnesse of a servant: Of which somewhat more in the last argument. This may be retorted. That which maketh God unable of himselfe to shew his perfections, is not true: But that which saith he cannot ordaine or will the being of sinne, maketh him unable of himselfe to shew his revenging justice; *ergo*, it is absurd.

Argument 3.

The second part of that third Argument is denied: It is one thing to make mankinde in some part capable of life; another thing to will and intend it should all attaine life: This latter was never in God; But God said, *doe this and live.*

Object. This doth shew what God would have the creature take as his will, not what was his secret will within himselfe: or it shewed what way the creature might attaine life, both for himselfe and his seede; But it doth not shew that God had this will within himselfe, that his creature should with effect performe this, for then he would have wrought it in his creature; even as the threatning doth not shew that it was Gods finall pleasure within himself that we should all lye in death, if that we sinned.

Argument 4.

The second part is again denied: To give a commandement to my creature, to doe this or that, which I am minded within my selfe he shal not doe, is no untruth, when it is not for to deceive, but for triall or otherwise: As in *Abraham*, *Offer thy sonne Isaak*, yet Gods will was not to have him offered; the command, *ergo*, doth not lay downe what was Gods will within himself; for these were contradictory in the Divine will, if he should be said to will in himself at the same time, and not to will within himself the offering of *Isaak*: Thus here it is no untruth for God to signifie this as his will to *Adam*, that he should doe unto life that in charge, when it was not his will to have him with effect performe it; and looke as God in his threatning did signifie as his finall will, that which was not his finall pleasure touching mankind, without any untruth; so here.

Argument 5.

The second part is denied, we doe not affirme the substraction of any

grace

grace he had, neyther doth this follow on decreeing his fall, but onely the not superadding of that grace whereby he would infallibly not have fallen. Gods decreeing that he should sinne out of his owne voluntary, doth not diminish any power he had, whereby he might have stood if he would, but doth onely hold backe that grace which would have made him with effect to will that thing which he was otherwise able: the not putting to grace no way due, which should make him infallibly stand, is one thing, the substracting of Grace inabling him to stand if he would, is another.

Argument 6.

That which he willeth, that he is author of and worketh. We distinguish, that which he willeth so as to command it, that he is the author of to his creature, and that he worketh in him: But to will the being of sinne, is to will that his creature shall of his owne accord without his warrant doe this or that.

Argument 7.

He who gave strength enough to avoid sinne, and forbade it on paine of death, would not have sinne. *Ans.* It followeth not, but thus onely, that he would not have his creature sinne, so as the blame of it should redound on him: had he willed that he should not have sinned, he would have given that grace with which he saw he would not have fallen.

Argument 8.

That is not to be yeelded which maketh God will a thing disagreeing with his nature, as allowing it for good, not that which maketh him will it so farre onely that it should exist, and have being, for it is good that the evill should be which God disalloweth: or thus, that which hath naturally and intrinsically a positive contrariety with Gods nature, that he cannot will, such a thing sinne is not; for such contrariety cannot stand with the impossibility of the divine nature.

Argument 9.

Gods decree taketh not away mans liberty; God doth not by any outward force determine the will, but as being more intimate to it then it is unto it selfe. If man can determine his will, and no way diminish his power to the contrary; how much more shall God be able? Not to say that though man for exercise be determined to one, yet while he doth this out of free judgement, counting it such as he may doe, or not doe, he cannot but worke most freely.

Argument 10.

He that is author of sinne, doth not punish it, so farre forth, or in that respect, in which he worketh it. Againe, God is not said Author, but of such things which he doth not morally by command, and physically by inward operation worke in us: They should say, he that punisheth sinne, willeth not that sinne should be, which is false.

Argument 11.

He who giveth his sonne to abolish sinne, he doth not allow sinne as good; this followeth, or he would not that it should still dwell in those for whom his Sonne effectually suffereth: But it will not follow, that

who so giveth his sonne to abolish it, never willed the existing or being of it; these may be subordeyned one to the other.

Argument 12.

That which God willeth for ends, that he hath need of.

Answ. God is al-sufficiet, not needing any thing out of himselfe, nevertheless uppon supposition that God freely will have some ends, those things are in some kinde necessary, which his will guided with wisdome chooseth, and his counsell adviseth as behoofefull to such purpose; thus the being of sinne may be said needfull, so farre as it signifieth a matter advised by counsell, and chosen by Gods free pleasure, as fitting to such ends which he propounded: the deniall of the wise man is respective to this, that sinners think there is such need of their sin, as may excuse them in sinning; as *Peter* saith, God was not slacke, as men count slacknesse, so he saith, God needeth not sinners as sinfull men thinke him to need them.

Argument 13.

It is a circle which Saint *Paul* is not ashamed of, God shut up all under sinne, that hee might shew mercy on all; we see every day he woundeth, that he may heale againe; he bringeth to the grave, that he may raise up.

Argument 14.

To that in *Iames*, it is true, first, that *God doth not tempt any man*, so as man can excuse himselfe; Secondly, he tempteth not the creature to that which is sinne unto him, or meerely zyming at the seduction of the creature; for this darknesse of sinne goeth into light, this evill is good, so farre as it is an object, about which his will may be occupied; Nevertheless God may lead the creature into temptation, suffering the Devill to tempt, and God may preferre such objects to his creature, on which he doth see that he will sinne, and intend that he shall sinne accordingly as he doth see him inclined: This is not to be an author of sinning to his creature, but to detect unto good purpose, the defectibility which he doth see to be in his creature. It is then denyed that he who ordaineth that his creature shall fall, or willeth it, becommeth a tempter of his creature to fall, or sinne against him: As God willed that sinne should be, so he willed that it should be by the will of man freely obeying the seducing suggestion of the Devill, and perverting by accident such things as should have contained him in due obedience.

Thus have I endeavoured to unlose this Gordian knot, which hath exercised the wits of the learnedst Divines that ever were. In a point of so great difficulty, I presume not peremptorily to define, but submit all that I have conceived for the opening of it, to the judgement of the Church of God.

VERSE 13. Now followeth the end why we are said to have obtained an inheritance in Christ: In which we are to consider, First, of the persons. Secondly, the end it selfe. The persons are described from the effect, *their*

hope;

hope, which is amplified from the circumstance of time, and the object about which it was occupied, *Who hoped in Christ first of all*; that is, then when as yet the Gentiles were not called to beleeve and hope on him; which here is mentioned to their honour: The end is, *that we might be to the praise of his glory*, that is, to the setting forth both by words and workes of his glorious mercy; so *glory* is taken, *Rom. 9.* as is above noted more at large.

Observe then, that this is set downe in commendation of the Jew, that they first hoped on Christ; whence we learne; That to be brought to faith before others, is a prerogative which persons so called have above others: The Jewes had a promise that Christ should be given them, & seeke them first; It is Israel in whom I will be glorious through thee; accordingly Christ did walke with them, as the minister of them who were circumcised, and did charge his Disciples to keepe them within the same bounds, *to seeke the lost sheepe of Israel*; Accordingly, a Church was gathered amongst them, though for their number they were but few in Christs time, in comparison of the multitude which would not receive him, yet the kingdome did suffer violence, the poore did receive the Gospell: yea after his Ascension, the Church in Jerusalem did grow numbersome before the Gospell was carried to the Gentiles: Now this is here set downe as an honourable circumstance, that they did believe, when yet the Gentiles were strangers from the Covenant. When Subjects have made a revolt from their lawfull Prince, those who shall first returne and receive againe their lawfull King, it is unto their commendations: Thus 2 *Sam.* 19. 15. it was *Judah* his praise, to be first in fetching home *David* their King; so for us who have made defection from God and Christ, it is our glory to be with the first in receiving him our true *David* and King: Againe, the first borne hath a priviledge, and so here it was a priviledge of the Jew, that he was the first begotten to the faith. *Doct.* 1.

Let us then acknowledge with honour, this circumstance in others: Have they beene long in the faith before us, we must honour this antiquity: The young rise up before the ancient in nature, so should it be with us who are babes, when we meet with them who are old men in Christ: See *Rom.* 16. 6. *Paul* mentioning *Andronicus* and *Junius*, doth not omit this circumstance of honour, that they were before him in Christ; and so he doth repute it the honour of another, that he was the first fruits of Achaia, 1 *Cor.* 16. *Vse* 1.

This must move those who are before others, to walke worthy this dignity, by adorning this their age in Christ, with graces correspondent, *viz.* experience, wisdome, weanednesse, all kinde of mortification: Should one of 50. have no more wisdome nor stayednes, then another at 15. yeare olde, it were able to make their age despised; Let us looke to this, many that were first prove last, even as it is with these Jews, then before all, now behinde all. *Vse* 2.

Observe secondly, what is the end of all our benefits we attaine in Christ, even this, that we may set out his glorious grace and mercy towards *Doct.* 2.

towards us: for this is not brought in as the end of Gods predestination, but of our obtaining an inheritance in Christ: Our faith, our redemption, our glorification, all is to the glory of Christ: Even as it is the glory of Kings to have their subjects yeeld them homage, and sweare them allegiance; so this obedience of faith, is a spirituall homage which the subjects of Christs kingdome doe yeeld unto him. Our redemption, whether we looke at the thing it selfe wrought, or the intention of him working it, is to the praise of his glory. If Princes out of their clemency send and ransome some subjects, the very deede is much to their glory; so it is in this redemption of Christ. Now the end why we are bought with a price both soule and body, is, that in both we might glorifie him; the inheritance given us, is to the praise of his glory, yea, all the glory that shall be put upon us in heaven, shall be his glory. Looke as the inheritances, dignity, riches, glorious pompe of subjects, is to the praise of the glorious bounty and power of those Kings to whom they live subject; So here, see 2 *Thes.* 1. The end why we receive this inheritance of light, is, *That we might set forth his vertues, who hath called us into admirable light, and that it might so shine forth before others, that they might glorifie God and Christ.*

Vse 1. Let us then endeavour our selves to set forth the praise of him who doth give us all those spirituall benefits, in which we partake. Let our words, let our workes, let our whole man be at his command, serviceable to him. The Church in the Canticles she doth so praise the beauty of her spouse, that she awaketh others: We should so from our hearts set out the praise of our Christ, that others might by our meanes be brought to inquire after him, and aske, *Who is thy beloved?* Those who finde bounteous Lords on earth, how will they tell of their affability, liberality, of every circumstance wherein they doe them any grace and favour? How will they protest themselves devoted to their service, drinking healths upon their knees to them? how impatient of any thing which doth so much as in shew tend to their disparagement? What a shame is it that we should walke, neither feeling our hearts affected, nor yet opening our mouths to praise him who hath redeemed us, and brought us to the hope of an immortall, incorruptible inheritance?

VERSE 13. Having in the end of the sixt verse shewed, that all of us cõme to receive in Christ the grace shewed in time, as well as that which was given us before all worlds; he doth prove it, First, from benefits given to the Jewes, unto this thirteenth verse; Secondly, from benefits bestowed on the Gentiles. Now this matter is first handled simply, to the end of this first Chapter; Secondly, is set downe comparatively, illustrated from their former estate in misery. Now in setting downe the benefit, wee must first marke the benefit it selfe, which they are said to have received; Secondly, the effect which this mercy shewed them had in *Paul*, whom it moved to pray for them. In the benefit, these particulars are observable. 1. In whom they received it, *in Christ*. 2. Who receive it, *even ye*, for this circumstance (*yee*) is set out as it were in text letters; (*Yee*) *who were before without God in the world who walked*

in

in the vanitie of your mindes. 3. The order in which this benefit did befall them, which is to be gathered from the precedencie of two other. 1. Of hearing. 2. Of beleeving. The hearing is amplified from the object, which is propounded more indefinitely; the *word of truth*; expounded more distinctly, the *Gospell of salvation*. The second thing going before it, is faith; *in whom also having believed*. 4. The last thing, is their benefit, which was their *sealing*, in which we consider. 1. Their sealing. 2. The seale and sealer, *viz. the Spirit*; set downe more generally from his holinesse, inherent to his person; from this eternall circumstance, that he was the spirit fore-promised. In the fourteenth verse he is described more particularly, from that respect in which he is to the Saints, *viz. an earnest, &c.*

The summe. As we in Christ have beene thus blessed, so in him even ye Gentiles, sinners; when ye had heard the word of truth, the Gospell of your salvation, in him I say, even yee, when ye had not heard onely, but also beleeved, were sealed with the holy spirit, which had beene before promised unto life eternall. To omit the first circumstance, which hath met us before, and the second also, which doth give occasion to consider what impure persons the Lord doth choose to sanctifie; we will come to the third and fourth points propounded; first handling the generall circumstances of them; secondly, touching those things which may by the way be pointed at in them.

You when you had heard, were sealed with the spirit.] Obs. How God, by hearing his word, doth bring us to be partakers in his spirit. Hearing is every where made the beginning of our comming to God; *He that heareth, and learneth from the father, Iohn 6. If ye have heard and learned Christ, as the truth is in Christ, Ephes. 4. 21. The word hath beene fruitfull in you, from what time you heard, &c. Col. 1.* This was the sense by which first death entred; *Eve* hearing the Serpent, was seduced: and this is the sense by which we are restored. Looke as the ground cannot be quickned with fruits, till it receive seede, and the dewes from heaven; no more can our soyle be quickned with the spirit and fruits of the spirit, till by hearing it hath taken in this seede immortall, drunke in this heavenly shower of Gods word. Now it is not every hearing which is accompanied with the spirit, but hearing with the heart, so as the heart is affected to doe that it heareth. There is a hearing with the eare bodily; thus many may heare, who doe not understand, and *Ergo*, heare, and doe not heare. If out-landish men were here, such as did onely know their owne forraine language; we might talke loud enough in English, not fearing their hearing of us. There is a hearing joyned with understanding, when yet the heart is not affected to doe after it; and this hearing is no hearing also: If one heare us asking him to doe this or that, if he have no minde to performe it, we say, he cannot heare on that side: It must, *Ergo*, be such hearing as *Lydia* heard with, whose heart God opened to attend to *Pauls* preaching. *Doct. 1.*

The Vse of this is, to let us see, that where there is much hearing, yet the word is not there heard as it should be: Who commeth to have his *Vse 1.*

heart burne within him? to be filled with the spirit by hearing, by being taught, being admonished? It is pitifull; We may observe some like *Judas*, who was, when now he had heard Christ, and taken the sop, he was filled, but with Satan; they are viler after hearing then before: and the most like children, when Schooling-time is ended. Nay it is to be feared, that some with hearing, are growne past hearing; as those who dwell neare the continuall roaring of mighty waters, they waxe deafe, through continuall hearing such vehement noyse, so that they cannot heare any thing at all; so many, the sound of Gods word hath so long beaten their eares, that they cannot discerne any thing in it, what ever is spoken.

Vse 2. Secondly, this must teach us to attend on hearing: Wouldst thou keepe the spirit from being quenched? despise not prophecie, hearing the Scriptures opened to thy use. Even as the Conduit-pipes carry the water hither and thither, so doth the word conveigh the graces of the spirit into our hearts; It is a peale to bed, when men can be without hearing, not feeling neede of it, as sometimes they have done.

Doct. 2. Secondly observe, what word heard bringeth us the quickning spirit, the word of the Gospell. A mans drooping heart, upon the comming of some good newes to him, it feeleth as it were new spirits returne to it; so our dead hearts, when God hath made this glad tydings of salvation and pardon of sin be brought them, there doth returne to them a quickning spirit of peace, and joy unpeakeable and glorious. *Received you the spirit by hearing the Law, or by the doctrine of faith preached? Gal. 3. 3.* And for this cause the ministery of the Gospell, is called the ministery of the Spirit, not of the Letter; because this doctrine doth only bring us to receive the quickning spirit, which doth work in us a life eternall. The Law may bring us to feele our selves dead, *Rom. 7.* but it cannot quicken any: Though when the Gospell hath now quickned us, it may instruct us, reforme us, yea, delight us in the inner man, *Rom. 7.* many things may helpe us, when now we live, which could not be meanes of restoring us from death to life. But it may be objected, the Gospell is said a savour of death, as well as the Law is said a killing letter. I answer. The Gospell is said so, not that directly the nature of it is to kill, but by accident of mens corruption who reject and will not obey it, it turneth to their further condemnation; As the Kings pardon cannot kill any by it selfe, yet despised by a malefactor, it may double his guilt, and bring him to more hasty and fearefull execution: So the gracious pardon of God, offered in the Gospell, killeth not any by it selfe, saveth many who receive it, yet despised, it may by occasion worke heavier death and destruction. But the Law doth of it owne nature hold a man now in state of sin, under death and condemnation, and cannot of it selfe bring any to life, who now hath offended; *The words I speake to you* (saith Christ) *they are spirit, they are life*: Even as the body of the sunne diffuseth as an instrument, the beams of this materiall light; so it is the Gospell, that instrument of God, by which he sendeth out the light of his gracious spirit into our hearts.

The

The Vse of it is, to stirre us up earnestly to desire this sincere milke of the Gospell: Even as there goeth out naturall spirits with the milke the babe draweth from the mother, so the Lord doth accompany this word of his, which the Church ministreth as milk, with that supernaturall spirit, which giveth quicknance to life everlasting: Even as we doe renew our feeding, to repaire the decay of naturall spirits in us: so must we never be weary of renewing and encreasing that supernaturall life and spirit which we have received from Christ. If thou hast the spirit, heare that thou maist keepe it; if thou wouldest have it, and wantest it, attend on hearing, remembring how the Eunuch received the spirit, *Acts* 8. and how while *Cornelius* and his friends heard *Peter* opening the good word of salvation, the holy Ghost did fall on them, to the wonder of the beleeving Jews, who accompanied *Peter*. *Vse* 1.

And here, before we passe to the generall Doctrine, note from this, that the Gospell is called the word of truth; that all Gods promises made in Christ, are true and faithfull; *They are Yea, and Amen.* 2 *Cor* 1. *They are true, and worthy all entertainement*, 1 *Tim.* 15. The whole word is true: For like as the witnesse is, like is the testimony or deposition which commeth from him: Now God is faithfull and cannot lye; but this is attributed to the Doctrine of the Gospell, as agreeing to it, with a certaine excellency before other parcels of the word: For the Gospell is sometime called by generall names, as a doctrine of godlinesse, a Law, a Testimony; Sometime it is described by the author, the Gospell of God; sometime from the object, the Gospell of Christ, of the Kingdome; sometime from the property, as an eternall Gospell, a good word, a true word, as here; sometime from effects, as in the next words, a Gospell of salvation. Now it is testified to be a word of truth, after an eminent manner, for three causes. First, it is occupied about Christ, who is the truth and substance of all the shadowes legall, which now are vanished. Secondly, the truth of this word is further confirmed to us then the truth of any other, by word, by oath, by the testimony of the great Apostle Christ Jesus, by a Jury of solemne witnesses, chosen for this purpose, by a multitude of miracles. Thirdly; this property is the rather annexed to this Doctrine of the Gospell, that thus our unbeleefe might be holpen, for our mind is corrupted with errour, prone to any unbeleef, but hard to beleeve these points so high above the naturall reach and apprehension of it. Now as a Physitian doth say of his medicine, that it is excellent, not that it needeth commendations, but that he may induce his Patient the better to take it; So God and his Embassadours doe testifie of these things, that they are true, that we might thus be brought to yeeld them beleefe. *Doct.*

But it may be objected, that word which biddeth many reprobates beleeve the forgivenesse of their sinnes, and life everlasting, that is not a word of truth; but the Gospell doth so. The reason of the former proposition is, because that which biddeth me beleeve a lye, cannot be true; but to bid a reprobate beleeve his sinnes are forgiven, is to bid him beleeve a lye. The summe put together, commeth to this, That word

word which biddeth a man perſwade himſelfe of that which is untrue, that is a lying word. Firſt I ſay, this may be denied, unleſſe I bid him perſwade himſelfe ſo, with a minde of deceiving him. *Abraham* by Gods command was bound to perſwade himſelf that *Iſaac* was to dy under his owne hand, yet was not that a lying word, by which God ſpake to him becauſe the intent of it was but to prove him: Some ſay he was bound to thinke ſo, unleſs God ſhould countermand and reverſe his former command. Anſ. *Abraham* did abſolutely beleeve it, and *Ergo*, did not comfort himſelfe, by thinking God might call back his former precept, but by conſidering that God could raiſe him from the dead: Much more may God bid the reprobate beleeve this or that, while he doth it but to evince their contumacy, and doth ſee well how far they are from beleeving any ſuch matter.

To beleeve that my ſinnes are now pardoned me, and that I am ſaved; this is not the firſt act of faith, but followeth them when now a man doth ſee himſelfe to be juſtified in Chriſt.

Secondly I anſwer, that the ſecond part of the firſt reaſon is not true; God doth bid them beleeve on Chriſt to forgiveneſſe of ſin, he doth bid any reprobate directly beleeve that his ſin is forgiven.

Vſe 1. O then let us take heed that we doe not give God the lye in all theſe things which he promiſeth to us; Every man will bleſſe himſelfe from this iniquity, from charging God with falſhood in word, yet no man is afraid to doe that with his deed, which he trembleth to pronounce with his lips; as we may deny God not by word onely, but by worke; ſo we may make him a lyer, not onely by charging falſhood on him by word of mouth, but by our deed, going away, and not heeding all the grace he offereth us in Chriſt; *He that beleeveth not, maketh God a lyer*, 1 *Ioh.* 5. 10. Should one promiſe me an hundred pound, doing this or that, though I ſhould not tell him he did but gul me with words, yet ſhould I goe my way, never heeding what had beene promiſed, never endeavouring performance of the condition on which I might claime the benefit offered, by doing this, I ſhould ſhew plainely that I did not take for truth that I heard ſpoken; ſo it is betweene God promiſing to us on beleeving and repenting, and our turning our backes on him without endeavouring after theſe things.

Vſe 2. This muſt ſtrengthen our faith toward the promiſes of God: O they are purer then ſilver ſeaven times fined. Should an honeſt man in telling us any thing, when he came to this or that which he ſaw us not eaſie to beleeve; ſhould he interſert but this proteſtation, that what he would tell us he knew it moſt true, we would the eaſlier receive it, and give credit to it; how much more when God doth condeſcend ſo far to our infirmitie, as not onely to tell us theſe things, but to teſtifie to us, that they are truth it ſelfe?

Secondly, it might be noted here, that the Goſpell is ſuch a doctrine, as worketh ſalvation; Gods power to ſalvation, it may well be called a good ſpell, or word, for it bringeth us the tidings of all our good. Firſt, it bringeth immortalitie and life to light. Secondly, it offereth us the grace of forgiveneſſe, and life everlaſting. Thirdly, it is Gods inſtrument, whereby he worketh faith, receiving theſe things. Fourthly, it is the word of Grace which muſt build us up, and bring us to that bleſſed inheritance,

inheritance, *Acts* 20. 32. But I hasten to the things remaining in this verse.

The 3d. generall doctrine is, that it is not enough to heare, but we must beleeve, before we can be partaker of the good spirit of Christ, *Gal.* 3.14. *By faith we receive the spirit of promise:* The Gentiles having heard & beleeved, God did give them his spirit, *Acts* 15.7,8. *He that beleeveth, rivers of water shall flow from him*, which is spoken of that spirit which they receive, who beleeve on Christ, *John* 7.28. This fore-promised spirit, is first in the fulnesse of it received by Christ our head, *Acts* 2. 33. and from Christ it commeth to us; for *from his fulnesse we receive Grace for Grace.* Now looke as a member cannot receive those spirits from the head which cause sense and motion in the body, but they must be united with the head: so it is here, we cannot have this spirit from Christ our head, but we must by this sinew or nerve of faith bee united to him. *Doct.* 3.

But how can we receive the spirit by faith, when we cannot beleeve before we have the spirit? Some thinke that we have first actuall grace, that is, that the spirit as an ayde without us, doth make us actually beleeve, that so the spirit afterward by habit of faith and all other sanctifying graces, may come to dwell in us. Now they would answer, that though we cannot beleeve without the outward aide of the spirit, yet we might beleeve without the spirit, by any supernaturall habit dwelling in us; but this is the errour of the schoole: for we are said to have a spirit of faith, before we can bring forth the act of faith, 2 *Cor.* 4. *having the selfe-same Spirit of Faith we speake.* Againe, no externe help can make us bring forth good fruit, till it make us first good trees; and a blinde man may be lifted up to see, without a facultie of seeing, as well as an unbeleeving man lifted up to an act of Faith, without a faculty, a supernaturall habit of beleeving: Wee, *ergo*, are said beleeving to receive the spirit, because then we receive it more fully and manifestly, dwelling in us to our sanctification and assurance, touching our redemption.

Wherefore let us labour by faith to be one with Christ; let us eate, as it were, and drinke him, by beleefe on him, then shall we feele the quickning spirit comming out of him; yea let us strive for a further measure of faith; for the wider the mouth or neck of a vessell is, the more it receiveth, the faster it filleth; so here, the more our faith dilateth it selfe, the more abundantly doth this spirit flow into us from Christ. *Vse* 1.

We see the idoll faith which many rest on, for it bringeth them not to be partakers of a holy spirit, nay their faith is accompanied with a spirit of sensuality, fleshly prophanenesse, filthinesse, covetousnesse, even such a spirit as is fit to come from a groundlesse and fruitlesse presumption. *Vse* 2.

Thus having considered the benefit in generall, we will sift it more particularly; for he doth not barely say, in whom when ye also had beleeved, ye received the spirit, but *ye were sealed with the holy Spirit fore-promised.* Two things are to be marked; 1. The sealing, which doth figuratively

figuratively signifie a singular confirmation given to faithfull ones touching their redemption: The seale, the holy spirit, that is, both the person of the spirit dwelling us, and the graces of the spirit inherent in us, which is here said *a spirit of promise*, because God had fore-promised to put his spirit into our hearts; that his word & spirit should never leave the faithfull seed; that he would poure out the spirit on all flesh; which solemne promises make me think that this phrase is in this sense rather to be construed, as *Gal.* 3, 4. wee are said by faith to receive the promise of the Spirit; that is, the spirit of promise, or that had beene promised as here it is uttered.

Doct. 4. First observe, that the faithfull are as it were by seale confirmed, touching their salvation and full redemption; for this is to be supplied from the 4. *Chap.* 30. *ver. Who confirmeth us, who hath anointed us, yea, who hath sealed us*, 2 *Cor.* 1. As God did seale his Christ, as the person in whom he would be glorious by working our redemption; so he doth seale us who are beleevers, for persons who shall have redemption by him. Even as persons contracting doe mutually seale and deliver each of them their deedes in severall: so betweene God and the beleever; the beleever doth by faith set to his seale as it were, that God is true in that which he promiseth, *Iohn* 3. 33. and God he doth *seale* unto the beleever, that he shall be infallibly brought to the salvation he hath beleeved; for to seale up beleevers to redemption, or to seale redemption to beleevers, are here equivalent. Looke what a seale set on any thing doth, it agreeth well to beleevers: For first a seale maketh sometimes things sealed secret; Thus the graces of the spirit make beleevers unknowne to the world, who have not received the same spirit with them, yea, such as none can ordinarily know their happinesse beside themselves: *My love is like a fountaine sealed; for this cause the World knoweth you not, because it knoweth not the Father*, 1 *Iohn* 3. 2. Secondly, a seale doth distinguish; thus the beleevers are a peculiar to God, are set apart; as the first fruits of the creature, are taken out of the world. Thirdly, A seale doth make things authenticall: Thus measures, cloathes, deedes, any thing by the seale comming, is confirmed and warranted in the kind of it: Thus beleevers they have that given them which doth fully assure their salvation alwaies, yea, which doth not onely make it sure in it selfe, but sometime put it out of all doubt with them, that they can say, they know whom they have beleeved, and that he is able to keepe their salvation they have trusted him with to that day. Looke as Kings when they take any to great offices, or to have and hold lands, matter of inheritance here or there, they give their seale, that they may the more secure it unto them; so doth God to us, when now he taketh us beleeving to that heavenly inheritance. But it may be objected by many beleeving hearts, we find no assurance, but much doubting ever and anon, though we hope we have and doe truly beleeve.

It is one thing to have this or that surely by deede and seale confirmed, another to know that we have a thing so sealed: As men in earthly things may have sure evidence for this or that, and yet not alwaies know

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the certainty of their hold, and so doubt causlesly, thus it is in beleevers, they have their redemption ever surely sealed, but not knowing the certainty hereof in themselves, they are yet-while subject to doubtings.

The use is, that seeing God hath thus sealed to us our salvation, we should, *Ergo*, labor to be fully perswaded touching this his grace toward us. Though true beleevers are not alwaies sure of their salvation in their sense and judgement, yet they should ever strive to this; For as men would be trusted confidently, in that they promise and seale; so God much more would have us be secure, touching that which he hath promised, written, sworn outwardly and inwardly sealed. *Vse* 1.

Let us all strive to get our selves sealed to redemption, seeing God doth seale those whom he will deliver in that great day; if we be not in this number, we shall not escape damnation. Even as in the ninth of *Ezechiell*, and *Revelation* 7. those were kept from the judgement spirituall in the one place, corporall in another, whom God had sealed and marked thereto, so is it here, &c. *Vse* 2.

The last point followeth, *viz.* That the holy spirit, and the graces of the spirit, are the seale assuring our redemption, the seale sealing us to redemption. For assurance of outward things we have only the seale sealed on wax, or otherwise, we need not the Signet sealing; but we are confirmed touching salvation, both by the spirit of God, who is as it were the seale sealing, and by the graces of the spirit, which is as it were the seale sealed and printed upon us; yea, these two, both of them are together as a seale, while it standeth upon the matter which it now sealeth. Looke as the Kings of England grave on their broad Seale their owne image, and so print as it were their own picture in this or that which they seale: So our God by his holy spirit, essentially like himself, he doth print upon our soules, his own image, upon us I say, whom he sealeth to redemption. *Doct.* 5.

Now, that both Gods spirit and this image of God in us, doe as it were seale us up to salvation, is plain. For first of the person of the spirit, it is spoken, *Rom.* 8. that *it beareth witnesse to our spirits, that we are Gods children, and heires with Christ*. The spirit of God doth by his owne testimony in speciall manner confirme us and assure us this way. Now for the other. *We know by this*, saith Saint *Iohn*, *that we are translated from death to life, because we love the brethren*. Now seeing it is the holy spirit dwelling in us, and Gods holy image in our soules, which seale up our salvation: How should we labour for the spirit and for holinesse, without which none shall ever see God? had we great matters to be conveyed to us, though all were concluded, and the instruments ready drawne, yet we could not rest till we had got all sure sealed; so it is with us, we should not rest, but seeke this holy spirit, that we might see our heavenly inheritance safe and sure, even sealed within us.

Secondly; we see by this, that the seale is Gods holy spirit, that God doth not intend by sealing, to make our salvation certain in it self, but to us also: For he who sealeth us with such a seale which we may know, he would have us assured in our selves, touching that to which we are sealed:

led: But the spirit may be knowne of us; for that which is a signe manifesting other things to us, must needs it selfe be manifest. Now Saint John saith, *By this we know God dwelleth in us, and we in him; because he hath given us of his spirit*: Vnreasonable Sheepe cannot know the markes wherewith they are marked; but reasonable sheepe may know the seale wherewith they are sealed.

Thirdly, we may gather how fearefull the state of such is, who will scoffe at the spirit, at Purity, Holinesse: Surely as God hath his seale, so the Devill hath his: when he filleth men with darknesse in middest of teaching, hardens their hearts till they know not how to be ashamed and penitent, filleth them with hatred and scorne of such as are more conscionable then themselves, it is a presumption God hath given them up to the power of Satan, that he might seale them to eternall damnation.

VERSE. 14. *Who is the earnest of our Inheritance, untill that redemption, purchased to the praise of his glory.*] He commeth to describe the Spirit more particularly from that which he is unto us. First, for the words: It is to be marked that he speaketh not of the spirit as a thing in the Neuter gender, but useth the article Masculine, to point out the person of the spirit; and our English relative (*who*) doth more distinctly answer to the Greeke, then (*which*). This word (*Earnest*) is in the originall tongues more large then our English, and may signifie pledges, pawnes, hostages, as well as earnest, which is in contract of buying and selling onely exercised, and is a giving some small part of a sum, to assure that the whole shall be tendred accordingly in due season. *Inheritance* is put for that consummate inheritance of glory, kept for us in heaven, 1 *Pet.* 1.

Vntill the redemption,] not for the redemption; it is the same proposition which we read *chap.* 4. 30. The redemption is here to be understood, not of that which we are said to have, *ver.* 7. but of the redemption of the body, or of the full liberty of the sonnes of God, which is kept till that great day.

The summe is: Ye are sealed with the spirit who is in you with his gifts, and is unto you as an earnest in hand, assuring you that you shall have that perfect inheritance bestowed on you, yea, it dwelleth with you, as an earnest confirming you in this behalfe, till that redemption of glory befall you, which is purchased to the praise of Gods glorious mercy.

The parts are two: First, that the spirit is said to be *an earnest of our inheritance*; Secondly, the durance of time, in those words, to, or *until the redemption*: which is described from the property adjoyned, *a redemption purchased*; secondly, from the end, *to the praise of his glory*.

Doct. 1. First then that he changeth the gender, and speaketh of the Spirit, as a Person who is, it is to be marked, not onely as confirming the spirit to be a distinct person from the Father and the Sonne, and also giving us to consider that we have the person of the spirit dwelling with us, and the gifts and graces wrought in our soules. It is not with the spirit and his gifts, as with the Sunne and his light, the body of the Sunne being

ing in the heavens, when the light is with us here in earth; but we are to conceive the spirit himselfe dwelling in this sanctuary of grace, which himselfe hath erected in our soules. This by the way.

Doct. 2.

The maine point to be marked is, that the spirit doth not onely as a seale, but as an earnest pennie given us from God, confirme unto us our heavenly inheritance, assure us that we shal receive in due time the fulnes of grace and glory, 2 *Cor.* 1. 22. *Who hath given us the earnest of his spirit in our hearts:* Even as men doe assure others that they will pay them the whole summe due for this or that, by giving an earnest; so God doth make us, as it were, part of paiment, doth execute in part his gracious promise, that we may be the better ascertained touching his gracious purpose of bringing us to that our heavenly inheritance: He knoweth our unbeleeving molde, and *ergo*, omitteth no meane which may help us forward to assured perswasion.

There is twixt an earnest and the spirit with the grace wrought in us, great resemblance. First, an earnest is part of the whole summe, which is in regard of this or that, to be paid in times appointed; so the spirit we have, and grace, is the beginning of that glorious being we shall receive, the same for substance, differing in degree.

2. An earnest is but little in comparison of the whole; twenty shillings is earnest sufficient to make sure a summe of an hundred pound: Thus all we have is but a small thing in comparison of the fulnesse we looke for, even as the first fruits were in comparison of the full harvest.

An earnest doth stay with him that receiveth the compleat summe: a pledge is given back when the summe undertaken is fully performed.

3. An earnest doth assure him that receiveth, of the honest meaning of him with whom he contracteth; so the spirit and grace which we receive from God, doe assure us of his setled purpose of bringing us to eternall glory.

Vse 1.

The Vse is, first to be fully perswaded without doubting, that God will bring us to that perfect redemption both of soule and body: We are not to doubt about that which God by earnest, by pledge and pawne confirmes unto us; though we will not beleeve a mans word, nor trust his Bill or Bond; yet upon sufficient pledge or earnest, we will deale, no whit fearing our man, though he be never so weake; and shall we not trust to God, for that for which we have so good a pawne lying with us? But because this is a point contraversall, I will set downe my judgement briefly concerning it, *viz.*

Whether we may in ordinary course be infallibly perswaded touching our salvation.

The truth is, Christians may come to it: That which is sufficiently confirmed on Gods part to Christians, and that whose confirmation may be sufficiently received on Christians part, concerning that they may infallibly be assured; but God hath sufficiently confirmed it, as is plaine by his word, seales, oath, pledge, &c. and what God offereth or confirmeth so, we by faith may receive it; for faith doth enable us sufficiently to beleeve that God revealeth to us: Now his will to save us, by all the former is particularly revealed, as we shall shew further hereafter, That which maketh us unable to have sound joy, hearty thank-

fulnesse, courage to proceed in a godly course, that is contrary to the truth: But to take away this certaine perswasion of our inheritance doth this: how can I joy in a thing which I know not whether I shall have it or no? I meane with sound and full rejoycing? How can I be thankefull for that which I know not whether ever I shall get it or no? How can a man have heart to proceed, while he cannot know whether he is in a course right or wrong, and cannot tell whether all he doth will come to any thing, yea or no? To explaine the truth more fully, I wil open these four points. 1. What this certainty is. 2. On what grounds it riseth. 3. In what state the faithfull attaine it. 4. That the sense of it may alter even in those who have attained it.

1. This certainty is no other thing then the testimony of a renewed conscience, which doth witnesse through the spirit, that we are in state of grace, and that we shall be brought by God to life everlasting. I call it a testimony of the conscience, for the conscience doth not onely shew us what we are to doe, what state we should seeke to get into, but it doth witnes and give judgement about that we have done, & the state we stand in, be it good or evill. The conscience accuseth of sinne, and witnesseth to a man that he is in the state of damnation, it doth witnesse to a man that he is in state subject to Gods temporary displeasure, and so likewise that a man is in such state as that God will shew him favour for the present, and bring him to see his promised salvation: That it is a testimony of our spirit, that is, our conscience renewed, it is plaine, *Rom.* 8. 16. That our spirit doth witnesse it, through the spirit witnessing our state unto it, is plaine in that place also, *The spirit of God doth witnesse with our spirit*; and *Rom.* 9. 2. *My conscience beareth me record through the spirit*; for the conscience doth but speake it as an eccho; that it testifieth to us both our present estate of Grace, and our inheritance with Christ, it is evident there also; Nay, when the conscience, through the ministery of the Law, doth testifie to a man his state in sinne, and under the curse, it is through the spirit of bondage that it doth so testifie, this being the office of Gods spirit, to teach us to know the things bestowed on us, 1 *Cor.* 2. 12. to worke in us not faith onely, but spirituall discerning of those things which are wrought in us, and looke toward us beleeving.

The conscience doth testifie this, partly through faith beleeving it, partly through discerning the faith, love, obedience, which are by Gods spirit brought forth in us, 1 *Iohn* 4. 16. *Wee have knowne and beleeved the love the Father beareth us.* I know whom I have trusted, and that hee is able to keepe my salvation committed to him unto that day, 2 *Tim.* 1. 9. Faith may receive what the Word doth testifie, but there is a word testifying thus much, that my particular person beholding the Sonne, and beleeving on him, shall have eternall life, and be raised up at the last day; that there is no condemnation to me being in Christ; that he who hath begun his good worke, is faithfull, is constant, and will finish it also; that Christ is made of God, not onely an author, but a finisher of my faith, not onely a justifier of me, but a perfect redeemer; that

John 6. 40.

that I being justified and called, shall also be glorified: Neither could *Iohn* with the faithfull beleeve Gods love toward them in particular, if some word did not shew it: Neither will the Papists say that all of them were priviledged with singular revelation: For though no word expresly say, thou *Thomas* beleeving shalt be saved, yet that word which saith, *every one beleeving shall be raised up*, that word saith, *I beleeving shall be raised up*; Otherwise we might ask, what word saith, thou *Thomas* shalt not kill, steale, &c. if the generall did not sufficiently containe every particular person?

But it will be said, How doe you know that you truly beleeve? To which I answer, comming to that second ground, by a gift of distinction or understanding, wee know these things wrought in us by God, and by discerning these things, wee are assured touching that full salvation promised to us. First, that wee may know them, then that these knowne doe further assure us. *Paul* did know on whom he had beleeved; How could we say every one, we beleeve, if we might not know it? Can we speake that truly whereof we can have no certainty? Thirdly, when I see one, or trust to any, promising me this or that, I know I see him and trust to him, rest on him for that he hath promised: Shall I by faith see Christ the Sonne, and rest on him, and yet know no such thing? Wee may know we have some kinde of faith, but not that we have the true lively faith. *Ans.* St. *Paul* bids us, to *try and prove our selves whether we have not that faith, by which Christ dwelleth in our hearts*, which is the faith of such as are accepted with God, 2 *Cor.* 13. 5, 6. Now to bid me make search and examination for that which cannot be found out were ridiculous. Our love to God and our brethren, by which we know our selves translated from death to life, wee may know also. Saint *Iohn* maketh it a signe of our being translated; *Ergo*, it may be knowne. Signes manifesting other things, must themselves be more manifest. Secondly, hee that may know he hath true faith, may know *à priori*, that he hath love also: for love is in true faith as the fruit in the root, from which it springeth: Wee love God when now wee have found that he loveth us first. Now by faith we perceive God to beare us love, and be reconciled, for God doth offer his love to mee beleeving. Againe, if I love men, I know my love to them, yea, and in what degree I beare them love: Shall I love God to the denying of my earthly profit, yea my life often, and not be able to know that I love him? Were this true, when Christ asked *Peter*, *Loveſt thou me?* hee should have answered, Lord, thou knoweſt wee cannot tell truely whether wee love thee. Againe, Saint *Iohn* saith, *By this wee know that wee love him, if wee keepe his commandements*. If any say we knowe that we have a naturall love, but wee are not sure that we have this Christian love. Againe, many Christians thinke they have true love, yea *Peter* himselfe was deceived in his love. *Answer.* The love of a meere naturall man to God, is as like Christian love, as an apple is like an oyster; and therefore we passe by it. Christians are either enlightned onely, & not sanctified, or sanctified also with their enlightning: The former may think themselves

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ſelve to have love, not having it, but becauſe a man dreaming, or running upon ſome miſtake, may be deceived, ſhall this prejudice, but that a man walking may judge truely of this or that which is before him? A man that hath no charity, thinketh himſelfe to have it; therefore may not one that hath it, judge infallibly that he hath it? Now for thoſe that have it as *Peter*, they may be deceived, not in judging ſimply of the thing, but of the meaſure of that which is circumſtantiall in their ſpirituall life, not in that which is ſubſtantiall. *Peter* was not deceived in thinking that hee had faith and love, but in preſuming above his meaſure. Thirdly, wee may know our workes, which are fruits growing from the tree of grace in our hearts. S. *Iohn* maketh them ſignes which doe evidently declare love, *ergo*, they are manifeſt. He who knoweth when he doth ſinne and ſwerve from obeying God, hee may know how farre he obeyeth God; they who doe ſpiritually obey God, eyther they know it, or their conſciences are not privy to that they doe, cannot beare witneſſe and judge of that they doe; but this is falſe. *Pauls* conſcience did teſtifie to him, that he did walke in ſimplicity, according to the Grace of God. True it is, that for the outſide, the workes of unſanctified men are like to the workes of the ſanctified, but they are without the life and ſpirit which is in the worke of a true beleever, to which he is no leſſe privy, then to the externall worke which commeth from him. To conclude; they who have the teſtimony of a good conſcience, may know that they obey God ſincerely: But Chriſtians may have the teſtimony of good conſciences. Beſide that, the ſpirit doth teach our conſciences to beare witneſſe of the griefe and joy we have, and ſo by conſequent of all wee doe according to good. Now the conſcience as through faith ſo deſcerning theſe things, doth teſtifie to us from theſe our ſalvation, which he hath promiſed, and God will not forget to finiſh what he beginneth. Should a King promiſe to erect ſome Colledge, and give liberall maintenance to Students in it, wee are certaine by a humane faith, that he will doe ſuch a thing, though it be not begun; but when now the foundations were in laying, then we ſhould not onely beleeve his purpoſe, but in part know it by that we ſaw executed, and by that we ſaw in execution, wee would aſſure our ſelves the thing ſhould be finiſhed. But here it will be objected that though knowing theſe things we might come to ſee our ſelves in preſent ſtate of grace, yet we cannot be ſure of our ſalvation, unleſſe we could know that our faith, love, and obedience, ſhould perſevere to the end. To this I anſwer, that the Scripture could not ſay that he that beleeveth hath an everlaſting life, that there is no condemnation to them that are in Chriſt, did it not take our faith and the fruits of it to be ſuch, from which we ſhould never fall, through the power of God; and this the conſcience commeth to know by faith in God, conceived through ſuch promiſes as theſe; *I will make you walke in my commandements; I will put my feare in you that you ſhall not depart; I have begun my worke, and I will perfect it in you; I am author and finiſher of thy faith; it is my will thou ſhouldeſt have eternall life,*

life, and be raiſed up at the laſt day. Now though the conſcience doth teſtifie this our preſent being in favour, and our future ſalvation; yet it doth not this in every ſtate of a beleever. For firſt there is a ſtate in which faith is a ſmoaking weeke, deſiring that it could beleeve, rather then getting up to feele it ſelfe beleeve. Againe, though faith be not troubled, but doth quietly ſtay on Chriſt, and taſte God good in letting them finde peace with him, yet ſuch is the infancy of ſpirituall underſtanding in Chriſtians now firſt converted, that they doe not returne into themſelves, and judge of that they doe, and of the great conſequence which followeth from that which they doe. Hence it is that they will tell you they finde God good to them, and goe on cheerefully in duties for the preſent, but they come not to behold the ſtability of their ſalvation for time to come. There is a ſtate in which faith is exerciſed with temptation, from unbeleefe or otherwiſe, by which oppoſition the ſoule is kept from attaining this certainty, being encountred with doubtfull appearances which it cannot well anſwer and cleare for the preſent. There is a ſtate wherein faith is now growne up, and either hath out-wraſtled, or otherwiſe is exempted from knowing ſuch temptation; and the faithfull in this ſtate doe perſwade themſelves, that Gods mercy and truth, and power ſhall carry them through unto ſalvation. Looke in 1 *Pet.*5. *v.*11. *The God of Grace, who hath through Chriſt called you unto eternall glory, when you have a little ſuffered, he perfect you, ſtabliſh you, ſtrengthen you, ground you ſure.*

Laſtly, when now our conſciences are come to teſtifie through faith and experience, this happy eſtate, we are ſubject by neglecting meanes, by falling into ſome more grievous ſinne, by ſecret deſertions ere-while to loſe for a time this comfortable perſwaſion, the ſpirit not ſpeaking in us by his light as heretofore, and our conſciences and faith ſo hurt and wounded, that the actions of them are troubled, depraved, as we ſee the like befall the naturall reaſon and ſenſes. We ſee through melancholy what reaſon commeth to imagine, how the eye thinkes it ſees things yellow and redde, when they are nothing ſo; the taſte things bitter, when they are ſweet; ſo the ſight of faith and conſcience, when nothing but ſinne, guilt, wrath, angry deſertion over-lay it, it ſeemeth to ſee every thing, for the time, of like colour to thoſe things wherewith it is poſſeſſed. Theſe things I thought good to ſet downe, that we might conceive the nature of this point more fully. One thing is to be anſwered which ſeemeth to me of greateſt moment, namely, that this doctrine doth leave no place for feare, but breedeth preſumption; but this is utterly denied: for the grace and mercy of God beleeved, breedeth love of God, and conſequently true feare, which is oppoſed to ſenſleſſe ſtupidity and carnall preſumption, though it caſteth out feare, which proceedeth from unbeleefe.

Secondly, ſuch who may be certaine of ſalvation by faith, they may be ſecure, if they did not as well ſtand in this grace by faith, as firſt enter into it; but this we teach with the Scripture, and *ergo* our doctrine doth ſhew that thoſe who ſee this Grace, have ſtill need to looke to Chriſt the

author and finisher of it, that they may so stand in it unto the end.

Thirdly, it is false that such as are sure of salvation have no case to feare, unlesse no other evils but finall damnation need to be feared; but while the soule is subject to bring upon it Gods temporary wrath, sicknesses spirituall hellish anguish to the sense of it, there is still left cause enough to feare.

Vse 1. Let us then detest that damnable doctrine which doth condemne this particular perswasion, as presumptuous heresie, which maketh the spirit play all-hid in us, so that we cannot know what we have, what we doe, what things abide us through Gods mercy. Yea, let it reprove many of our conceits, who have left popery, and yet thinke that this is impossible, that it is too high a point, somewhat presumptuous, that it is not necessary, that a common hope is sufficient.

Vse 2. Seeing the spirit we have is but as an earnest, a small thing in comparison of that whole summe; let us not be dismayed though our knowledg and faith be but little: The imperfect life in a babe, is life as truely, as that life which a man attaineth at his constant age. Though we must not take occasion to live in lust with a literall knowledge and common profession, as many doe from hence, that all is imperfect and nothing which we obtaine here; yet having the Grace which doth make us in any measure cleanse the heart, though it be never so little, even hence we are not to be discouraged, seeing it may be little, and yet a true earnest of that fulnesse to be given us.

Vse 3. Lastly, How should we labour both to get and keepe this holy spirit, holy in it selfe, making us holy in whom as Temples it dwelleth? Men, if they deale in great matters, they love to get earnest and good ones; the fuller earnest, the more security. Againe, they keepe and esteem an earnest more then other money, which hath no such reference to further matters, as that hath: so it should be with us. Let us then desire this spirit of Grace at him who giveth it: Let us not despise good meanes, and so quench it: Let us not by not heeding the suggestions and inspirations of it, grieve it: Let us frequent the company of those who are spirituall, able to quicken us in this kinde.

Doct. *Vntill the redemption purchased, &c.*] Whence first observe, that the spirit abideth with us as a pledge confirming us till our redemption, our full redemption. First, that it abideth. Secondly, as an earnest or pledge, *Isa.* 59. *v.* 50. God promiseth that his word and spirit should never depart from that blessed seede, and all those who should be borne after a sort, of him: and *Rom.* 8. the spirit of Christ is said *to dwell in us who are Christs:* Yea, so that it shall at length quicken our mortall bodies: the seede of God is said to abide in those who are borne of God, that they cannot sinne; but I will not prosecute this here, which I have done elsewhere. It abideth a pledge, confirming that full redemption: for even soules now perfected have the sanctifying graces for substance, which here they had, though their faith and hope be changed into sight and quite expectation, and by that executed in their spirits, they doe expect the consummation of glory, both in body and soule. But it may be

be said; Doth the spirit leave us at the time of our full redemption? No, but though it dwelleth with us, yet it ceaseth to be a pledge of further matter; even as the money given a man in earnest bideth with him when hee hath the whole summe paid, but it is no longer an earnest of further money to be received.

This then is our comfort, who have found this holy spirit dwelling and working in us: Though it may leave such as *Saul*, whom it never sanctified, yet it shall never depart quite from them whom it hath in truth sanctified, but they shall like *David* then have it praying in them, that is, teaching them to pray, when they think themselves most devoid of it. *Vse.*

Observe lastly, that he saith we have a pledge given us, till the redemption come which is purchased for us; that here the faithfull see not themselves fully delivered: *We are the Sonnes of God, but it appeareth not what we shall be*; we believe life everlasting, we doe not see it, yet we by nature lye in darknesse of sinne and misery, God will have our light returne successively, even as the light of the Sunne, which shineth from one degree to another, till it come to full strength, *Prov.* 4. There is a double redemption, the one which we have by faith, *vers.* 7. the other which we shall have in that great day; This redemption belongeth immediately and directly to man, to the creature mediately; for in that great day the creature shall be changed from the vanity and bondage of corruption to which it is subject. As the first *Adams* treasonable defection deserved to be punished both in his person, and in all the things which appertained to him; so it was meet that the second *Adams* obedience should not onely restore man, but the creature also which might any way be a fit appurtinance to him in his state of glory. But one may aske, what use there shall be of these visible heavens, of the earth, when mans mansion is prepared in those third heavens? In these things we are not to be curious: What if God will have them stand as a monument of his former power, wisdome, goodnesse, toward us in our pilgrimage? Againe, we see it is a state belonging to earthly Princes, to have houses here or there, which sometime through all their raignes they doe not once visit. What respecteth man, ye may find in that I have written on the 13. verse. *Doct.*

The use is, to encourage us equally to beare the evills which presse us: Had we nothing to complaine of, our redemption might well seeme already past. O this is our rejoycing, here we know misery in many regards, but our Jubilie, our year of redemption hasteneth: God doth so feast his children, that he will have their best dish last. When travellers set out in the fogge and darke mist of the morning, it doth comfort them that they know the day is at hand, and they shall have it fayrer and fayrer: On the contrary, if thou getteſt not this pledge of the holy spirit of Christ, thou hast received thy consolation, nothing doth abide thee but weeping, wailing, and gnashing of teeth, an eternall night, a reckoning which will be more bitter, then the pleasures of sin have seemed sweet. *Vse* 1.

Having thus laid down the benefit, he commeth to mention the effect VERSE 15.

effect which the consideration of it wrought in him, which reacheth to the end of this chapter, wherein two things may be observed. 1. The occasion, in this 15. *verse*. 2 The fact; which hath two parts. 1. His thankesgiving. 2. His prayer. Concerning the latter; first we have set downe that he prayed. 2. What he prayed, in the end of the 16. *verse*. and so downward. In setting downe the occasion: 1. We are to consider the Apostle his hearing of them. 2. What he heard of them, which was, first *their Faith*, set downe with the object of it, *in the Lord Iesus*: secondly, their Love, which is amplified from the object, *to Saints*, from the quantity and extention of it, *to all Saints*. The verse hath nothing difficult to be explained.

Doct. 1. Observe first from this, that *Paul* getteth hear-say how the matter of grace went amongst them; that Ministers must labour to know how grace goeth forward in those with whom they are to deale. This was the newes that *Paul* asked after; his desire was to be certified of this before all other things. Thus *Epaphras* told him of the *Colossians* estate; thus he learned out the famous faith of the Romanes; thus he learned by some of the house of *Cloe*, the state of the Corinthians: Naturall men will inquire and hearken after the health of their friends, how they are in body and estate: Thus this spirituall man, he was still learning how the soules of the Churches prospered; It behoveth Shepheards to know their flocke. Naturall parents if they have children at the University, they will inquire how they goe on in learning and vertue: Thus this Father of soules absent from them, could doe no other, but be delighted to learn how they did grow toward God.

Vse 1. Which thing may check many Pastors now-adaies, whose Epistles if one read, you shall finde nothing they listen after, but newes, like those Athenians, *Acts*. 17. newes fitter for men that follow the Exchange, then for those who are Fathers in Churches. Againe, this doth shew how wide they are, who think it curiosity in Ministers, if they looke into the manners more neerely of their people: What need they busie themselves, and thrust their oare into other mens boats? For a private person without any calling to be so inquisitive, and to prie into others, that I may know how to come over them, cast something in their teeth, if they a little displease me, is great wickednesse; but for a Minister, to the end he may discharge his duty more fruitfully, it is no other thing then God requireth for the good of people. Some who would hear nothing but *omnia bene*, would have Ministers quiet men, stop their eares with waxe, and never weare their eyes about them, but when they have a book in their hand; but alas, they consider not that Ministers are shepheards, watchmen, over-seers, &c. and that this is the key which openeth them the way into all the parts of their dutie, *viz.* the knowledge of their states to whom they are to speak.

Doct. 2. Secondly observe about what the faith of these *Ephesians* was occupied, even about the Lord Jesus Christ. We read sometime the faith of Christ, sometime the faith on Christ, sometime faith in Christ, as here; they note much the same thing, but that the first may bee conceived,

ceived, as propounding Christ the simple object of faith: The second phrase noteth Christ the object, together with our adhering to him: The third, noteth Christ the object, our inhering in him, together with the word propounded, as the way and meane by which we come beleevingly to inhere in him; for that distinction which some make, following some of the ancient, is not by Scripture warrantable, which doth indifferently appropriate these two phrases to the Saints, to beleeve in the Lord Jesus, & to beleeve on him. Christ is every where made the thing which faith embraceth to salvation; *So God loved the world, that he gave his Sonne*, whom he hath set forth a propitiatory sacrifice, through faith on his bloud: Through faith on him we hope to be saved as others; not that Christ is the onely object, about which faith is exercised; but it is the principall of all others, and the sole object about which it is occupied, that it may obtaine righteousnesse and life everlasting; otherwise, as faith is called justifying faith, not that to justifie is the sole adæquate or full act of it; but because to justifie to life, is the most eminent act of all others: so it is said to apprehend Christ, not that Christ is the adæquate, the full object of faith, as colour is of sight; but because it is the most eminent of all other. In like sort, Love is called the love of God, not that the same love wherewith we love God, doth not love men also; the contrary whereof, see, 1 *John* 4. 12. but because God is the most excellent object, about which it is conversant. Further to open this point: 2. Things must be shewed; first, what faith in Christ, or on Christ, is; secondly, why faith as it justifieth and saveth, is carried to Christ onely: Faith on Christ, is not onely to know, and with the eye of the mind to see that God sent his Sonne, that he was born and suffered for mankind; but to rest or stay on Christ, that we may find mercy in him, to the forgivenesse of our sins; to stay on him; for faith is not only a knowledge in the mind, but a godly affection in the wil, which doth goe to, embrace, rest upon Christ, or the grace offred in Christ, *Ergo*, receiving is made an effect of faith, *John* 1. 12. and going to Christ, *he that beleeveth, he that commeth to me*, *John* 6. and the nature of faith is described by words which signifie to roll our selves on God, to leane on him, as one would stay himselfe upon a staffe; for the word of promise, not onely containing truth, but offering some good thing unto us, we cannot fully receive it with understanding, but the will also must move toward it.

Againe, let me be distressed for a hundred pound, or so, if one promise me I shall have it of him, I doe not onely know and think, and perswade my selfe he saith true; but I trust to him, rest on him, and write as we say, on that he hath spoken. Besides, if there were no particular confidence in a Christians faith, the reprobate might have all that is in his beleefe. Now though our faith beleeve many other things, yet it justifieth and reconcileth us to God, as it doth see and rest upon Christ: As a malefactor, though his hand will receive innumerable matters, yet as it receiveth the Kings pardon onely, it doth acquit him and restore him to liberty; so it is with us condemned ones, as our faith receiveth

Gods

Gods pardon in Christ, it doth obtaine remission of sinne, and set us free from feare of damnation. The matter objected may easily be answered, if these two things be remembred. First, that when the words of knowledge doe together by connotation imply affection, much more doe the words of beleefe, and *Ergo*, where I find to beleeve that Christ is the Sonne of God, I must conceive this beleefe, to contain confidence in the Sonne. Secondly, to remember that when faith of any temporary promise is said to be accounted for righteousnesse, it is because it doth in beleeving the thing temporall, apprehend him in whom all the promises are *yea, and Amen*; who is at least the removed object of a justifying faith in every thing it apprehendeth. Thus *Abraham* beleeving the promise of seede of *Isaac*, did apprehend that blessed seede which had from the beginning beene promised, and saw his day, which the Apostle doth testifie, *Gal.* 3. Neither did he looke at the power of God, but to sustaine his beleefe of a seede before promised, against the temptations wherewith God did exercise him; that we have a particular word, and in effect to beleeve on Christ unto forgivenesse of our sinnes, I have shewed above.

Vse. Wherefore let us rest on Christ alone as our rocke, flye to him as our true sanctuary. This Papists come to in death, renouncing any confidence in their fooleries; this themselves give testimony unto, that it is the surest, and he is not wise who will not take the safest way for his soules salvation.

Doct. 3. The third Doctrine is, that faith and love are never disjoyned, but goe each in hand one with the other: From what time we beleeve, men will doe any great good things for us, we feele a love arise toward them: so from what time by faith we apprehend love in God toward us through Christ, we feele love reflecting from us toward him; according to that, We love him, because we have knowne and beleeved his love to us. First, faith must bring the holy fire of Gods love into our frozen hearts, or they will never be warmed with fervent love to God againe: The sinfull soule doth see Gods love forgiving it many sinnes, then it loveth much againe. In nature we see nothing can move in desire to this or that, till first it hath apprehended it lovely: So our affections cannot in love and desire move to, and unite themselves with God, till by faith we doe discerne him as reconciled to us, and so becomming an amiable object for us sinners to embrace; till that faith discerneth this, nothing but wrath, like a consuming fire, abideth over us. Hence it is that Saint *Paul*, 1 *Tim.* maketh love to flow from faith unfained; and *Gal.* 5. he saith, that *faith worketh by love*, not as fire maketh hot by heate, which is a formall property inherent in it; but as the soule doth this or that by the hand, which is an externe instrument conjoyned unto it: for love is not any essentiall cause which doth give being to faith, but it is a grace without the being of faith, though joyned unto, by which, as an instrument, faith worketh.

Vse 1. The Use of this Doctrine is, to shew how unjustly they slander us as teaching a faith alone without other graces; when we hold according

to

to the Scripture, that there can be no true faith without love, nor love without true faith, for the first is but a dead carkasse, this latter is but blind devotion, neither is pleasing to God. Indeed we teach that faith justifieth us alone without other graces, not in regard of their presence, but in regard of their co-working with faith to this effect of our justification. It is one thing to say the eye is in the head without other senses, and another thing to say the eye doth see alone, no other sense seeing with it.

This must make us trie the truth of our faith; for if our hearts have not beene kindled with love to God, they never truly beleeved his love in Christ: We may easlier carry coales in our bosome without burning, then by faith apprehend truly this love of our God, without finding our hearts burne in love to him answerably. *Vse 2.*

We see that love is an effect following faith, even love to God himselfe: They make the tree to beare the roote, who will have love give being to faith; but this is but a consequent of *Lombards* errour, who did hold love to be no other thing then the holy Ghost himselfe. *Vse 3.*

Observe lastly, who are the persons on whom the love of true beleevers is set, *viz. the Saints*, yea, *all Saints*. True Christian love, next to God and our owne soules, maketh us affect those who are sanctified, who expresse the vertues in their life of our heavenly Father, by whom we are called from darknesse to light. Hence it is that the Saints, the houshold of faith, the brethren, are commended as persons whom we must affect and doe good to, before all other: *Thus our God loveth, Psal. 147. 10. not the strength of horse nor legs of man, but those that feare him, are his delight*: Thus Christ loved, *Who is my father and mother? &c. he that heareth and obeyeth*: Thus *Paul and David* loved; *We love none according to the flesh; all my delight is in the Saints, in them who excell in vertue.* Every creature loveth and liketh to be with those who are united with it in communication of the same nature; So sanctified Christians cannot but love and like to be most with them who have received the like divine nature, in which themselves are partakers; yea, it loveth all Saints; not such who have other parts pleasing and contentfull, but it loveth every one in whom it can see the image of God shining: for it cannot be but that love which truly loveth one person as he is holy, should love every one, so far forth as he is holy; yea, though we are to esteeme and inwardly affect men, as we see them holy, we are not bound to shew them the outward effects of our love answerably. The neerer persons are tyed to us in naturall and civill bonds, the more must our providence be for them, and love shewed them in outward things, unlesse their foolish lewdnesse dispriviledge them this way; for then the proverbe taketh place, *A wise servant may be preferred before a foolish child.* *Doct. 4.*

This then doth reprove many, who indeed hate, and would shew it, were it policie, those who endeavour to live holily, traduce the name of Saints, nickname them as Puritans, such who cannot be themselves but when they are in company with Swearers, Gamesters, good fellows, such who will seeme to relish some odde persons who are indeede truly *Vse 1.*

truely holy, but others in whom holinesse is apparent, they cannot endure; it is to be feared they love those whom they doe, not because they see holinesse, but for some by-respects which within themselves they have conceived. Some who are all for a sound just dealing well natured man, though he be never such a stranger from matter of religion: Yea I would many of the Lords children, through selfe-love, did not love too well persons who can humour them, and finde the length of their foote, better then such who shew more conscience of obeying God.

Vse 2. Let us not be in the number of these; If thou hast any love to God love his children thou doest see like him: How canst thou take pleasure and out of thy voluntary, converse with them who are not sanctified? Were the Wife that lyeth in thy bosome without that bodily life thou livest, couldst thou take pleasure to converse by her? and canst thou having the life of God, delight thy selfe in such who are dead in their sinnes and trespasses?

VERSE 16. *I cease not to give thankes for you, making mention of you in my prayers.*

Now he comes unto the fact, which standeth of thankesgiving and prayer; his prayer being first generally mentioned, then more particularly declared to the end.

In this 16. *verse*, marke three things. 1. That on heare-say of their faith and love, he is thankfull to God. 2. That he doth pray for them. 3. The manner that he doth it, without ceasing. Observe from the first.

Doct. 1. the Graces of God in others must move Christians, especially Ministers, to be thankfull to God; *Paul* doth it every where, looke the beginning of his Epistles; yea Christians did no lesse for *Paul*, *Gal.* 1. *ult.* they did glorifie God in him. The nature of envie maketh a man like those who have sore eyes, they are grieved at the spirituall good of others, as the soare eye is to see this corporall light: An example we have of it in Cain to *Abel*: but love doth congratulate, rejoyceth with thankfulnesse to see truth of knowledge, of grace, of holy practise, 1 *Cor.* 13. Besides, the third commandement doth binde us to give honour to God, by praising him for these his workes of grace in others. If a Schoole-Master bring a rude untoward Boy to behaviour and forwardnesse in learning, we much commend him, that he hath wrought so farre on so undisposed a subject: But how much more is he to be magnified who doth worke such alterarions in sinners, dead in their sinnes and trespasses?

Secondly, the nature of joy is to inlarge the heart to thankfulnesse: Now true Christians, especially Ministers, can see nothing which doth more glad them then men walking as the truth is, in Christ. 3 *John*, vers. 4. *I have no joy like to this, when I see my children walke in the truth.*

Vse 1. Wherefore let us all labour to finde this in our selves; that we are thankfully affected to God in the comming on of other, it is an evidence of true grace in our hearts: Every thing rejoyceth to see the encrease of those who are like to it selfe, especially Ministers must praise God in the towardnesse of those who belong to them. What naturall Parent can see the outward prosperitie of his children, but that he is delighted in it, and thankfull to the authors of it?

Secondly,

Secondly, seeing that this is the effect the grace of others hath in the godly, what may we thinke of them who are vexed to see the coming on of others to a godly course, yea, who will not stick to curse them by whom they were seduced to this Puritan strictnesse? surely that seede of the old serpent is strong in them, which doth make them so full of enmity against those in whose hearts the seede of Grace is now sowne through Gods mercy. *Vse 2.*

This sheweth Christians what they are to doe: Would they have their Ministers made glad, & their hearts inlarged, to thanksgiving? Let them shew forth the power of Grace in their conversation: *If you stand stedfast*, saith *Paul* 1 *Thes.* 3. 8. whereas if they lie in grievous state, it doth so grieve their Ministers, that nothing can refresh them, but their amendment, by whom they are grieved 2 *Cor.* 2. Naturall parents are so affected, that while their children stand well with them, they thinke there is no crosse; but if a crosse befall them here, they can finde no content for the time in any thing beside. *Vse 3.*

Observe secondly, that Christians are to helpe each other with prayer, especially Ministers their converted people. God requireth it of all Christians, and doth *ergo* make promises, that our prayers shall be available, as well for others, as for our selves, *Iam.* 5. But Ministers by office are Gods remembrancers, & must offer incense as well as teach, *Deut.* 3. 3. which our Saviour likewise did before his offering up himselfe, *Iohn* 17. The bounty of God doth encourage us unto it, who hath said, that they who have any thing in truth, shall have more; it is but as a pledge of his further grace to be bestowed. *Doct. 2.*

Againe, the Devill is busie, seeking to bring them back who now are taken from under his power: we see by wofull experience, how many are turned back from good beginnings; we have need therefore to support them, and when Ministers should have parent-like affections, how can they but seeke their good? How many wishes will naturall Parents have about their naturall children?

Wherefore let us all seeke to God each for other: What will we doe for him whom we will not lend a word to for his good? Especially, let us Ministers say as *Samuel*, 1 *Sam.* 10. *God forbid I should cease to pray for you, and so sinne against God.*

The last thing is, that he prayed unceasantly; whence observe, That we must with perseverance follow God in those things we pray for: This our Saviour teacheth by those two parables, *Luke* 11. of him that went to borrow three loaves, and *Luke* 10. of the widow following the unrighteous Judge. There are many conditions in prayers, in regard of the persons to whom we pray; persons and things for which we pray; persons who pray; finally, in regard of the prayer it selfe; as that it should be humble, fervent, and continuall. God doth prevent us with some things, he doth give us speedily others some, but there are others againe, for which he will have us follow him with continuance, before he bestow them; for should we still no sooner aske then receive, Prayer were rather a matter of experience, then of faith: he doth, *ergo*, see it fit *Doct. 3.*

thus to exercise our sanctity, faith, patience; thus to trie whether our request come from unsetled humour, or from poverty of spirit, and thirsting desire. Thus he doth prepare us to receive the things we aske in greater measure; for the wider the soule is inlarged in desire, the more abundantly God meaneth to fill it in his time. Againe, by this meane he doth make us possesse his blessings with more delight, and carefulnesse, then otherwise we would: not to mention that we in our first seeking things are unfit often to receive them.

But here two questions shall be briefly answered. First; whether it be sinne, alwayes to cease from asking this or that. Secondly, whether all ceasing to go on in Prayer, doth make our former Prayer fruitlesse.

1. To the first I answer, Not all ceasing, but ceasing out of unbeliefe, or impenitencie, is sinfull; first, when we have obtained this or that, we may cease to begge any longer as we did before: Even as the body resteth, when it is now come to the place to which it mooveth; so the soule when it hath attained that, to which it went by unfained desire.

Secondly, when we finde the thing not to be profitable for us, or otherwise not pleasing to God. Thus *Paul* was taught to see the use of that buffeting remaining with him: Thus when *Ieremy* learned that God had not to give, nor would not be intreated for the prosperity of the people, hee did desist, though he did well before in asking of it: for that revealed will, and not the secret, is that to which our actions must be conformed: Though here is something extraordinary in these examples, yet God doth often let his children see that they did affect things not good for them, by leading them into fuller knowledge of their owne hearts, and by letting them finde the fruit of some outward disturbances, the removall whereof they sought earnestly, so that they correct themselves, and no more seeke to be free from that which they finde so necessary by good experience: this desisting is holy and good. Thirdly, there is a desisting overtaking Gods children, when God doth locke up their hearts that they have not power to seeke the good of some persons or Churches as heretofore they have done; which when it is not contracted or caused by some sinfull indisposition in the party, but from a secret of God not mooving the spirit in this kind, that so way may be made for his judgements, it is such a ceasing as cannot be condemned for sinne, though it may alwayes be bewailed, as a secret desertion, which doth foretell heavie things insuing. Fourthly, Wee cease to pray as before for things, without sinne, when now God hath, as it were, spoken within our spirits, that wee shall have the thing we have asked, and bid our soules after a sort returne to rest: For from whence we find God thus good unto us, we follow not with our accustomed fervency, though execution delayed may cause us sometime seeke the seasonable performance of it, the soule is more in joyfull expectance, lesse then before in carefull petition. The ceasing therefore forbidden is, when before we receive things, we doe through unbeliefe and impatience, give over either for a time, which befalleth Gods children, or altogether.

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The latter question is answered thus. Looke as a brunt of unbeliefe doth not evacuate our faith formerly grounded on Gods promise; for *David* his saying, that *Saul would at length catch him*, and flying out of unbeliefe to *Gath*, did not make his former faith in vaine, so intermission for a brunt, while the fit of unbeliefe, dejection of minde, or impatiency lasteth, doth not hinder, but that we shall receive the things we have unfainedly desired. 2.

The Vse is to stirre us up that we faint not in following God: Wee love not to be troubled, and even molested with instancy, but nothing is more acceptable to God then this violence, which will not let him goe till he hath blessed us. I, but I seek and see nothing of my prayers: the harvest commeth not so soone as the seed is sowen; though thou feelest not the things thou askest, nor removall of those evils whereof thou complainest, yet thou doest not know what evill this course of following God doth keepe from thee, nor what good in other kindes he doth thee for it. Againe, thou shalt reape in time if thou utterly faint not, for that which is denied us in life, is often by Gods most wise disposition granted in the end of it. But to come to the prayer it selfe.

Now followeth his Prayer, in which we marke the Person to whom he prayeth, with his description: First from his relation, *to Christ*; Secondly, from the attribute of his glory, *God of Christ, the Father of glory*. 2 The benefits for which he prayeth; touching which, three things are to be observed. First, the benefits to bestowed, which are propounded in this verse, and further declared in the beginning of the verse following. Secondly, the way by which they should be given them, in the end of this verse; Wisdome and revelation through the knowledge, or acknowledging of Christ. Thirdly, the end, that thus they might know both the things kept for them in the heavens, and that which had beene bestowed upon them. VERSE.17.

To open the words of this verse; *the Father of glory*, doth note out God, as glorious by nature in himselfe, and the fountaine of that glorious life which is communicated with any of his creatures. *The spirit of wisdome*, is put for the gift of wisdome, which is bestowed on us; and it is called the spirit of wisdome, both because the spirit doth beget it in us, as also because the same spirit is with it to sustaine it, and perfect it. Thirdly, because the wisdome it selfe is of a spirituall nature, moving them in whom it is, to worke after the direction of it.

The spirit of Revelation.] Revelation is extraordinary, or ordinary, and it is nothing but the gift of illumination, or that light which the spirit causeth to shine about our mindes, by which as a mean, things spirituall are made manifest to the eye of our understanding, as by the light of the Sunne things bodily are made manifest to the eye of our body; and the spirit causeth this, and continueth it, even as the Sunne doth cause and continue this naturall light which we have with us all the day long.

Knowledg of Christ, is put for that affectionate knowing and acknowledging of him. The summe is. Since I heard of your faith in the Lord Jesus, I goe to him, who is the God of this Christ, on whom you have beleeved,

who is the Father glorious himselfe by nature, and the author of all that glory which is communicated with his children, intreating him to give unto you that spirituall gift of wisedome, whereby you may be able to understand, and that light of his spirit, which doth make manifest the things spirituall, which are to be understood of you; and this I wish you, through the further knowing and acknowledging of that Christ, in whom you have beleeved: More plainely, I desire for you, that God will give you eyes of your understanding so enlightned, that you may know him.

Doct. 1. Observe then first, that we must so consider of God, when we come unto him in prayer, as that we may see in him the things we desire. The Apostle going to Prayer for these Ephesians, who had beleeved on Christ, and about to seeke the glorious gifts of the spirit, which might helpe them to know the glory reserved for them, he setteth God before him, as the God of that Christ, whom these had now received by faith into their hearts, & the father of all glory, both of them strengthning his faith: For he could not thinke that God, the God of Christ, would be wanting to those who were Christs; or that the father of all glory would deny these glorious gifts, which hee was about to intreate. When men come to aske at those who have enough of that they seeke, and to aske it in such measure onely as that it is not any thing for those they sue unto to vouchsafe, they easily perswade themselves that they shall speede. This maketh *Paul* still set God before him, as having that in him for which he prayeth; *The God of peace sanctifie you throughout*, 1 *Thes.* 5. *Subdue those lusts which fight against your soules.* So seeking the consummation, or perfecting of the beleeving *Hebrewes*, hee doth set God before him, as who had from the lowest humiliation, brought the head of them to glory, *Heb.* 13. Thus the Church, *Act.* 4. seeking courage, and that wonders might be wrought, they set God before them, as the God of power, who had made heaven, earth, sea, &c.

Vse. Wherefore learne thus to help thy faith; Wouldest thou have remission of sinne? Consider of God, as a God with whom there is plenty of redemption or forgivenesse: Wouldst thou have ease in any misery and griefe? Consider of him as a father of all mercy and consolation, when thou comest to him; this doth strengthen faith, & enflame affection: We seeke things more securely, when we know them to be where wee are in looking them, and we follow them more affectionately, when now we are gotten after a manner into the sight of them.

Doct. 2. Observe secondly, that even true beleevers have great want of heavenly wisdome; as children and youth, when they have in their measure that wisedome which belongeth to their kinde, yet they want in great measure the same wisdome in which they partake; So it is with Gods children; when now they have that wisdome from above in some degree, yet they are many degrees short of that which is to be attained: Yea, our Saviour himselfe, the head of us, did so receive wisdome, that there was place for growth and increase in it, *Luke* 2. *fine*. What doth the want of wisdome in children, which we may not observe

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in our ſelves? They ſee not things, together with the end they worke unto; and hence it is, they count ſuch things good, as to their ſenſes ſeeme ſo for the preſent; They thinke thoſe love them, who cocker them, and that thoſe doe not love them who reprove them, or hold them in, more then they are willing: Thus wee thinke it happineſſe to have that contenteth us, to be free from that which is grievous to fleſh or ſpirit. Wee thinke God loves while he ſmiles on us, and that he doth not love us, when he doth frowne on us, and make us drink a worme-wood draught day by day. Againe, children through want of wiſdome, are unwilling to ſuffer that ſhould doe them good, backward to that would doe them good another day, for a matter of preſent pleaſure, will part with things of no ſmall profit: Are not the beſt of us unwilling to come under Gods yoake, though there is no other way to finde reſt to our ſoules? are we not moſt backeward to renew our faith, repentance, to endeavour further the worke of mortification? Doe wee not for a little pleaſure of ſinfull luſts, part with our peace; yea, the health of our ſpirits too often? Thirdly, children for want of wiſedome, forget the beatings paſt, when now the ſmart is over, and fall to the ſame faults which have made them ſmart heretofore; and is it not ſo with us? How ſoone is the griefe of ſinne eſcaped us forgotten? how ſoone doe we ſtumble at the ſame ſtone, returning to ſin in the ſame kinde wherein we have formerly offended? Finally, as children and youth, through want of wiſedome, ſpeake and doe many things full of folly, ſo wee let fall in word and deede, alas how many things, in which the worke and direction of true wiſdome is wanting?

Let us then labour to finde this want in our ſelves, and ſee our folly, that wee may be made wiſe. The more we grow in yeares, the more we ſee what lacke of civill wiſedome we had in youth; So it ſhould be here, the auncienter we grow in Chriſtianitie, the more we ſhould diſcerne the folly in us, and want of wiſdome, which is from above. *Vſe.*

Let us not be diſmaid, who are conſcious of lack this way: things are not begun and perfected at once; wiſedome muſt get up from one degree to another in us.

Obſerve thirdly, that he prayeth for revelation, as well as wiſedome; that we have need not onely of wiſedome whereby to underſtand, but of light manifeſting the ſpirituall things which are to be underſtood of us: Hee prayeth both for one and other wiſedome and revelation: To have inward facultie of ſeeing, is one thing; to have outward light, by meane whereof to ſee, is another: Light muſt come to light before wee can ſee; the light in the eye, muſt meete with the outward light of the Sunne, or a Candle, or ſome other lightſome body, or nothing is perceived; So the light of wiſedome which is inherent in the Soule, muſt have ſhining to it this light of revelation, which doth make manifeſt things ſpirituall; or, though our ſight be never ſo quicke, we ſhall bee environed with darkeneſſe: The ſpirit is fitly *ergo*, compared with fire, which hath not onely heate reſolving numbneſſe, & making ſtarke joynts active; but it hath light gratefull to the eye of the body: *Doct.* 3.

So the spirit hath both love, which warmeth our frozen hearts and affections, and also this light of revelation, which delighteth the eye of the understanding, and manifesteth to the view of it, things that are heavenly.

Vse. Wherefore let us seeke to God for this comfortable effect of his spirit: Even as he can lay his hand on this bodily light by a cloud, intercepting the shining of it; so can hee with-draw this illumination of his spirit, and cause us to grope as it were in darkenesse, though the eye of our mindes were neither shut up, nor otherwise troubled. Doe we not sometimes see things comfortable, and on a sudden feele them eclipsed, when no sinne hath inwardly altered the state of our soules, this heavenly illumination now spreading it selfe through the word of promise wee set before us, now presently withdrawne or much obscured? It is a wonder how weake men of understanding and godly wisedome, should see clearely and joyfully the things of their peace; yea, the will of God, in which they are to walke; and men for Conscience equall to them, for understanding and godly wisedome farre before, should walke onely inabled with much adoe to carry on their course in faith and obedience; I cannot finde any reason for it, but in this outward revelation, which shineth farre more brightly to the one then the other. Now by moone light a weake eye will reade or write better then the sharpest sight can by twi-light, when now day first breaketh.

Doct. 4. Observe fourthly, who it is that worketh in us all true wisedome, even God by the spirit of Christ: I told you it is therefore called the spirit of wisedome, because the spirit from the Father and the Sonne doth worke it in us: It is not pregnancie of naturall wit, can make us wise to salvation, nor ripenesse of yeares, not many wise; and grace wee see is not common to gray hayres; *it is a spirit, and the inspiration of the Almighty, that giveth understanding*, Iob 32.8. Nevertheless, wee doe attaine ripenesse of wisedome by meanes, even as we see in naturall men, they come to a more full measure of civill wisdome, not without meanes making way to it: How doth a foolish youth grow a wise man? First, one day teacheth another; hee as his dayes increase, getteth knowledge of many things; Secondly, hee tasteth, as we say, many waters; and findeth by experience the good in some things, the evill in other some; Thirdly, hee groweth by some meanes weaned from his youthfull lusts, which like a back-bias did draw after themselves the understanding: thus when his knowledge is increased, when hee hath gathered experience and sowed his wilde oates, as we say, he groweth a wise staid person: In the same manner, when God hath brought us on to know, to prove things by our owne experience, and to be weaned from the lusts of sinne, which are the true folly bound in our hearts, then he causeth wisedome in farre greater measure to enter into us. Wee see then to whom we must give all thankes for what wisedome soever we have received, and to whom we must flye for the increasing of it, even to God, who giveth it plentifully and upbraideth us not. *See what is written verse* 8.

Now

VERSE. 18.

Now followeth the manner or way in which he would have them bestowed, *through the knowledge, or acknowledging of Christ.*

Doct. 1. Observe, to grow up in the acknowledging of Christ, is the way to attaine the more full measure of the spirit in every kinde. 2 *Pet.* 1. Every thing is said to be given us, which respecteth life or godlinesse, through the knowledge or acknowledging of Christ. When we first come to know him as the truth is in him, we partake according to our measure in his spirit; when we grow to behold him as in a mirrour or glasse, more clearly, we are turned into the same glorious Image by the spirit of the Lord more and more; *when we shall see him and know him evidently and fully, we shall be as he is,* 1 *John* 3. The more we know him, the more fully he dwelleth in us, the more we enjoy the influence of his spirit, even as this bodily Sunne, the neerer it approacheth to us, the more we have the light and heate of it.

Vse. Wherefore let us labour to grow up in the knowledge, and affectionate acknowledging of Christ our Saviour: It is read of those Indian Gymnosophists, that they would lye all the day gazing upon the beauty of this bodily sunne; but how should we delight, with the eye of the mind to contemplate on this Sunne of righteousnesse, which while we view, it will transforme us into the same glorious Image which himselfe enjoyeth?

Now followeth the end: but before he setteth it downe, he doth more clearely and fully lay downe the thing which he intreated for them, for these words are governed of the verb *given*, in the former ver. and are, *Ergo*, put in the same case with the former, *viz.* the spirit of wisdome & revelation, and that without any particle which should couple them, because they are brought in by way of explanation, in which case the copulative is often omitted, as, *verse* 7. 1 *Pet.* 1. *verse* 3. 4. For, to have eyes of understanding enlightned, differeth not from that former, to have given the spirit of wisdome and revelation, but that it doth more roundly and fully note the same benefit, and that without any insinuation of the cause, *viz.* that spirit from which it commeth; this then thus commeth; When I aske for you a spirit of wisdome and revelation, my meaning is, to speak more roundly and nakedly, I aske, that he would give you eyes of understanding enlightned: The end followeth; First propounded, then more clearely expounded: Propounded in those words, *That you may know the hope of his calling.* For clearing whereof, you must know, that hope is put for things hoped for, not for the grace of hope, which springeth from faith: Thus we say, he is a man of faire hopes, we meane goodly Lands, which in likelihood will befall him. Now this hope is described from an antecedent benefit the ground of it, *viz.* Gods calling them by the Gospell: and whereas there is an outward significative effectuall calling, wherewith many are called, who are not separated from others; this is meant of that inward operative and effectuall calling, which the Scripture doth describe with additions, *viz.* that it is a calling *according to purpose*, a high and heavenly calling, a holy calling. The end of the verse expoundeth this hope, by this, that it is an inheri-

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tance, described from the glory, yea, the riches or abundance of glory adjoyned unto it, and from the persons who are the subiect of it, *the Saints*.

The summe of the verse. When I aske for you a spirit of wisdome and revelation, my meaning is, I aske at God that he would give you the eyes of your understanding inlightned, that ye may be able to know those good things which you have in hope, having been called of God to the obtaining of them, through the ministery of the Gospell; even to know what is the abundant glory of that his inheritance, which he will of grace distribute amongst the Saints: for the particle we reade (*in*) the Saints, doth signifie *in* or *amongst*, and is so read, *Act.* 26.18.

Doct. 1. Observe then first, that those whose spirituall sight is restored, have need still to depend on God, that their eyes may be more and more inlightned by him: These were now light in the Lord, had their eyes opened, yet thus he prayeth for them; As it is with bodily sicknesses, when we recover out of them, health commeth not all at once, but by ounces, as we say; so in spirituall: When God doth now raise us up from our death, we neither are fully sanctified, nor yet fully inlightned; It is with us as with the blinde man, *Marke* 8.24. we see, but confusedly and indistinctly. Now this inlightning comprehendeth these foure things, which we have still need to seek to God for.

1. First, the removall of those things which put impediment to our sight; a seeing eye may have mists dazeling it, humours falling and distilling into it, yea, some filme or skinne growing over it: So an eye of the soule, which now seeth, may have mists of ignorance, clouds of lusts, veyles of hardnesse of heart, all hindring this faculty of seeing, in the action of it: We must therefore look to God for the eye-salve, and the help of his hand in these regards.

2. Secondly; We have neede that the inward light of knowledge be augmented in us. The inward light of the bodily eye, is not so great in an infant, as it is now in a man growne; so it is, that the inward light of the mind, by an addition of wisdome and knowledge, taketh increase.

3. The third thing we have still need of, is that God should shine unto us with a light of revelation in his word: for as the bodily eye cannot be inlightned to see, till it hath outward light afforded; so it is with the soule, and the eye thereof. But of this before is spoken.

4. The fourth thing, is a direction and application of the eye of our mind, to behold things that are spirituall. If the naturall man and all his faculties move in God, much more the spirituall. *Prov.* 20.12. God is said to make the eye seeing, and the eare hearing, that is, not onely to create them, but govern and apply them to that they doe; otherwise we might be like to *Hagar*, not seeing that which was before our eyes. Even as it is not the eye so much that seeth, as the soule in and by the eye, whence it is, that if the mind be abstracted in some serious thought, men see not that which is before them; So it is not so much the eye of our understanding,

derstanding, as the spirit of Christ, which is the soule of all the body mystick, which doth cause sight in us. We doe every thing but secondarily and instrumentally, it being God who giveth principally both to will and to doe; and all these are here to be conceived, because the end which the Apostle doth aime at, cannot be attained without them.

To comfort weak ones who know but any thing, if it be in truth, so as it maketh them endeavour more conscionably to obey. Hadst thou long been without sight, shouldst thou but be able to discerne thy hand held just before thine eyes, it would glad thee, because it is a token of sight now comming on thee; so this little sight, when the heart is conscionablely affected, is a pledge of more returning to us, who are darkenesse it selfe, quite devoid of saving knowledge by nature. *Vse* 1.

This must make us still follow God, and use all meanes to be further inlightned: Were our eyes sore, and the sight of them not perished, but depraved onely or diminished, what would we not doe to get helpe? yea, we would abide strong smarting waters, but we would mend this defect in them; how much more should we seeke to amend all defects in the eyes of our understandings? *Vse* 2.

Observe secondly from hence, that he doth pray that they might know their hope, the matter of their inheritance; that even true beleevers know not at first, in any measure, those hopes which are kept in heaven for them: Naturally we know nothing of the hope to come; When God doth now regenerate to these hopes, we doe know them in some measure, but nothing as we ought, and may come to know them, if we be not wanting to our selves: Even as earthly heires in their minority, through want of earthly wisdome, they know in generall that they have inheritances, & where they ly, but they do not particularly and exactly know the severall Lordships which belong to them, the worth of them, &c. yet the nearer they come to age, the more they winde out such particulars; so it is with us: We doe at first know things very confusedly, and the neerer we grow to our salvation, the more we come into the understanding of these things.

Now the reason why these hopes are not so knowne, is partly in the excellency of them, and the glorious light which is in them; if the Law hath his wonders in it, *Psal.* 119. 18. what a wonderfull thing is this, which is the upshot of all, the Gospell? Againe, the weak sight we see of younglings in Christianitie, is not proportioned and fitted as yet, to so high an object as this is. Bring the light of a candle neere to the naturall babe, and it cannot endure to looke up against it. Thirdly, even as children are so taken up with their childish common wealth, that they cannot bend themselves to the more serious consideration of more important matters; so beleevers are a great while so carnally affected, that they cannot set themselves to purpose about this contemplation. Fourthly and lastly, as heires in earth want not crafty companions about them, who will keepe them from knowing the worth of things which belong to them, so the Devill doth labour nothing more then to keepe us hoodwinked this way,

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Vse 1. The Use is, first, to rebuke such who wil not seek to have further knowledge of their excellent hopes kept for them in the heavens. Men will prie into all their hopes and possibilities in earth; yea, if it be a thing which in reversion may doe good happily to some of their children, they will make account of it; they will know these things too well, till they are proud; count them fooles who know them not, and yet never seek to know their free-hold in heaven.

Vse 2. In the second place, this must stirre us up to seek after those hopes, to get the knowledge of the things kept for us: These are not like earthly hopes, they make their eyes fall out who waite on them, and sometime never come neere them; such were *Absolons* and *Adonijahs* hopes: sometime they are gotten, but prove no blessing, it being with them as it was with the Quailes which were given Israel; But what if they be gotten and possessed? in death they perish, for death divorceth a man from all these earthly things he enjoyeth. But these hopes will not let us be ashamed, these are good and blessed hopes, yea, life it selfe, a living hope; till we know this hope we have in heaven, we cannot be heavenly minded; for where a man hath hope, thither his soule will looke out, and be more then where he is bodily present: This is it which maketh us purge our selves. Men that hope to stand before Princes will refine their behaviours, and furnish themselves with all kinde of complement: This knowledge of our hope is the spurre of action; men worke cheerefully when they know an ample reward abideth them: it is a ground of all patience, sweet in hope, maketh that which is sowre for the present, goe downe more sweetly.

2 Thes. 2. Tit. 1. 1 Pet. 1.

Doct. 3. Observe thirdly, *Hope of his calling.*] That there is no grounded hope, but onely of such things as God hath called us to obtaine: We could not have hope of salvation, Gods Kingdome, life eternall, had not God called us hereunto, 1 *Thes.* 1. 12. *He hath called us to his Kingdome and glory.* 2 *Thes.* 2. 14. *He hath called us to obtaine life*; ergo, *Col.* 1. it is said, that the Colossians now had a hope laid up in heaven, when they had heard the word of truth, even the Gospell of salvation. As no man can hope to stand before a mortall Prince in place of dignitie and office, till the King doe call him thereunto; so none can groundedly looke to be in glorious condition in Gods Kingdome, till he have called him hereunto. Here briefly it shall not be amisse to consider what this calling is. 2. How we may know that we are effectually called.

For the first, this calling is such a revealing of his grace within our heart, or mindes, as doth make us come to him and follow him for the obtaining of life through Christ: As a man hath both a soule and a body, so this call standeth not onely in the outward word, which soundeth in the eare, but that inward revelation which God maketh within the heart; *I will speak to their hearts.* The heart of *Lydia* was opened. Secondly, I say it maketh us come and follow God for obtaining life and glory, to which he hath called us: for God speaketh inwardly and outwardly to many, who are not effectually called, because God doth not intend to convert them and make them follow; but this calling, according

according to his purpose, is never without effect: It is with us in this call, as it was with those Christ called to follow him, *Mat.* 4. 20. he did so reveale his will within them, that they presently obeyed.

2. We may know our selves called. First, if our hearts answer God; Thus *Paul*, *Acts* 9. *Lord what wilt thou I should doe? Acts* 26. *I was not disobedient to the heavenly vision.* When God speaketh within us his grace, or calleth us to this or that, according to his effectuall purpose, our hearts eccho-wise resound, *Thou art our God, Hosea* 2. *ult. Speak Lord, thy servant heareth.*

Secondly, it is seene by this, that it maketh us separate and stand out from the world. If a governour call out a servant to doe this or that, he is separated from all his fellow servants, and set apart for a businesse wherein they intermedle not; so it is here; From what time God doth call us unto salvation, he doth set us apart from all others, to be as it were *the first fruits of his creatures*, *Iam* 1. 18. even from prophane persons, civill men, without religion, religious men in show, without power, Heretickes, Schismatickes, his calling doth make us come out from these, so that we cannot be of one heart with them, nor they with us.

Thirdly, by the spirit received; When God called *Saul*, he did put into him another spirit, agreeing to the condition whereto he was called: and men called to places of dignitie, presently there is a spring of spirits in them, answering that estate; so God also, when he calleth to his Kingdome and glory, he doth give them a spirit which doth aspire and make them endeavour to that prise of this their high calling in Christ.

Lastly, by thankefulnesse to God in regard of this favour, that hee hath called us out of our naturall estate of misery, to such hope in Christ.

Vse 1. The Use is, to let men see their vanity, who though they obey no part of Gods will revealed to them, though they are so far from separating from prophane worldly-minded persons, that they cannot be themselves in any other company; they traduce others as proud, singular, humorous Puritans, who have no spirit apparent, but a spirit of pride, wrath, lust, &c. yet they hope for salvation and Gods Kingdome. This is to hope to have this or that from God, before he hath called me to obtaine it; which is all one, as if I should hope to be Lord Chamberlaine, though the King never made me heare any inckling of such a matter.

Vse 2. This must stirre us up to get knowledge of this, that we are called: Hence followeth all grounded hope; Beside, this is all our stay, he who hath called us, is able to possesse us of that whereunto he hath called us. If earthly Kings call a subject to this or that honour, their call is effectuall, accompanied with that power which will set them in it; So the Lord will certainely set us in possession of that to which he hath called us in Christ; as Gods call and anointing *David* to the Kingdome, did sustaine him against all incounters; so must it doe with us, who are called and anointed in spirituall manner, to that heavenly Kingdome;

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He who hath called you to his eternall kingdome, after yee have suffered a while, strengthen you, stablish you, 1 *Pet.* 5.

Doct. 4. From his expositon of the hope to which we are called, observe first, that the inheritance, kept for us, is abundantly glorious: This word (*riches*) set before any thing, doth signifie the abundant measure of that to which it is annexed: *Oh the riches of the wisdome of God!* *Rom.* 11. The state we are in, is much different from that which is reserved for us, *Esay* 64. *The things are wonderfull which God will worke for his*, 2 *Cor.* 4. We are passing through this vale of misery, to an excellent eternall weight of glory. An Heire apparant in his mothers wombe, or childehood, hath nothing, to the glory which he commeth to have when now he swayeth the scepter, and sitteth in the throne of his majestie; so it is with us, that we have now, is nothing to the glory of that which shall in the last time be manifested. The inheritance of a Kingdome hath annexed to it great glory; as for example; *Solomons* Kingdome, when the Queene of *Sheba* did observe it, her spirit failed through astonishment; What was his kingdome, in comparison of this eternall one, to which we are called? He had royall apparell wherewith he was cloathed; and to see a King in his richest roabes, as say in his Parliament roabes, is a sight somewhat glorious; nevertheless, the Lillie (as our Saviour speaketh) doth exceed all that Art can set them out with: but the Saints shall shine as the Sunne, and be cloathed as it were with light it selfe, as was showne in Christ his transfiguration: He had a sumptuous palace, but not to be compared with those eternall mansions in the third heavens, prepared for us: He was accompanied with the Peeres of his kingdome; but we shall have the presence of God himselfe, Christ, the spirit, Angels. Finally, he had a most magnificent provision for his table, but not like the Manna, not like that true tree of life, which we shall feed of in the Paradise of our God.

Vse 1. Wherefore let this draw up our hearts. Riches and glory, what doe they not with mortall men? but alas, these worldly riches and glorious dignities, are but pictures, not having the substance of that they show for: Men will sue upon their knees to recover small inheritances on earth. While time lasteth, seek this inheritance; Let us think what a heart-break it is to a man, when he doth find that by some default, he hath forfeited some earthly matters, which he might have held, had he been wary; but what a griefe and confusion will this cause, when men shall see, that through carelesnesse, they have lost an everlasting inheritance of glory, which they might have attained? There is but one life betwixt us and possession, why should we be so negligent as we are?

The poore children of God must hence comfort themselves, that God hath thus exalted them, and not envy worldly men their full estates in this present world: Heires are glad to borrow trifles with Servants sometime, while they are under government: so God doth hold his Children low for a while, in this present life. Againe, why should we envy them, seeing they have but a state of life granted them in this most remote and utmost part of our inheritance? Will a Child think much a Parent

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should give a pension for life out of this or that, while he hath farre greater things left him, yea, the inheritance of that also, out of which an annuity as it were for a time is graunted to some other? Thus it is our Father dealeth with us, while he doth both reserve for us greater things, and also bequeath the everlasting inheritance of heaven and earth to us, in which wicked ones have but a state of life, till we shall come to our full age in Christ: *See more of this verse* 11.

Observe lastly, who they are, to whom belongeth this inheritance, *viz.* the *Saints*; such as are not onely cleansed from the guilt of dead workes, but by the spirit of Christ renewed to true holinesse, and brought to walke in all holy Conversation, 2 *Pet.* 3.11. 1 *Thes.* 4.7. *For wee are called in Christ, both to outward and inward sanctification.* See *Acts* 26.18. So likewise, *Coloss.* 1. *To receive inheritance with the Saints: Made us fit to have inheritance with the Saints in light.* If you aske this question, Why we shall have the inheritance of life? It is answered, the grace of God in Christ is the cause why we obtaine it. If you aske who shall have it, see *Psal.* 24. 3, 4. Hee whose hands are innocent, whose heart is pure, who looketh not to vanity. This inheritance as the glory of it decayeth not, no, doth not so much as wither; so it is for state an undefiled inheritance, *No uncleane thing may enter*, *Revel.* 21. Againe, to whom doe men leave inheritances, is it not to Children or Allies, who have the same flesh and blood as it were with them? So God will not give his inheritance but to those who have the divine nature, and are made holy in some likenesse as he is holy, though not in like perfection. *Doct.* 5.

The use is, to let many see how they deceive themselves, who looke to be saved, but love not holinesse; they love to live after their ignorance and lusts; they will mock at men, who will not runne to the same excesse of ryot which themselves doe. Know this, that when wise men will not leave their substance to children of an adultresse, God will never give thee the inheritance of glory, while thou continuest a child of this world, loving nothing so much as the pleasures, pompe, and profits of it. *Use* 1.

Let us in the second place, labour for holinesse; True holinesse it is not a good nature, nor morall justice, nor externall profession of religion so farre as standeth with our owne wils; No, where we first renounce our will, there we first beginne to be holy. What then maketh Saints to finde out how our whole nature is polluted, to strike at the roote, and seek to get purged of that sinne which dwelleth in us, to fight against those sinnes, custome, complection, age, company, most incline us unto, to seek to God to make us grow up in holinesse and his feare; he that doth these things is happy; he that doth not these things is but a painted sheath, and whited sepulchre, he hath nothing but a powerlesse shew, which the Lord abhorreth. *Use* 2.

And what is the exceeding greatnesse of his power towards us who beleeve, according to the working of his mighty power. VERSE 19.

The second thing to be knowne, is the power of God; not that absolute

lute power by which he can doe what ever is possible, but that power joyned with his will, which was put forth for finishing the worke of faith in them who beleeved: This power is described by the quantity, in those words, *the exceeding greatnesse of his power*; from the persons whom it respecteth, *towards us who now beleeve*; the principall cause of their beleeving being next adjoyned, *viz. the efficacy of his mighty power*, which was put forth in raising Christ from the dead. The summe. That you may not onely know the hope of glory laid up for you, but also more fully see the excellent great power which hath wrought, doth worke, and will worke out for us who beleeve, all that salvation and glory we hope for in the heavens, for us I say, who are brought to beleeve by the selfe-same effectuall working of Gods almighty power, which he wrought or shewed, while he raised Christ from the dead.

Doct. 1. Observe then first, that Gods beleeving children know not at first any thing clearely the great power of God which worketh in them. God doth worke wonderfully, *passing by us and we see him not, changing his place and we observe him not, Iob. 9.* 11. *It is as nothing which wee know of his waies, Iob 26. ult.* And as he revealeth his wisdome in afflicting us once, twice, and we heare him not; so he doth againe and againe manifest his power, but we are not able to conceive it: This is part of that light to which is no accesse, the eye of our minds, especially at first, weak, not able to looke against it.

Vse 1. Wee must not then be discouraged if we cannot conceive of God in any measure as we desire. Our children at four or five yeares old, what doe they know of our wisdome, knowledge, strength? There is a common-wealth in the head of a man, no part whereof once entreth into their childish understanding: When our children can so little trace the ways of us their earthly parents, how much lesse able are we any thing fully to know the working of the strength, wisdome, mercy, which are in our heavenly Father? Some may think it strange that so exceeding great a power should worke and not be discerned, when the least bodily force put to us is presently perceived: but it is not with this power as with bodily, their working is violent and manifest, the working of this is sweet and imperceiveable; and when the heavens by their influence worke on bodies, and yet are not as commonly discerned, how much lesse is it to be wondred at, if this spirituall Almighty power doe insinuate it selfe in such sort, as it is not commonly observed by us? Againe, as the brightest light while it shineth in a thick cloud, seemeth rather darknesse then light: so this power while it worketh in midst of manifold weaknesses, is not to outward appearance so powerful as it is in it self.

Vse 2. Let us labor more and more to know this power of our God put forth for us. We love to know the strength of things, or earthly persons, to whom we trust, for till we know our selves on sure hand, our thoughts are not secure: Thus we should delight to know this power of God, to whom we trust, as the tower of our strength and rocke of our salvation. The power of God is an Article of beliefe, not that it is, (if

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we speake of it absolutely) a thing promised, but it is a property of him who promiseth, without which revealed & beleeved, our faith in the promises would waver, and be of none effect. If one not worth two pence would promise me to helpe mee with 20. pound, I could not rest in his promise, because I am not perswaded he is of ability to performe; so, longer then we can perswade our selves of Gods power to performe, wee cannot beleeve this or that promised. Hence *Abraham* beleeved Gods power, as a supporter of him against such temptation as said that the thing formerly promised in *Isaac*, could not take effect; and so *Paul*, 2 *Tim.* 1. *I know whom I have beleeved, who is able to keepe that I have trusted him with, to that day*. How could we ever beleeve that hope touching the resurrection and glorification of our bodies, did we not beleeve this, as a revealed property in God promising, *viz.* that hee is of such power as can subdue all things to it selfe? Againe, the want of the knowledge of this power of God maketh many who otherwise use all good meanes thinke, O such a thing will never be holpen with them.

But it may be asked, by what meanes we may come to know this power better.

Answ. First, by seeking to God, who hath promised we shall know him to the least of us, praying him to open our eyes, that we may somewhat more see this his glory. Secondly, by looking into that double mirrour of his word and of his works, through which the light of this his glorious power reflecteth to our sight. Thirdly, by observing the experience we have our selves of this power, both working in us, and for us.

Doct. 2. Observe secondly; Who they are in whom this power worketh, and for whom it is ready to worke; even true beleevers. Wee come to have the divine power giving us, or working for us all things, to life and godlinesse, through the acknowledging of Christ. The more we are united with any thing, the more we feele the vertue of it working upon us, and assimilating and making us like it selfe: as wee see in things cast into the fire, which the fire doth so worke on, that it turneth them into fire, or maketh them red hot and fiery, like it selfe. Thus the more wee by beliefe are united with God in Christ, the more doth his vertue or power worke upon us, both in conforming us to himselfe, and in doing otherwise what ever is behoovefull. There are sundry things, in regard whereof, this so excellent power hath wrought, and doth worke in beleevers; and some things, in regard whereof it is ready to worke further: What a power is that which doth so change them, and make them Lambes of Lyons, chaste and sober of filthy and intemperate, humble of proud, a thing more hard then for a Camell to passe by the eye of a needle? Secondly, to continue and promote the worke of sanctification in us, who are carnall sold under sinne; a thing no lesse strange, then to keepe in fire, and make it burne higher and higher on the water.

Thirdly, the quickning of us with heavenly desires, and holy affections, is no small power, neither is it lesse wonderfull, then to see Iron and Lead flying upward, were it no lesse frequently wrought then the other.

Againe, what a power is it, that inwardly confirmeth and strengtheneth us, that we are not not overcome; yea, that doth chaine up these spirits of darkenesse, that they are not able disturbantly to assayle us: these things are daily done in us. Now this power is ready to worke in times to come, our deliverance from all evils, the further supply of graces which we yet finde our selves to want, the further healing of our sinfull natures, the full redemption of our soules and bodies.

Vse 1. The Vse is, first to stirre us up to thankfulnesse, who have found the power of God working thus for us, yea, that it is with us, to worke further for us, what ever belongeth to our salvation. They who did finde Christs miracles, power, casting out devils in them, healing Leprosies, they were bound to praise him; but we are epitomies of all his miraculous cures, in healing us, he doth shew them all; Dumbe spirits, deafe spirits, crooked spirits, who doe so hold the joynts of our hearts downewards, that they cannot looke up; Leprosies, Lunacies, &c. That is done in us, which answereth them all: but that his power should be still toward us, to worke further things in our behalfe, this is matter of much rejoycing. Feare not thou whose heart beleeveth; in fire and water he is with thee, to deliver thee: if thou doest see no footsteps or prints of some graces in thy selfe, which thou much desirest; that power is with thee which calleth and maketh the things which are not, stand forth as if they were: If thou hast sinfull inclinations of never such strength and continuance, that power is with thee which can dry up these issues, and heale infirmities of longest continuance.

Vse 2. Secondly, let us labor as we wil have this power work more and more in us, so to grow up in beliefe: Christ could not shew his apparent miraculous power, where unbeliefe hindred; so he will not display this power in those, who labour not by faith to give him glory. It is one thing to know this power, another thing to have this power working in us: The meanes of the former were above briefly touched; It shall not be amisse to mention some also concerning this latter. The first is, I say, growing up in faith: The second, is a conscience of our owne inabilitie. Saint *Paul* was full of this: we are not able to thinke a thought, when we were of no strength: As one must have conscience of his folly, before he can be made wise; so before we can have the power of God worke in us, and strengthen us, we must be conscious of our owne utter inability to every good word and worke. Thirdly, we must submit our selves to all kinde of weake estates and conditions, into which God shall leade us; for God doth commonly manifest his power in infirmities, as *Paul* speaketh, 2 *Cor.* 12. Lastly, we must glorifie this power, in that it doth, or hath wrought for us; this is *Pauls* practise every where: *I can doe every thing, Christ strengthning me; I strive, through the power that worketh in me mightily, Coloss.* 1. *ult.*

Doct. 3. Observe lastly, that it is the effectuall working of Gods almighty power, which bringeth us to beleeve. The Gospell is called the power of God, that is, an instrument of Gods almighty power, which worketh faith in us to salvation: So *Coloss.* 2. 12. Faith is said to be of

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Gods effectuall working, and, 2 *Cor.* 4. 6. God who brought light out of darkneſſe, is ſaid to have ſhined into our hearts, and to have enlightned us with the knowledge of Gods glory, in the face of Chriſt: For the creating of us anew in Chriſt, is a greater worke, then giving us our naturall being in *Adam*, and *ergo*, may not be aſcribed to any power which is not almighty: Which will yet bee more apparent, if we conſider what ſtate we are in of our ſelves, when hee bringeth us to beleeve; *Wee are dead*, *Epheſians* 2. Now to raiſe from naturall death, is an effect proper to that power almighty. Secondly, if wee conſider what powers doe hold us captive, even thoſe ſtrong ones, whom none but the ſtrongeſt can over-maſter. Thirdly, if wee conſider to what eſtate God doth lift us up by beleeving, even to ſuch an eſtate, as is without compariſon, more excellent then that we received: Now to bring us from death, under which ſo mighty ones hold us captive, to ſuch a life ſo unutterably glorious, muſt needes be the working of a power almighty. But here three things are for further underſtanding of this point, to be conſidered. Firſt, in what ſtandeth that effectuall helpe, by which we come unto God. Secondly, in what order it doth make us come to God, whether immediately, or by ſome preparation going before. Thirdly, whether it leave the will at liberty, actually to reſiſt it, yea or no.

See for the finiſhing of this Doctrine, that which follows hereafter, at this marke in the Margent,

1.

To the firſt, it is plaine, that the effectuall helpe which maketh us come to God by beleefe, is the efficacie of Gods almighty power, put forth to ſuch purpoſe: For ſo farre as God doth intend to worke, ſo farre he putteth forth his omnipotent power to accompliſh; But God doth intend to make ſome before otherſome come unto him, and, *ergo*, hee doth ſtretch out the arme of his power, to effect this in them. Nevertheleſſe, to ſpeake more fully; though this be the principall, it is not the ſole cauſe in converſion: Wee may then conſider three cauſes. Firſt, the principall, *viz.* this power. Secondly, the inſtrumentall, both of the word ſounding in our eares, and the inward illumination and inſpiration wrought within us, by which as an internall word, God ſpeaketh in the minde. Thirdly, a formall cauſe, a free gracious diſpoſition or habit of faith, by which the will is inclined agreeably to the diſpoſition of it, to come unto God: ſo that the more full anſwer to this queſtion, *viz.* what is all that effectuall helpe whereby I come to God, is this: It is a mixt thing ſtanding partly of that almighty power of his, put forth for my good, partly of that word *outward* and *inward*, *by* and *with* which his power is put forth; partly in that ſpirit of faith, and ſupernaturall life, which his almighty power through his word bringeth forth in my ſoule. What was that helpe whereby Chriſt made *Lazarus* able to come to him, out of the grave of naturall death? The principal was Chriſts power almighty; the inſtrumentall his voyce; the former cauſe immediately helping to it, or working it, was the ſpirit of naturall life, which the power of Chriſt by his word, reſtored to this dead corps, which now was fallen. And thus you have the effectuall helpe or grace, by which wee

come actually to convert; for that Gods power put forth to worke good for us, is a helpe given from his free grace, or his free favour toward us cannot be doubted, when the Scripture every where maketh him our helper, from his meere grace. If we lend our arme or hand to helpe one, being no way tyed to it, it is a helpe given from our free favour. That his call, inward or outward, and habit of grace, wrought in us, may be fitly called grace effectually helpfull to the acts brought forth by them, none denieth, though all will not have habit needfull to our first conversion. And this first thing is well to be noted; for from hence we may gather in what standeth the efficacie of Grace, effectuall to conversion, *viz.* In Gods effectuall power, put forth to execute his intention which he hath of converting some actually before othersome; it doth not stand in any congruity or temperature of Grace, correspondent to our Nature; for this doth argue that there is inwardly an incorrupted, a connaturall disposition to receive grace. This maketh the effect of conversion to depend as much on the active capacity of the will, as on the Grace of God; nay more: for it maketh the Grace of God worke it morally and externally, and the will of man from a power within it selfe, which doth more inwardly enter the effect of conversion then the other, as he who perswadeth me to give an almes, is the cause of it so essentially as I am, who out of my pleasure give it upon his first motion.

2. To the second I answer, that God doth use so to worke our comming to him by beliefe, that he doth first for the most part prepare us thereunto: As before we engraffe a Sience we cut it and set it for incision; and if a timber logge lye sunke into mudde, men set to their tacklings first to draw it out of the mire, before they lay it in on Cart to carry it away: Thus God doth by his power often worke some preparative change in a sinner, before he doth by his power and word worke the spirit of faith in them, and make them come to him. Thus God by afflictions is said to boare the eare, and to prepare to conversion. When *Manasses* was humbled in great misery, he sought the Lord; Thus by conviction of sinne they were pricked in heart, and said, *What shall wee doe to be saved?* and then speedily received the Gospell beleeving: sometimes by extraordinary terrors, rising from externall accidents, yea, hidden naturall causes, thus the Jaylor was prepared, and *Paul* himselfe by an extraordinary vision was brought to great astonishment: sometime by restraining, giving common gifts which make men for degree neerer, that is, in their kinde and state not so much removed, as others in the same state and kinde with them: Thus Christ said to the young man, who was rich and unconverted, *that he was neere the kingdome:* Nay, God may by giving a man up to the height of some sinne, or sins, prepare one to Conversion, as *Paul* and *Manasses*, the one left to persecuting, the other to those horrible outrages; that looke as Physitians by ripening diseases make way to heale them; for sicke matter is never more easily brought away, then when it in ripenes and quantity exceedeth. Concerning this matter, for our better understanding, let these conclusions be remembred.

First,

First, that these preparations are not absolutely necessary, for we see that God doth give to infants sanctifying grace, in whom none of these preparative operations can take place.

Secondly, we doe not find that they have been alwaies used, and therfore this matter is to be understood as a thing most commonly falling forth, not otherwise: How was *Matthew* called? even at his customs, he followed presently, not as *Iudas*, but as a true convert to Christ; so in *Lydia*: for life and death being such contraries as have no third thing between them, which doth partake in them both, the one may be changed into the other, without any thing preparatory.

All things which God doth prepare to the receiving of Grace, and comming to him, they make not of themselves any thing to the introducing of Grace further then God intendeth this effect by them: Feare of hell, conscience of sinne, never such afflictions, morall parts, and all gifts which may be without sanctifying Grace and true beleef, many have all these, who yet never turne unfeignedly to God. When the sicknesse is now growne greater in quantity, this absolutely taken, maketh the patient further of health. But the Physitian may intend this, because he doth see his medicine will the better worke on it, and educe it, when it is growne to such ripenesse. If a man fall out of a dead Palsie into a light Phrensie, Phrensie of it selfe is no preparation to health, but to the physitian who can worke on him more fitly in this taking then in the other, it may be a preparative to health: Thus to be like an aguish man on his good dayes, or like to some madde men in the time of their intermissions, is in it selfe as farre from state of health, as otherwise; but yet the Physitian may use such a state, as a way to health, choosing rather to deale with him in this taking, then in the fitte. Thus it is not the height of sinne; it is not feare of hell, though contrary to the Apoplexie of deep securitie; it is not a morall course, which commeth not from true sanctification, that of themselves can make neerer the state of grace, but only in regard of God, who doth intend to turne them hereunto. Thus if God stirre up a man to live according to the light of nature vertuously, it may be in regard of Gods intention, a preparing him to receive further Grace of effectuall vocation; but all a man can doe from naturall strength, of it selfe profiteth nothing.

Fourthly, that where effectuall raising up the heart to faith beginneth, there Gods preparative workes take an end: for as that which prepares the ground for seede, now ceaseth when the seed is to be sowne; so all these things, which as they are preparations doe nothing but fit the soyle of the heart for Gods effectuall calling to be given, they have their end when this immortall seed commeth to be sowne in us: beside that, a man is no sooner called, then he receiveth a spirit of faith, by which he is, as by a new heavenly forme, in some manner quickned.

Fiftly, The Papists doctrine is here very defective, and false in part; Defective, for they speak nothing of preparatory courses, by which God doth bring us to come unto him by faith, but of such like operations by which God prepareth us, and we prepare our selves to be justified:

Now

Now we prepare our selves to justification, when the spirit doth without any habit of Grace, lift us up to supernaturall acts of beleefe, hope in God, love, sorrow for sin, and feare of hell; in which many things are erronious; as first, that they make us lifted up to acts of this nature without habits, which is to make a blinde man see without giving his eye new sight; to make us bring good fruits while yet we are not made good trees; to make us be justified by our faith, come into grace by our faith, stand in grace by another. The schoole not understanding the doctrine of preparation, confider of it philosophically, as a thing betweene Nature and Grace. Now betweene the things we worke out of naturall strength, and those we do meritorieously from Grace now infused into us, and inherent in us, they devise a third kinde of workes, which neyther come from any power of ours meerely, nor yet from any supernaturall Grace inherent in us; and these are workes done by eternall ayde of the spirit; whereas all the Scripture make that faith which is required to justification, to be the same with that which worketh by love; to be a faith fully formed, comming from a spirit of faith, that is, an habituall gift wrought by the spirit; to be a faith beleeving on God, which the best pillars of popish learning confesse to be an act of formed faith. Beside, they erre when they make feare of hell a thing immediately disposing to justification, when the worke of this is to move us to seeke out of our selves after some word of faith, and this is cast forth proportionably as faith and love enters: It may prepare to our conversion, not to our justification immediately. Againe, when they make love actuall to goe before justification, whereas love doth follow; For we love, because we have found love first; now no love is felt from God till remission of sinne and acceptance to life in some measure are felt and perceived: should God lift us up to love him before his justification, he should by making us love him, prepare us to be loved of him; *Shee loveth much, because much is forgiven her.* In a word setting aside the act of a true faith, comming from an inward gift of the spirit, inclining the heart to beleeve, there is no other thing preparing to justification immediately; where this is, there together in time, justification is received; there the spirit of love and hope are not wanting; *He who beleeveth, is passed from death to life:* Nevertheleſſe, we doe long after, not feele our selves justified, nor perceive Grace to dwell in us so fully and manifestly as we desire. Hence it is that sometimes we are in feare, sometime beleeve, hope, sometime we are in repentant sorrow, and by these we are led both to the manifest perceiving of that which is wrought in us, and to the more full measure of Peace and Grace, which we much desire.

2. The second question then, In what order Gods power doth bring us to beleeve, is thus answered; That most commonly he doth in some kinde change us, and make more fit, that so his word may be revealed in us, which accompanied with his mighty power, doth bring forth that supernaturall habit of faith, by which he doth incline us to move unto him.

3. Now for the third thing; Whether this helpe doth leave the will at liberty

liberty actually to resist it, yea or no; the answer is, it doth not: That which the omnipotency of God is put forth to worke in the creature, that the creature cannot resist: But God putteth forth his omnipotency, and by the effectuall working of it, he may bring us to beleeve. The first part is not denied: The second is here plainely set downe, *viz.* That God doth bring us to beliefe by the effectuall working of no lesse power, then that which raised Christ from the dead.

That which maketh Gods aid and Grace put under the power of man, and not mans will to be under it, that is a Pelagian heresie: But to say that notwithstanding Gods helping Grace, man may resist, is to put Grace in mans power, not to put mans will under the power of Grace.

For the first part of the reason we may see it; for *Pelagius* taken up, because he yeelded nothing to Grace as he ought, granted that he did not preferre it before the will, but put it under the power of it. That which maketh man able to frustrate Gods counsell touching his conversion, is not to be granted: But power to resist all God can work, maketh him have power to frustrate Gods counsell: Indeed it would be thus in power of the creature to make God perjured in the things he hath sworn. To the second part of this reason some may happily answer, that this power maketh not man able to resist God because he doth in his counsell decree nothing, but so that he doth see this power is ready infallibly to perform it: But this is nothing that God doth so will and decree that he knoweth the creature will not resist him; for this doth infer no more, but that God shall not misse of any thing he willeth: it doth not prove he may not, but it abhorreth from Christian eares to say there is any power which may possibly make God a lyer, as well as to say, God shall not be found true in that he hath spoken. *Aug. de heresibus.* 88.

That which is wrought in the will, not from any naturall power of suffering, but from the obedience in which it is to Gods almighty power, that the will hath no power to decline:

But the worke of conversion to God is wrought in it, from the obedience in which it standeth to Gods almighty power.

To understand it, things have a power of suffering, from their natures inclining them to suffer this or that, as waxe is naturally inclined to melt with heate; or a power which cannot but obey some agent working on them from without; thus a peece of wood may be made into an image. Now in regard of God, all things are in such a state of obedience, that they will come to any thing he will bring them: A stone by this power may be made into a man, even a Sonne of *Abraham*. Now that which things suffer from this power, whereby they obey agents working on them from without, that they cannot avoyd: for every thing so far as it is come in obedience to another, so far it cannot resist; Now, that conversion is wrought in the will, as it standeth only in obedience to Gods power, is plaine; for it hath no naturall inclination to suffer any thing, both for the being and manner of it, above nature: For there is

is no naturall power in an eye now blinde, to receive sight, which is not in it selfe, but onely in regard of the manner in which it is to be restored, a thing supernaturall: How much lesse in the eye of the minde, now become darkenes, to receive the light of saving knowledge, which is every way a thing both for matter and manner supernaturall unto it? Beside, if there were a power naturall to receive conversion, then there must be some agent in nature able to worke conversion; for there is not found a power naturall of suffering in any thing, but that wee see also in nature a correspondent power working upon it: Wherefore the will, not from any naturall inclination it hath, suffering this worke of conversion, must needes suffer it as it is in obedience to Gods almighty power. Now to say it may resist, as it is in obedience, is to speake things contradictory: The Scripture doubteth not to say in effect, that Gods will of predestinating, calling, and shewing mercy to salvation, is unresistible; *Who hath resisted his will? Rom. 9.* and if it were needfull, it might be shewed, especially out of *Tertullian* and *Austin*, that Gods grace hath the free-will under the power of it. Out of *Austin*, That God by his omnipotent power inclineth wils whither he willeth, having them more in his power then we our selves; that his grace doth help us *indeclinabiliter & inseparabiliter*; which is all one, as if he should say, it doth helpe our infirmitie, not onely infallibly, but irresistibly; That it is not rejected of any hard heart, because it is given to take away that hardnesse of heart which might resist; That the will of the creator is the necessity of things, on Gods decree necessity followeth. But this labour is superfluous to my intent. But it may be objected, that this doth take away the liberty of the will in converting, if the will be not able to doe otherwise, for that which the will doth, not having power to doe otherwise, in that it is not free. I answer with limitation, that which doth having power to doe otherwise from change in second causes compelling it so to do, in that it is not free: Otherwise, when this necessity cometh from Gods almighty will by himselfe determining of it; for this doth so sweetly determine the creature, that the power of it is no way changed or diminished, as the omnipotent will of God doth so in the falling out of a contingent thing, as the not breaking Christs bones, as that the nature of contingencie in regard of all secondary causes, is no whit impaired. I answer secondly, that this opinion doth ground the freedome of will falsly; for the freedome of will, as it is a facultie voluntary or elective, doth not require this indifferency of exercising the act of it divers waies, for the constituting of it. To cleare this the more, consider that liberty may seeme to spring from three rootes.

First, from this indetermined indifferency, whereby the will is free, nothing determining it otherwise, as well to move it selfe to a diverse thing, as to that whereto it moveth. Secondly, in regard of the flexibility which is in the habituall inclination, which might bend as easily to another diverse thing, or to suspend, as to move whereto it moveth.

Secondly, in regard of flexibility, which is in the habituall inclination, which might bend as easily to another diverse thing, as to that

whereto it goeth. Thirdly, In regard of the judgement, which doth goe before the act of it, judging freely of it as a thing which it is able to doe, or not to doe, or if it come into compariſon with other, judging of it as a thing to be done before other, and ſo moving to it. Now this I take to be the true root of liberty, whence actions are ſaid free, becauſe we out of a free judgement move about them for to do a thing or ſpeak a thing, thus or thus, out of jud gement thinking it free, or determining one, when it conſidereth a diverſe thing which it might doe alſo, this maketh the action free; yea ſo free, that it is done with election: For though the thing I worke be neceſſary in regard of Gods will which hath determined it, yet I worke it freely, while I doe it out of ſuch a practicall judgment going before. As a man, though he ſpeake things for the matter of them never ſo true, yet while he ſpeaketh out of a judgement that the thing is falſe, he ſpeaketh falſely, though the thing ſpoken be otherwiſe true; neither doth God maintaine a falſe judgement in man, becauſe his judgement of other things free to him, is with this limitation in him for ought he knoweth, and to doe any thing from my wil with judgement, that it is poſſible for me in ſome ſort if I would to doe otherwiſe, is enough to free working. To place the freedome of the judgement in judging, the meane we uſe indifferent, ſuch as may be uſed and not uſed, and yet the end attained, which I like not, becauſe Chriſtians cannot eſteeme and account of faith, repentance, as meanes indifferent, when nevertheleſſe they beleeve and repent freely.

Now though the will was in creation, and is in Chriſtians inclinable to contraries, yet I doe not thinke liberty to ſtand in this native flexibility, which is inclinable hither or thither, much leſſe in liberty of exerciſing power to or fro, as being herein by no power predetermined. For firſt, the will ſeemeth to be ſaid free in regard of ſomething no way bound, but the indifferencie of the inclination in exerciſe is bound by Gods decree, ſo that nothing can be done, but what he hath determined.

Secondly, in men diſtracted in reaſon, the inherent flexibility of will is not altered, the exerciſe is no more phyſically predetermined then before, and yet they worke not with liberty. Thirdly, were liberty in the flexibility, then the more our wils were flexible to things oppoſite, the more perfect were our liberty. Whereas we ſee Chriſtians, the more they grow in grace, the more their inclinableneſſe to ſinne is diminiſhed; and when they have attained perfection, this flexibleneſſe to evill ſhall be totally removed.

The firſt opening muſt be more neerely ſcanned. Many will have liberty nothing but ſuch a freedome, whereby God hath made his creature every way undetermined, ſo that when he doth any thing, he hath full power to doe the contrary, or to ſuſpend. Now though this freedome might be defended againſt whatſoever is in any ſecond cauſe, *viz.* in this ſenſe, that he is free to exerciſe his power as well another way as this he moveth, for any thing that any creature can doe in heaven or earth, nay, for ought he can ſee in himſelfe alſo; But to hold this abſolute in regard of God himſelfe is a moſt prodigious conceit. Liberty

in

in this sense, accidentally, contingency, necessity, these are modalities agreeing to effects, as effects are in order to their second causes, not to God who most certainly, necessarily, and wisely hath willed them. Fire burneth not necessarily to Gods power, who can at pleasure change it, or restraine the second act of it; nothing falleth out accidentally, as referred to him whose wise intention reacheth to every thing: So for contingency also, and liberty in the sense before named. But it shal not be amisse to shew some reasons why this is to be rejected.

1. That which exempteth a creature from being as an instrument under the power of God, is absurd; but this doth so. It is proved thus, That which giveth the creature a power to doe as he will, when God hath done all he may unto him, that doth make him no instrument subject to Gods power: But this opinion doth say, that when God hath done all he may, the creature is free to doe as he will. Some are not ashamed to say that God doth not worke out of his omnipotency in the free will of the creature; othersome are not ashamed to say, that even in workes of grace, the will is not properly tearmed an instrumentall cause under God: some deny the assumption and proof of it, because this power came from God, and is sustained by him, and he can doe what he will in man. But to this I say, a thing communicated & maintained to me by another, is that it is: So this power though given and maintained by God, yet is a power exempt so far, that he may not by any power overrule it; & though God can doe what he will, yet it is one thing to be able to doe a thing by perswasion, which I may refuse, another thing to doe it by power which I cannot refuse: This latter by this opinion is denyed.

That which taketh away Gods infallible prescience, is not to be granted; but to say the will of man is free no way determined doth so: for knowledge is measured by the thing to be knowne, and therefore when the thing to be knowne is every way uncertaine, every where indetermined, knowledge cannot be certain. The second part of the reason is denyed; for they say, that God by a kind of knowledge doth see what a free creature now made will doe, if he be set in such and such circumstances. I Answer, he doth indeed, because he doth see how his power would determine him in such and such occasions; but to make him see determination, when neither himselfe hath any way determined him, when the circumstances doe it not, when nothing in the free Creature doth determine him, is to make him see that which neither is in the Creature, nor in himselfe to be seen. But let us aske this question; How doth God see his Creature would worke thus or thus, set in such and such circumstances, because it is the nature of it to doe so? whence doth he see it is the nature of it so to be carried? Here nothing can be answered, but because his wisdom & power the one hath advised, the other hath effectually wrought that he should do so, or that to which he concurreth.

2. In a word, God cannot know this or that mans conversion certainly from eternity, but he must see it certaine in himselfe, willing it, or in the causes of it, or he must see it from all eternity, as being present to himselfe out of the causes; the former waies, this opinion denyeth; the

the latter is true, for God cannot see these things as existing forth of the causes from eternitie to eternitie, but they must have coeternall exlstence with him: he hath in eternitie all things thus present, because Gods indivisible eternitie is before, in, and after all measure of time; but that he hath them present from eternitie to eternitie, is an unconceiveable absurditie.

If God doe not determine and apply the creature to will and worke that which he worketh in the creature, then the creature is the cause why God worketh, and by consequent why he willeth this or that: but the creature is not the cause why God worketh and willeth. The first part is plaine, for Gods concourse working this or that, must either goe before the Will, and so cause it to will, else it must follow, accomplishing that which mans Will willeth. Now the second part some openly graunt, but it is most absurd, both because it maketh God follow and cause a kinde of tendance on mans Will, as also by reason it maketh the Wil of man have acausal force on God himself. *Iames* saith, *Wee may not say, I will goe to such a place, unlesse God will.* This doctrine maketh God say, I will worke Conversion, Faith, Repentance, in such a Person, if he will. 3.

If the liberty of Will stand in such a power free for exercise, then Christ had not liberty or freedome of will: for God the Sonne owing it as a conjoyned instrument to it selfe guidance in every thing, should it have failed in any circumstance of due obedience, God himselfe should have beene guilty: Now Christ had liberty, and such as is the ground not onely of working that which is good and praise-worthy, but that which was in some sort meritorious. But we will not prosecute these points, which we shall have occasion in other places to unfolde; The truth is, that whether we looke at the preparation God maketh in some, or at the faith it selfe, both are wonderfull. What a power is that which shaketh the hearts of the most secure sinners? It is a strong winde which shaketh an Oake, but to bring a heart like the Jaylors to tremble, is a matter arguing a mighty power. Againe, to give a hand or eye to one blinde and maymed were much; but the hand and eye of faith, great is the power by which they are restored. 4.

Wherefore let us looke to him who hath thus mightily brought us to beleeve, that he would finish our faith by the same power; the same power which maketh these things, conserveth them also: happy is hee who doth see this power ready to confirme him in beleeving, to the end. *Vse* 1.

Wee see how they are deceived, who make God by his grace to convert us so that he leaveth it in our power, whether wee will come to him by faith or no: As if God did set his grace forth, as Chapmen doe wares, which the Customer may choose whether he will buy or no: But who can resist in that which Gods almighty power is put forth to worke? Could his power be resisted, it were not almightie. *Vse* 2.

Lastly, we may see hence how many persons deceive themselves, who thinke Faith but a matter of opinion, or imagination of things

absent; who though they never felt the power of God working in them, yet perswade themselves they have faith as well as another; as if it were so slight a thing, which no lesse power must worke in us, then that which raised Christ from the dead: But having thus dispatched the point for common edification, I will for the benefit of such who are more ripe in understanding set downe my judgment in these three points following (*See Page* 173.) at this marke ☞

VERSE 20. Now followeth the Description of that power which brought them to beleeve; from that which it wrought in Christ our head, *viz.* 1. His resurrection, which is set downe from the state in which he was raised; *raising him from the dead.* 2. The exaltation of Christ, which his power wrought; in which we are to marke; first, the kingly power he hath received, *and set him at his right hand*; secondly, the place where he hath it, *in the heavens above*; these visible heavens, for so the word signifieth: Thirdly the persons; which are of two sorts; first, those who are subject to this power, as it is more generally taken, *vers.* 21. and part of the 22; Secondly, those who are subject to his power, as it is in speciall manner tempered with grace, in the words following; *And head to his Church*: the more particular consideration wherof shall not here be unfolded. First, to cleare this 20. 21. *verses*, and part of the 22. *ver.* First, we must marke, that this which is a word, having reference to the efficacie or effectuall working of mighty power, which was wrought in Christ when he was now raised from the dead: As if it were not his minde to expresse a power like it for kinde, so much as the selfe-same singular working which was wrought in our head. Secondly, to understand the raising him from the dead; we must know what death here is meant, and in what it standeth: Secondly, what this resurrection includeth. Christ suffered a supernaturall death, so farre as might stand with the unity of his manhood, to the person of God the Son, and with the holinesse of his nature; but here is onely meant that naturall death, which did a time hold his humane nature in the state of it. This death stood, first, in separation of naturall soule and body. Secondly, in the losse of all that sensitive life which the soule caused, and continued in the body. Thirdly, in the ceasing of all actions, wrought by the body as an instrument. Fourthly, in a desire to be againe conjoyned unto the body. Now then the resurrection is such a worke of Gods power, which brought againe the soule of Christ to that body, from which it had beene a little divorced, which caused it bring forth life in that body, worke by it as an instrument joyned with it; finally, joy in the conjunction of it.

For better clearing Christs exaltation; we must first know what it is, to be set at Gods right hand. Secondly, what heavens are here to be understood. Thirdly, what persons are meant by *principalities, powers*. Fourthly, what is meant by *putting all things under his feet*.

For the first, Saint *Paul* and *Peter*, doe construe it by raigning immediately over every creature, till the mysterie of our redemption shal be finished, 1 *Cor.* 15. 25. compared with *Psal.* 110. 1. So to the Hebrewes, he doth

doth construe it, the setting Christ in the throne of majestie, *Heb.* 1.3. 8,1. *Heb.* 12.2. *At the right hand of the throne of God.* Saint *Peter* maketh it all one, with making him Christ and Lord; See, *Acts* 2.35,36. *Chap.* 5.31. But for the further opening, we must know: 1. What it is that is given. 2. To whom, and in what respect. 3. How long it is to continue. To the first, I answer, that it is not the might of divine soveraigntie over the creature; for this doth so follow the nature of God, that it is necessary with every person that hath this nature: This the Sonne could not relinquish, this he cannot be taken unto, as which doth necessarily agree to him, as God blessed for ever. What is it then? A right of executing immediately and in a manner appropriate to this person, the soveraigne dominion of God, over every creature: So that though the Father and Spirit have a right and soveraigntie over the creature, yet they doe not immediatly execute this in such sort as the Sonne doth; which maketh Christ say, *Iohn* 5.22. *The Father judgeth none, but hath given all judgement unto the Sonne.* The Sonne by voluntary dispensation sent by the Father, did empty himselfe and lay aside not onely the right of having dominion over every creature, but of exercising and shewing it forth in that nature he had assumed: The Father by voluntary dispensation doth resigne to the Sonne the immediate execution of all power over every creature, till the time that all things be subdued under him; This right, the one relinquished in the time of his humiliation, the other doth answerably leave a time for the exaltation of his Sonne.

2. To the second I answer, this soveraignty is given to the person of the Sonne, both as God and man now ascended; as God, for it is a power which none that is a pure creature can take or execute; and the Scripture saith, *The Lord said to my Lord*, that is, to *Davids* seede, as he was *Davids* Lord, according as Christ expoundeth it by his question; now *Davids* seede was not *Davids* Lord, as man, but as God. That it is given him as man, is plaine, because it is given him now ascended into heaven with his humane nature. Againe, that power is given to Christ as man, which is to be executed by him as man; but this kingdome is executed by Christ, so that his manhood doth concurre as an instrument working with his God-head in the administration of it, *Iohn* 5.27. *Hee hath given him power to execute judgement, in as much as he is Sonne of man.*

3. The third is plaine, out of that *Psal.* 110. and *Paul* construing it, 1 *Cor.* 15.24, 25. namely, that Christ shall give up this kingdome, and cease to sit at the right hand of God in this manner in which now hee doth; for then hee shall no longer by his man-hood execute government, neither shall he in manner appropriate his person, but together with the Father and Spirit, like as they, so shall he joyntly with them rule, and be all in all for ever.

The second point for clearing the Text is, what heavens are here understood; those which *Paul* calleth the third heaven, above the ayre, clouds, and starrie firmament. Faith doth beleeve a place

above theſe, though Philoſophie know it not.

To the third I anſwer, the perſons over whom Chriſt is advanced, are firſt deſcribed more particularly, but yet obſcurely. Secondly, more generally and plainely. The particular enumeration in theſe words; *Principalities, powers, mights, dominations*: The more full and plaine opening of them in the words following; *Every name*, that is, every creature howſoever named, whether in this world, or whether belonging to the world to come.

But it is a queſtion, who are meant by the former words. *Anſ.* They are commonly underſtood of Angels; but I take the firſt two to be names of excellency, found in this preſent world. Firſt, *Principalities and powers*, when they are put for Angelicall natures, they are not termed ſo ſimply, but with an addition of the place; as, *Epheſ.* 3. 10. *Epheſ.* 6 12. but theſe words put for humane excellencies, wee reade them ſimply, without any thing added. *Tit.* 3. 1. *Be ſubject to principalities and powers.* Againe, I thinke this diſtribution of power, named in this world and in that to come, reſpecteth ſomething in this enumeration forenamed: the former, theſe two firſt named; the latter, the couple following: Thus I thinke alſo, *Col.* 1. 16. that enumeration of *Thrones*, *Dominions*, *Principalities*, *Powers*; the firſt two reſpect things inviſible, or things in heaven; the latter two, things on earth; for he ſeemeth to illuſtrate each part of the diſtribution, by the particulars there inferred: Wherefore we may thus conceive of them.

Principalities, ſignifie thoſe in principall authority.

Powers, all ſecondary powers ſent from them, as *Peter* ſpeaketh.

By *mights*, I underſtand *Angels*, putting forth might in ſome miraculous effects of mercy, or judgment; ſuch as the Angell, who did ſmite ſo many hundred thouſands in a night; the Angell which did the miraculous cure at the Poole, *Iohn* 5.

By *Dominations*, I underſtand ſuch Angels, whoſe miniſtery God uſeth in the government of kingdomes and provinces; for that God doth uſe their miniſterie, this may be gathered both out of *Daniel* & *Eccleſiaſtes*.

The putting all things under his feete, noteth nothing but that ſubjection in which every thing is to Chriſt, God onely excepted; reade, *Heb.* 2. 8. Theſe things for opening the difficulties incident. The ſumme is. I wiſh your eyes opened, that you may know the power of God toward you who beleeve, through the working of the power which was wrought in Chriſt, when God did raiſe him from the loweſt degree of his humiliation, even the ſtate of the dead, and did crowne him with dignitie, and kingly glory in the heavens, not onely giving him prerogative before both *Principalities and powers*, ſuch as wee ſee in earth; yea, before *Mights and Dominations*, ſuch as belong to the world to come; but giving him power over theſe and all creatures, ſo as he hath them under his foote.

Doct. 1. Obſerve then firſt from the 20. *verſe*. *Which he wrought in Chriſt*. That the ſelfe ſame power put forth, in raiſing Chriſt our head, is that ſingular power which raiſeth us: For looke as the almighty power put forth

forth to make *Adam* a living spirit, was it which doth quicken us in our order, and bring us to have life and being from him: Thus the selfesame power which raised Christ to be a second *Adam* and quickning spirit to all who belong to him, that is the power which doth cause us in our time receive this supernaturall life and being from him: For Christ his resurrection is both the resurrection of our soules and bodies, in as much as he is raised up, that he may be a fountaine and roote of all supernaturall life; his humane nature concurring with the divine, as an instrument with that which is more principall in the producing of it.

By this we see further the vanity of such, who make God to doe nothing in our conversion, but that which we may resist: Could we resist his power, which made the first *Adam* a fountaine of generation unto us all? And shall we be able to resist the almighty power of God, raising Christ as a fountaine and roote of spirituall regeneration to all who are his? *Vse* 1.

This should make us thankfull to God, that he hath put forth such power towards us, in the resurrection of his Sonne. Wee deeme it as his favour, who did appoint wee should descend carnally from the first parent of us, according to the flesh; but this is farre more worthy of praise, that even in raising, hee should thinke on us, and appoint us to receive a resurrection of soule and body from him, in due time and order. *Vse* 2.

Observe secondly, that Christ is raised from state of the dead, that God doth leave his deareſt children to the depth of miseries, before he send reliefe: His owne Sonne left to conflict with a spirituall kinde of death, with desertion in regard of love eclipsed, which impression of wrath, as due to our sinnes, with all the powers of darkenesse, assayling him with naturall death in regards before opened; his owne Sonne left to this gulfe of evils, before salvation was shewed: This he doth to glorifie his power, which doth not so brightly appeare till things are desperate. Secondly, that we might the better in extremities learne to trust on him, to bring us to this, he is glad to make our cases past all help we can perceive. And thirdly, to the end he may the more endeare his benefits, he doth let us conflict long in the want of them. *Doct.* 2.

Let us not then be dismaied what ever we suffer: I hope we are not yet come to death; let us looke at Christ, and not wish to be free from such condition, which our Lord and Master hath endured before us: The rather let us have patience, how ever we be tryed, because God can never come with helpe too late, as men may, who bring things sometime to no purpose, when the matter is past helpe. *Vse*

In that Christ is raised; Observe, that God never so leaveth his, but he sendeth salvation in due time: He left his people in *Egypt*, in *Babylon*, till their civill state was dead and desperate; yet he delivered them. If he let them be swallowed, like *Ionas*, yet he will bring them forth againe, and shew them his salvation, for God is a helper at time of neede; such is his faithfulnesse, in the Mountaine he will provide, as *Doct.* 3.

Abraham said. Thus though he let his owne Sonne dye, yet he saveth him in due season, and delivereth him: There is a double salvation, one protecting and keeping evill that it shall not come neare us, nor once seize on us; the other is a keeping of us so as it shall not hold us, much lesse prevaile over us: Thus God saved his Christ, accordingly as he asked, *when he prayed with strong cries to him that was able to save him from death*, Heb. 5. 9.

Vse. Wherefore let this our Saviours case comfort us in greatest evils. If the example of *Iob* is to be looked at, how much more this standard of examples? What though thou seemest never so forsaken? what though many evils have seized on thee? feare not, stand still, salvation will shine forth in due season. God is not like the devill and wicked ones, when they have brought one into the bryers, there they leave him, on plaine field: *I have sinned in betraying innocent blood: What is that to us*, say they? but God will be with us in the evils, *yea in heaven, to save and deliver us.*

Doct. 4. Observe againe, that God doth not onely raise him up, but set him at his right hand; Glory correspondent to his humiliation. Observe that God doth make the abasements of his children be the forerunners of their greatest glory; as the pride of wicked ones doth lacky as it were, and runne by their ensuing ruine: so on the contrary, the sufferings and humiliations of Gods children have ensuing answerable glory: Hee was made lesse then a worme, and here is taken to the right hand above Angels. It pleaseth God not onely to exalt his humbled children, but in the degree also, in which he had abased them, according to that prayer of *Moses Psal.* 90. *Comfort us, according to the yeers wherein we have suffered affliction*: as on the contrary, we see him bringing judgement on the wicked, in the same measure in which they have taken in the delights of sinne, *Revel.* 18. 7. True it is, that this doth not hold universally in this present life, but when the definitive sentence is now to be given them according, to workes, shall every soule receive proportioned recompence.

Vse. Let us then by this take comfort in afflictions: Was this Christs case onely? Nay, see, *Iames* 1. 10. *Rejoyce in afflictions, for when you are tryed, you shall receive the crowne of victorie*; The wickeds woe is sowne in their rejoycing, but in our darkenesse light is sowne for the righteous. Let us thinke God doth but prove us, that he may in his due time doe us good: Blood and sweate goe before victory, and before the earthly harvest is gotten in: Wee must not then thinke it strange, if God cause us to know sufferings, before he shew us those glorious mercies which he hath prepared for us.

Doct. 5. But to consider this matter of Christs exaltation more particularly: First, when it is said, he is set at Gods right hand, above principalities; Observe, that our Saviour Christ as man, is taken to have prerogative before every other creature: For first, this phrase noteth the preeminence of him, as next to God himselfe; that looke as one made a King, hath a dignitie above all persons named in his kingdome, Dukes, Earles,

Earles, Lords: So our Saviour, taken up as man to this kingly dignity, must needes be in preeminence before them. It is no wonder, for this nature essentially appertaineth to that person which made all these things; see *Revel.* 4. ult. *The Lamb is worthy to receive glory, for by him all things were made, for him they were created.*

Secondly, every person, the neerer he is in conjunction of bloud to an earthly King, the more he hath prerogative before others, more disjoyned: so this created nature, seeing it is made one personally with God, by how much it is more neerely united, by so much it is fit that it should have prerogative before others. Not to speak that being heire of all things, it is meet that he should be before all, who are but parts of his inheritance; and having more excellent endowments, I meane created gifts then any other, it is meete he should have the first place before all other.

Wherefore what reverence are we to shew him in all our services about him, whose excellencie is so high above every creature? Earthly dignities doe so dazle our eyes, that we know not with what submission sufficient to fall down before them. *Vse* 1.

Againe, having so eminent a person for our Saviour and mediatour, let us cleave contented to him, caring to know nothing but him, accounting all drosse and dung, that we may be found in Christ. Let none deceive you with traditions of men, and vaine Philosophy, you are compleate in him who is the head of principalities and powers. The Papists, did they consider the excellency of Christ our Saviour, could not, as they doe, flye so many waies for helpe out of him. *Vse* 2.

Observe secondly, that Christ not onely as God, but as man also, hath power above every creature; for to be set at Gods right hand, is to receive a power imperiall, over every creature; which is further apparent, while he saith, Christ is so placed above all, that all are subject under his feete: *To me is given all power in heaven and earth*, that is, power whereunto every creature is subject: He speaketh of it as done, because it was immediately to be performed; in which manner he spake before of his body and bloud; This person as God, receiving by voluntary dispensation this honour from the father, that he should in an immediate and appropriate manner, execute government over all the creatures in hea and earth; the same person as man, participating in this kingly divine authority, so farre that he should instrumentally concurre in executing all that judgement which Christ according to his divine nature did principally effect. This the Scripture doth lay down, as in regard of earthly powers they are subject; *For he is ruler of the kings of the earth*, *Revel.* 1. 5. *He hath this royall style written on his thigh*, as it were, *King of Kings, Lord of Lords*, *Revel.* 19. 16. That he hath power over Angels, is plaine, both by the reverence they doe him, & their obedience towards him, *Heb.* 1. When he brought his Sonne into the world, he bad all the Angels should adore him, every knee boweth to him, the evill Angels yeelding signe of subjection, either deceitfully to wrong end, or by force compelled, though their state is such, that they cannot doe it religiously *Doct.* 6.

as the other: That all the Angels are in obedience to him is plaine; the good are sent forth by him to be ministring spirits for our good: Now he that hath power to dispose of and imploy them, hath power to take account how that he setteth them about is discharged; the evill Angels are likewise at his disposition, for they could not enter the Swine without his leave, they are subject to his judgement; When the *Saints* shall judge the *Angels*, what power hath Christ himselfe this way?

Vse 1. First, from this of Christ prerogative and powerfull authoritie, insinuated in this phrase of *sitting at Gods right hand*, we see that the meaning of this phrase is not to be admitted to equality with the divine nature, for this Christ ever had as God; neither to be admitted into the divine blessednesse setledly to injoy it, for Christ as God ever had, and could not but have, that essentiall beatitude and that blessednesse which he receiveth as man is not to have end, which this sitting at Gods right hand is to have; neither is that filling Christs humane nature with supernaturall gifts of knowledge, power, &c. the proper thing this article layeth downe; for these gifts shall dwell with him for ever; he shall sit in this manner on the throne of majesty but for a time. Much lesse is the *Lutherans* sense to be approved, who make Christs placing at Gods right hand to import thus much, that the humane nature of Christ is elevated to this honour, that it may freely use the divine attributes, omniscience, omnipresence, omnipotencie; so as to become by them omniscient, omnipresent, omnipotent no lesse properly then the divine, though after a manner farre otherwise; the divine nature being thus of it selfe by naturall necessity; the humane being thus by union with the divine, by gracious Communication of these unto it, with liberty to use them for the perfecting of it selfe: That looke as we conceive a sinner justified or made righteous with Christs righteousnesse, not as inherent subjectively in him, but in Christ, yet really communicated with him, so as he is made righteous with it; thus doe they say the humane nature of Christ is made omnipresent with the omnipresence of the divine nature, not as a thing subjectively inhering in it, but so really communicated with it that it is made truely omnipresent by it, though the divine attribute never goe forth of the nature of God, in which as the proper subject they grant it immoveably inherent: It shall not be amisse for the instruction of some, a little to open what I thinke to be their opinion.

They hold with us, that the union of the divine and humane nature standeth in this, that they both are united in the singularitie of one and the self-same person; that the properties of the divine nature abide immoveably in it, never going out of it; and that the humane nature when now it hath the free liberty of perfecting it selfe by use of the divine properties, that the humane nature then hath and holdeth it finite and proper qualities abiding in it; such like things as these they religiously affirm with us.

In what then will you say doe they differ from us? So farre as I can conceive then, in these three things. 1. Upon the union of these natures they

they think such a communication to follow of the divine properties, for example sake Omnipotency, as that the human nature is made truly omnipotent, not by any confusion of properties, nor yet by any bare communion & concourse of it to the same effect, each nature working that which belongeth to it with communion of the other, for this we graunt, but by a reall donation, by which the divine omnipotencie, doth so become the omnipotencie of the humane nature, that it may worke omnipotently with it, no lesse then the Divine Nature doth it selfe.

2. They say that Christs humiliation stood in this, that his humane nature did suspend to use fully these Divine properties communicated with it.

3. That the exaltation or setting Christ at the right hand, is the elevating his humane nature to the full and free uses of the divine properties, so that his humane nature by actuall use hereof, is become omniscient, omnipresent: But as this last is a misinterpreting of this article; so the ground of their error is, that they suppose a false effect of personall union, namely, such a reall communication, for the union cannot cause the humane nature partake more in the properties of the divine, then it causeth the Divine partake in the properties of the Humane. Againe, if a true real communication did follow of Divine attributes, it must needs be of all, seeing these are the Divine Essence, which can no way be divided. Beside, in the union of body and soule, which is personall, the life of the soule is not communicated with the body, but an effect of it onely. Beside, to what end should created gifts serve, when now more noble properties doe enter? Not to mention the infinite perfections cannot perfect finite natures, no more then reasonable perfections can make perfect unreasonable creatures.

Finally, This opinion maketh the divine properties become instrumentary faculties, as it were to a finite nature. This by the way.

Vse 2. A second use is, to let us see what reason we have to subject our selves to him, seeing he hath all power, we had neede to salute him with the kisse of obedience, lest we be consumed: These who have earthly power, we sweare allegiance and obey them in all things; how much more should we doe it here? Such as disobey him are careleese to get knowledge, to beleeve, to repent, they will finde it hard to kicke against the pricke; they shall one day heare this Lambe, like a Lyon, speaking these terrible words, *Bring them hither, who will not I should reigne over them, that I may slay them.*

Vse 3. This must strengthen our Confidence, that our Saviour hath all things subject, that no Devill can stirre him further then he giveth leave: We have men, evill Angels, sinne, troubles, every thing resisting, let us not be dismaied, but looke to him who hath all things put under his feete. But if all things be put under him, how come we who are his, to be thus encountred in regard of the power received to subdue them? They are all put under him, but in regard of the execution, they are not yet put under, as *Hebr.*2.8. the Apostle himselfe acknowledgeth.

Doct. Thirdly, observe the place where Christ is crowned with this glory and

and dignity; He is at the right hand, in the heavens, before and above all things; This is plaine, that this his soveraignty is a consequent following on his ascension into heaven: It is plaine likewise that he is so ascended into heaven, that the heavens must containe him till he come to judgement, *Acts* 3. Looke as Kings are crowned in the chiefe Cities of their Kingdomes, and keepe their residence in their Palaces neere unto them; So it was decent that our Saviour should be crowned in this heavenly Ierusalem, and keepe his residence as it were in his heavenly mansion.

Vse 1. This should draw up our hearts to heaven, whither our Saviour is entred, where he now sitteth in Majesty. Should we have some friends highly advanced, though in parts very remote from us, we would long to see them, and make a journey to them.

2. This doth assure us that all we who are Christs, shall in due time be brought to heaven, where he is; the head and members must not still be divorced: beside that, he prayed that where he is, there we should be also, *Iohn* 17.

3. We see Ubiquity and all reall presence (as reall is opposed to spirituall, not to be an imaginary presence) we see it overthrown. For if he sit in heaven at Gods right hand, then to sit at Gods right hand is not to be made every where present; for he could not be said to be made every where in the heavens, without a contradiction, no more then to be made infinite within limited bounds of being. I take it for granted, that the heavens can signifie nothing but a place limited for the extent of it; And it is against the Papists a sufficient reason, *He is ascended and sitteth in Heaven. Ergo*, he is not here, according to the Angels reasoning, *Matth.* 28. 6. *He is not here, for he is risen*: they did not know this new Philosophy, that Christ might be risen from that place, and yet be corporally present in it too.

Doct. Lastly, marke the distinction of *worlds*. Observe, there is a world to come, in which Christ, and those who are Christs, shall reigne for ever: This world waxeth old, the fashion of it passeth, it is called the present evill world; but there is a world to come in which all things shall be restored, which God hath made subject to his Christ, as the heyre of it, *Heb.* 1. 8. *in which we shall be ioynt-heires with him. Abraham* had a promise, not onely of seed, but that he should be heyre of this world, a type whereof the land of Canaan was; even as the first *Adam*, and all that came from him, had a world, this in which we are, prepared for them: So the second *Adam*, and all that are his, have a world also belonging unto them.

Vse. Let us then comfort our selves in this, though in this present evill world we suffer many things, there is a world which shall laste for aye, in which we shall reigne with Christ, blessed for ever: In this world to come shall all teares be wiped from our eyes, and all our sinnes be so forgiven, that there shall be no step nor print appearing of them: forgiven, not in regard of sentence onely interloquitory, but in regard of full declaration and execution, to which that place in *Matthew* seemeth to

to have respect: *He that blasphemeth against the spirit, shall not be forgiven, neither in this world, nor in the world to come.*

Now followeth the speciall soveraignty; *And hath given him a head over all to his Church, which is his body, the fulnesse of him who filleth all in all.* VERSE 22.

For understanding these words we must note, that the word Head is used sometime for one who in any kinde is before and above other: and in this large sense, Christ is the head of Angels and all men: Man is the head of the Woman, Christ of man, God of Christ, 1 *Cor.* 11. *He is the head of all principalities and powers*; But here it signifieth that Christ is so over his Church, that he is in a more neere and communicative sort conjoyned with it, as the head is with the body and members, which are annexed and subjected to it.

A head over all.] This may be referred to the Church, as making a comparison twixt Christs superiority over his Church, and Angels, in this sense; God gave Christ that he should be a head principally and above all other things, beside to his Church: Thus *Ch.* 6. *Above all, put on the shield of Faith*; or it may be referred to him who is given our head in this sense; God gave him to be a head to us, who is over all things, because the speciall soveraignty is noted in his being a head: This word being taken in the strictest acceptation, and because it affordeth matter of consideration, we will take the latter sense; *to his Church.* This word Church, sometime noteth one congregation of men called forth of the world, as the Church at *Corinth*, *Cenchrea*; sometime it is taken to signifie the multitude of them, who are foreknowne of God and appointed to salvation; for all who are gathered by Gods effectuall calling in heaven and earth, and who are in their time to be made partakers of his holy and effectuall calling: Thus *Heb.* 12. 23. we finde it taken thus here; for, all the body which doth make full and perfect Christ mystically considered, is here to be understood.

Which is his body.] Not his naturall, but mysticall body.

The fulnesse.] That is, which maketh him full and compleate as he is a head: for a head without a body is maimed; though otherwise such is his perfection and fulnesse, that hee *filleth all in all.* The summe is. Though God hath set Christ over every creature, yet he hath given him that he should be over his Church as a head, in a more neere and communicative power; him I say hath he given to be a head to the whole multitude of beleevers, who is in dignitie & power above every creature. Now as he is a head to the university of true beleevers, so the united multitude of them are as a body mysticall to him, making him full and compleat so farre forth as he is a head; him I say, in whom dwelleth all fulnesse, so that he *filleth all in all.* In the end of the 22. verse, we are to marke first, that Christ is given to be a head to his Church: secondly, the quality of him given to be our head, or of our head that is over all. The Church is described from the mutuall respect which it standeth in to Christ, as a head, which is his body. Secondly, from the effect of it, to be gathered from those last words, which is *the fulnesse,*

fulnesse, that is, which maketh full him *who filleth all in all.*

Doct. The first thing to be observed is, that Christ is made as a head, having a more neere and communicative soveraignty over beleevers, then over any other. Looke as the King hath a more intimate and amiable superiority and regiment over his Queene then over any other subject; so it is here in Christ our King, whose dominion toward his Church, which is his Queene and spouse, is more amiably tempered and neerely affected then is his government over any other: This will appeare by considering how much neerer and communicative he is to us then to Angels creatures otherwise most excellent. First, looke as the naturall head and members are of the selfe-same speciall kinde for nature, the head standeth of skinne, flesh, bones, and so doe the members also: thus it is that Christ is one with us, in regard he hath taken the self-same nature with us, standing as well of that which is outward and sensitive, as of that which is inward and intellectuall: In this he commeth neerer us then Angels; he tooke not the nature of Angels, but the seed of *Abraham Hebr. 2.*

Secondly, Christ doth by his sufferings procure for us all blessings spirituall and temporall, maketh a purchase of them with his blood: Now he in his death respected not Angels in like kinde; that looke as Kings provide many things for their Queens, which they doe not for other subjects, so doth Christ for us.

Thirdly, he doth unite us to himselfe more neerely then Angels; they are united to him by knowledge and love, such as doe come from the power of that understanding and love which they have of their owne from the first creation: but we are united here by knowledge of faith and love; hereafter by glorious light & love, such as Christ himself by his spirit begetteth in us; as the members of the body are united with nerves and sinnewes, such bands as take their beginning from the head.

Fourthly, he doth communicate with us that whole life of grace and glory which we have, and shall receive, as the naturall members have no sense or motion which floweth not into them from the head: But the Angels have a blessed life; for the substance not comming to them by Christ, considered as a mediator, even that blessed life in which first they were created, that which commeth to them is onely an augmentation of happinesse: their illumination and their joy being in many regards much increased; they who learn, by that they observe in the Church falling out, what doe they heare thinke we by injoying the presence of God-man, now ascended and glorified? and they who joy in heaven at the conversion of one sinner, how many waies by Christ is their joy inlarged?

Fiftly, he doth not direct them as he doth us; he doth governe and direct them as a King doth voluntary ready subjects, by an externall signification of his will onely; but he doth direct and move us, outwardly by signifying his will, inwardly by sending his spirit, which might move us with efficacy to that hee sheweth, as a naturall head doth the members of it.

Sixtly,

Sixtly and lastly, he doth not confirm that as he confirmeth us; for he hath neither gotten by his death for them this grace of perseverance to the end, neither doth he shadow them and follow them with ayds outward and inward, as he doth us, lest our faith should be prevailed against; they have beene no doubt confirmed from the beginning both by force of their election, and preventing them with actuall grace, which made them with effect execute what ever thing it was in which it pleased God to prove their obedience; if they have any confirmation from Christ their King, it is such an one as doth make them strong to subdue evill Angels, or any opposing them in businesses, in which their ministery by Christ is imployed, such an one may be gathered, *Dan.* 10.13.

First then, seeing Christ is given us as a head so neerely and communicatively joyned unto us, let us abhorre that sacrilegious usurpation which the Pope committeth, while he challengeth us to be head of the Church; That which the Scripture doth attribute as proper to Christ, is not to be given to any other: But they distinguish, that the Scripture maketh Christ the principall and invisible head, but this hinders not why there should not be a visible secondary ministeriall head. *Ans.* There needeth not a ministeriall head to supply Christs bodily absence; For as Kings are in body present at Court onely, and yet well enough governe their bodies politicke; So Christ in regard of his bodily presence in heaven, can well enough rule that part of his body in earth, without the supply of a visible head. Were the Pope a ministeriall head, he might doe that which the principall, whose roome he supplieth, as Viceroyes doe, that in the kingdomes over which they are set, which the Kings might doe in their owne persons, whose roomes they supply; But the Pope cannot doe any inward thing which the head of the Church is to performe. 3. Were there a ministeriall head, there should be a Lord-like power over part of the Church out of Christs person in some other creature; then should there be more Lords then one, contrary to that in 1 *Cor.* 12.5. *There are divisions of ministeries, but one Lord.* Looke as great Lords in earth have in their houses ministeries of more and lesse honor, from the steward to the skullerie, but no Lord-like or Master-like power in any beside themselves; so is in Christ & his Church, which is the house of God, wherein he is the Lord, Apostles, others, having more or lesse honourable services, but no Master-like power over the meanest of their fellow-servants. *Vse* 1.

We see hence the great grace of Christ, who doth so neerely unite himselfe with us. Kings in earth, the neerer they come to any Subject, the more they shew their love; but this is the greatest grace they can shew, when they make themselves to become one with any of their subjects: Thus Christ could not shew us greater grace then to make us one with himselfe as a conjugall head, ruling over us. *Vse* 2.

We see hence, that we may assure our selves we shall lack nothing, who have Christ become a head to us, in so neere and communicative sort, as this is: There are some officiall parts in the body, which

have that they have, not for themselves onely, but for the whole body: Thus the Stomacke hath meats, the Liver blood, such is the Head: Now it were an unnatural part for these, to keep that they have to themselves, as for the Liver to keep in all the blood and not impart it by veines to the rest of the body; so Christ (who can do nothing which doth not beseeme him) he having for all of us the fulnes of grace and glory, according to that, *Psal.* 16. 2. *My good is for the Saints*; he cannot but be most ready to communicate with us every thing that is good: onely let us renew our faith and repentance, that so we stop not the passage of this spirit from this our head: If the naturall head of the naturall body be never so ful of spirits, if the vessels that conveigh it, be once obstructed, as in the Palsey, the body then is without sense and motion: We may apply it to our selves, &c.

Observe secondly, that he saith, *this our head is over all*: Whence note, that God of his grace, hath not onely given us a head, but such a head, to whom all things are subject; he who must be a saving head to us, there is great neede he should be over all: Could he not binde that strong one, and cause him re-deliver his possession, how should wee bee ever set at liberty? Could he not dissolve the worke of Satan, swallow up death, create life and quicknance in us, our case were lamentable. This is to be marked; for it is a spurre to thanksgiving: It is grace shewed a Common-wealth when wanting a head it hath a tolerable one bestowed: But when God doth, as he did by us, give us a King, great before his entertainment amongst us, whose power might the better procure our weale, and secure our peace, this is a double mercy: so it is to give us a head, yea, a head over all, so mighty that wee may sleepe on each eare, without feare of any enemy.

Secondly, this doth shew us a ground of confidence: What need we feare any creature, who have him that is over every creature? if he be ours, who can be against us? Looke as Queenes on earth, they feare not subjects displeasure, because they are so neerely united to him who commandeth every subject: so it may be with every true member of the Church, if our unbeleeving hearts say not nay.

VERSE. 23. *Doct.* 2. *Which is the body.*] Observe, that as Christ is the head of beleevers, so they are his body, and every beleeving soule a member of this body, whereof he is the head. Beleevers are so said the body, as the body standeth in opposition to the head, not as it includeth the head within the compasse of it, accordingly as we use it when we say here lyes such a mans body, for here we put body for an essentiall part of such a mans person, not as opposed to the head, but as including the head with the rest of the members, under the conception of it: But the Church is said to be a body, as the body is distinguished from the head, whose body it is, and *ergo*, it is so said the body, that Christ who is the head of this body is distinguished from it. Now the multitude of beleevers are fitly so called; for as in a body are divers members, having their severall faculties for the good use of the whole; so in the Church there

are

are divers kindes of members, some taught, some teaching, some governing, some governed, some distributing, yea, every member hath as it were his distinct grace, whereby he may serve to the good of the whole. But for further clearing of this, I will shew who are of already, and belonging to this body. Secondly, In what regard every beleever may bee said a member of the body of Christ: To the first I answer, 1.
that those onely are his body, who are so joyned to him, or are by Gods effectuall calling so to be joyned to him, that they shall finde salvation in him: or those who have, or shall proceed by spirituall regeneration from him, *and grow up to a perfect man in him*, *Eph.*5. He is called the head of the Church, and the Saviour of his body: As the Church and his body, so his headship and salvation being of equall extent; to which purpose he saith, *Ioh.6. That it is the will of the Father, that he should not lose any of those who are given him*, but that he should both begin and perfect their salvation, even raise them up to life eternall at the last day: Or, this body is the multitude of such as have or shall, in spirituall manner proceed from Christ, and grow up in him: for as all who have descended, and shall descend from the first *Adam*, are a compleat body naturall, under *Adam* the head and root of them, (I take naturall, as it may be opposed to *Adams* personall body;) so the multitude of those children who are given to this second *Adam*, (*Lo I and the children whom thou hast given mee*,) they make up the whole body, whereof Christ the second *Adam*, is the head. For though there be vertue in Christ, able to have procured the salvation of others, and though there be a passive capacitie in all mankinde to be converted by him, upon supposition God would so have determined; yet can he not be said a head of any, but those onely whom God hath destinated to convert and bring to salvation by him; as it is in the first *Adam*, who cannot be said a head of any, but who are and shall in time actually, according to Gods determination, be propagated from him, though there wanteth not in *Adam* and his, both a generative force, and matter passive, of which many others might be ingendred, if God had beene so pleased to ordain. To the second, the faithfull are fitly said a body, in as much as they have connexion with Christ, the spirit which commeth from Christ, uniting it selfe with them, and so making them one with Christ, that though betweene us and his body, there is a bodily distance, which is not in the head and members of a body naturall, yet the spirit which commeth from him, doth so joyne us with him, that nothing commeth twixt him and us; that looke as the body of the Sunne being farre distant, nevertheless the light that commeth from it, doth immediately unite it selfe with our sight; so it is that Christ bodily in heaven, yet the spirit comming from him, doth immediately so joyne it selfe with the faithfull soule, that it maketh the faithfull soule one also with Christ, whose spirit it is.

2. The same life of grace for kinde which is in Christ, is in every faithfull soule; as the same sense and motion which is in the head, is for kinde in the body also; for looke as that fire kindled, is of the same nature

with the fire kindling; so this fulnesse of grace in Christ, is of the same nature with that which it doth in some manner bring forth in us.

Lastly, every faithfull soule is governed by Christ outwardly and inwardly, as a member of the body by the head; the head doth not onely shew the foote whither to goe, but imparts spirits which stirre up the faculties of moving, and so cause it to goe. Thus we are outwardly by Christs words directed, inwardly by his spirit; *So many as are Christs, are led by the spirit of Christ.*

Vse 1. The Use is, first for further Confutation: For if the faithfull have none for a head, but they are a body to that person, then surely they have not the Pope for their head, in any property of speech, or they must as properly be said the body of the Pope; yet Papists, who make no doubt to use the other phrase, straine curtesie here, and will not say the Church is the body of the Pope; but they might as well confidently say, this man is father to this childe, and yet be afraid to say, this childe is sonne to such a man.

Vse 2. Seeing we are his body, let us not doubt but he hath fellow-feeling with us, and doth so farre as may stand with a glorified condition, commiserate our distresses: *Saul, Saul, why persecutest thou me? He that toucheth you, toucheth the apple of my eye; Can the finger ake, but the head feeleth?*

Vse 3. This doth shew us our dutie, that we must endevour to subject our selves wholly to Christ. If the head would direct one way, and the members take another, what a confusion were this in the naturall body? Let us labour to deny our owne wils, and lay them downe before Christ; as ever we will with comfort call upon him to bee a head to us, let us behave our selves as obedient members to him. Some bend the will of Christ, like a leaden rule, to their owne will, and so farre they will goe in religion as shall humour them, and stand with their pleasure: But let us know that true religion never beginneth, till in preparation of minde we addresse our selves to deny and subject our wils to that whatsoever Christ shall signifie as his will, out of his word.

Doct. 2. Observe againe, that he saith *This body is his fulnesse*, that Christ doth not count himselfe full and compleate, without all his faithfull members; Hence it is, that while all Christs members are gathered, we are said not to be growne up to that age wherein Christ is full, or to the age *of the fulnesse of Christ*, *Eph.* 4. 13. For as it hath pleased Christ to make himselfe a head to us, we may say of him, as Saint *Paul* saith of the head, 1 *Cor.* 12. *Can the head say to the foote, I have no need of thee?* For as the head is not in full perfection, till it have every member, and that in the growth which appertaineth to it; so Christ our head is not compleate, till he have all his members, and that in their severall perfections belonging to them; even as it is betweene Kings, who are heads politicke, and their people, though for their persons they are never so compleate, yet the multitude of their subjects addeth no small glory to them; So it is twixt Christ our King, and us his people.

Which

Which consideration doth first shew us, that none of those who either live knit to Christ onely by externall profession, yea, none of those, who receive some effects of the spirit, which for a time onely abide in them, none of all those who in the end shall heare that sentence, *Depart from me*, were ever true parts of Christs body; for Christ is made the fuller and compleate by all his true members, and should be maimed if he lacked one of them: These, *ergo*, belonged to his body, as a wooden legge or glasse, doth to the body of a man, or at the most, as a bunching wenne, which is more inwardly continued, and hath a kinde of life, but it is not quickned as a member of it, and therfore it remaineth the more compleate when such are cut off from it. *Vse* 1.

Is every beleeving soule a member, making Christ their heade more full? This then doth assure us, that Christ will keepe us, who are true members of him, and not suffer any thing to separate us from him. Is it not a blemish in the body, wherein one member onely is wanting? So Christ should be maimed, if we were any of us lost, who exist in him, as living members of him. Beside, what naturall head would part with a member, were it in the power of it still to enjoy it? Wherefore when Christ wanteth no power, wee may assure our selves hee wanteth no will to preserve us in that union and communion which as members wee have attained with him. *Vse* 2.

This doth let us see a ground of patience against the contempt to which true Christians are subject in this present world. Men often deeme them the refuse and offall of all others; but this may encourage, Christ doth thinke so honourably of us, that he counteth himselfe maymed and imperfect without us. If great ones favour and respect us, we passe not what inferiour persons thinke of us: So should it be here, we should digest disgrace from men more easily, to thinke that our great God and Saviour hath us in such estimation. *Vse* 3.

Observe lastly from this description of Christ, *Who filleth all in all*, that whatsoever thing is in us as Christians, all of it is from Christ, *Colos.* 2.10. *In him we are compleate*, filled with all heavenly gifts, which serve to remove evill, or set us in state of blessednesse; So *Colos.* 3.11. *Put on the new man, in which Christ is all in all*: For looke as what ever things are in naturall men, are all from the old *Adam*, as for example; That they are of this complection, this stature, feature, sexe, in regard of their body, that they are of sharpe mindes, reaching wits, or otherwise, that they are in this Country, in this civill condition, what ever they have according to the fashion of this world which passeth, all is from the first *Adam*: so looke about thee, what ever thing is to be seene in a Christian as a Christian, all is from Christ this second *Adam*, *who filleth all in all*. Should we have any any thing which we received not from him, we might so farre boast in our selves, *Ergo*, We have not any thing which is not given us by Christ, that all our rejoycing might be in God through him. He doth furnish us with the whole suite of Grace and glory, that his magnificence might not in the least degree

be obscured. For the clearer opening of this point, two things are here to be considered.

First, What the things are wherewith he filleth us.

Secondly how we come to be filled.

1. The things are, all that fulnesse of God, which beginneth in grace, is then perfected in glory when God shall be all in all. More particularly, he doth fill us with righteousnesse and life; for every thing filleth other with such as it selfe hath: Now as the first *Adam* filleth his with sinne and death; so the second *Adam* hath treasured in him righteousnesse and life for all that are his; therefore he is said, *Daniel* 9.24. to have taken away sinne, and brought to us eternall righteousnesse; and he is said, 2 *Tim.* 1.10. to have tooke away death, and brought to light life and immortality; the life, is either the life of grace, or of glory; the life of grace, is inward, or outward: The inward grace of Christ, being that which doth dwell in the soule, principally changing it, in the understanding, will and affections of it: which doth also secondarily shew it selfe in the body, both making the outward man more amiable and awfull; *Wisdome maketh the face to shine*; and also subjecting the members of it to it selfe, *so as they become weapons of righteousnesse*, *Rom.* 6. Even as that cloud of Gods presence, first filled the sanctuary, and thence spread it selfe into the whole house; So the soule, being first *filled with all knowledge and goodnesse*, *Rom.* 15.14. they breake out thence, and shew themselves in the body, as the outward temple; *Know ye not, your bodies are the temples of the holy Ghost?* Now the externall grace which we receive from Christ, is that whereby we are in this or that state and condition, some teachers, some governours, some taught and governed. Even as the naturall force of *Adam* doth frame the matter of the naturall body, one part into an eye, another into a hand, &c. so this is from Christ that the multitude of Gods chosen, who are the matter of his body mysticall, some are made members of one kinde, some of another. The life of glory is that which we looke for from Christ in the heavens, both for substance and circumstance of it. For looke as we have, not onely from our parents, a naturall life for the substance, both of soule and body, but also all the circumstantiall joy, which from times, places, creatures are incident to us: So we shall have in Christ, and from him, not onely that glorious light of understanding and love, wherewith we shall love God, now seeing him as he is: not onely those glorious endowments of the body, whereby it shal become strong, immortall, glorious, spirituall, but all the circumstantiall joy which shall in heaven be incident to our estates now glorified, we shall be filled with it all through him.

2. For the second point, how we come to be filled: These three things must be observed. First, that all fulnesse is in Christ, who hath received it without measure; *We have it from him according to the measure of his gift*, *Ioh.* 1. *Eph.* 4. As the sunne hath fulnesse of light, in that perfection which doth agree to light; the Moone hath light from the Sunne in that

that measure wherein it is capable; so Christ, the Sunne of righteousnesse, he hath fulnesse without measure; but the Church, with all her members are filled from him, according to the capacitie of them, as members under him.

We must know by what meanes we receive our fulnesse from Christ: To which the answer is, by being partakers of Christ himselfe, we come to be filled with the fulnesse of grace and glory in him, as by eating and taking the substance of earthly nourishments, we come to have the vertue in them, even to be filled with spirits and blood ingendred from them; so in Christ is life, by getting him we come to partake in this life which floweth from him. More particularly, the meanes by which we come to be made partakers of Christ and so be filled, they be such meanes as conveigh Christ to us, or make us receive him. The first are the word and Sacraments, for as Persons by their words, and by a ring doe contract and give themselves fully the one to the other: So doth Christ by his word offering us himselfe, and by his Sacraments as pledges and tokens conveigh himselfe and bestow himselfe on us. Now we receive him partly by Humilitie, which doth emptie us of our selves, and make roome for him, for poverty and hunger are every where made the forerunners of being filled: partly by beleefe which doth feed on him and apply him: partly by walking in Christ, and exercising our selves spiritually; *Be filled with the spirit, speaking to your selves in Psalmes*, &c. Our walking in Christ maketh him settle and roote more and more in us: Now the further he dwelleth in us, the more he filleth us; Beside that, the nature of fire is to burne out further when it is blowed and moved.

The last thing to be marked is the order and degrees wherein we come to be filled; now Christ doth fill us, first in regard of parts at our first Conversion, in as much as he doth give us such grace as doth oppose all sinne, and incline us to all obedience, that though we can accomplish nothing as we desire, yet in the inner Man as we are new creatures, we delight in the Law of God: As the frame of an Infant is full for the members, though it is small for quantity; so is the frame of our Grace. Secondly, we are filled with fulnesse after a sort for the present age of Child-hood, in which we now live: thus the Romans are said to bee full of goodnesse and all knowledge; full after a sort for this state of Child-hood in which we here live, full in comparison of more imperfect beginnings. Thirdly, and lastly, we are absolutely filled with all that fulnesse which doth belong to us as members of Christ, and that is to be done in heaven hereafter: Looke as the first *Adam* communicateth and filleth his Children with this naturall life, so as they are first infants, then ripe for children, then men: So Christ doth gradually impart unto us his members this fulnesse, which dwelleth in him.

We see then that all fulnesse is from Christ: How doe they then forget themselves who seeke righteousnesse out of him? That befalleth them, they leave the well-head of all grace and glory, and digge Cisternes which will not hold water. *Vse* 1.

This

This doth teach us to come to Christ. Bountifull Lords want none to retaine to them, happy is he who may shrowd himselfe under their wings: Shall we not presse with reverence to this Lord of Lords, who doth fill all in all with his spirituall blessings, who keepeth an open house, inviteth, *Ho, whosoever thirsteth, let him come and drinke, yea drinke freely the waters of life*, and *Iohn* 7.37. *Whosoever commeth to me, I will not cast him forth?* Christ may complaine as he did sometime with that people of the Jewes, *How oft would I have gathered you, but you would not?* So he may say to us, How oft would I have had you, blinde, naked, miserable by nature, come to me, that ye might be filled with righteousnesse and life, but ye have refused? Well, did we know what we are called to, and what we might finde in him, then would we come and be suiters to him, *Iohn* 4.10. *But alas, this is hid from our eyes.*

A COMMENTARY VPON THE SECOND CHAPTER OF THE EPISTLE OF St PAVL, WRITTEN TO THE EPHESIANS.

PREACHED

By

Mr PAVL BAYNE,

Sometime Preacher of Gods Word at St ANDREWES in CAMBRIDG.

Printed at London in the yeare, 1641.

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THE CHIEFE MATTERS handled in this CHAPTER.

Verse 1.

Doct. 1. ALL men by nature are dead to God.
2 The life that is led in sinfull pleasures and fashions of the world, is the death of the soule.
3 The life of a naturall man is a death in trespasse, a whole life of sin.
4 A course of life led in actuall sin doth sink us deeper and deeper in death.

Verse 2.

Doct. 1. The life of the unregenerate is a walk in transgression.
2 The corrupt customes of such amongst whom we live is an occasion to sin.
3 Satan it is who worketh us to his pleasure.

Verse 3.

Doct. 1. The chosen of God have nothing in them before Conversion differing from other sinners.
2 Where there is no true feare of God no outward priviledges above others will commend us to God.
3 We must not be ashamed to confesse our selves sinners with the worst.
4 The state of all by nature is such upon whom the wrath of God abideth.
5 By nature all of us are sinfull.
6 The Conversation of many outward professors is fleshly and carnall.
7 Even the children of the godly are by nature children of wrath.

Verse 4.

Doct. 1. God is a God of rich mercies.
2 The love of God is the principall procuring cause of pitie to us in our miseries.

Verse 5.

Doct. 1. The wretchednesse and misery wherein God finds us, is it which doth set out Gods kindnesse to us.
2 Man hath no power nor disposition to save himselfe.
3 The beleever is brought to partake of the life of God.

Verse 6.

Doct. 1. God in Christ hath given us the resurrection of our bodies.
2 We are all by nature shut out of the paradise of God.

Verse 7.

Doct. 1. The dayes since Christ and of the Gospell, are the most glorious blessed and happy dayes.
2 The end of all Gods grace and mercy towards beleevers in Christ is for the manifestation of his glory, and praise of his Name.
3 All the saving graces of God are most worthy consideration of all Christians in all ages.
4 The speciall favour of God standeth in the giving of Christ.
5 All Gods kindnesses and the fruits thereof must come through Christ.
6 All our blessings are treasured up in Christ.
7 In all things Christ hath preeminence.
8 All the blessings of the faithfull are stable and constant.

Verse 8.

Doct. 1. The ground of all our salvation is the free favour of God.
2 To the full glorifying of us in heaven all is from the free meere grace of God.
3 The grace of God and faith may stand together: grace and beliefe must not be severed in matter of salvation.
4 No power in man doth quicken him, nor no vertue, quality or dignity, when new he is quickned, doth merit his salvation.

Verse 9.

Doct. 1. Nothing which we doe doth merit our salvation.
2 There is not left any thing in man wherein he may rejoyce, as deserving salvation.
3 Whatsoever we receive in Christ cannot stand in desert of salvation.

Verse 10.

Doct. 1. All the faithfull are new creatures

The Doctrines of this Chapter.

in Christ.
2 In mans regeneration he doth neither conferre any thing, nor is able to resist the same.
3 God is the author of our new creation.
4 Though all our salvation is ascribed to God, yet the person in and by whom wee come to have it, is Christ Jesus.
5 The new creature and new works goe together.
6 We come to have good workes, when we are made new in Christ.
7 Good workes are the very end of our creation.
8 We must walke in the wayes that are prepared of God.

Verse 11.

Doct. 1. There must be a remembrance of our miserable condition by nature.
2 Ministers must open unto the people what they are by nature.
3 The Sacraments of the Church are the principall bonds of the union of it.
4 There is an outward action in the sacrament upon the outward man, which must be distinguished from the inward action which God worketh on the Soule.
5 The high things of the world, if not taken to the mercy of God and to communion with him, are in the eyes of the Godly vile and sinfull.

Verse 12.

Doct. 1 The head of all spirituall misery is to be without Christ.
2 A second degree of misery is to be barred from communion and fellowship with the Church of God.
3 The naturall man hateth conjunction with them where onely salvation is to be found.
4 It is a great misery to be without the doctrine of the covenant of God.
5 The Lord left the Gentiles without the meanes of calling them to salvation.
6 It is a great misery to be without hope.

Verse 13.

Doct. 1. We must so looke on our misery that we remember our estate by mercy.
2 The Lord doth bring such as be further estranged from him to be neere unto him.
3 There is a wonderfull change made in those that are in Christ.
4 It is the blood of Christ by which we are reconciled to God.

Verse 14.

Doct. 1. Christ Iesus is the author of all our Peace.
2 There was a Separation betwixt Iew and Gentile before they come to be in Christ.
3 The way to peace is to take away that which barres it.

Verse 15.

Doct. 1. Those that are without the Church are enemies to the discipline and worship of God.
2 The Lawes of rites and Ceremonies utterly abolished.
3 Christ crucified put an end to the shadows of the Law.
4 The Peace of the Church is highly to be rated.
5 The way to become one with the Church, is to get fellowship with Christ.
6 There is a most neere and strait union among the faithfull.
7 Such as are in Christ come to be renewed.
8 The fountaine of all true peace floweth from our conjunction with Christ.

Verse 16.

Doct. 1. There is a difference and enmity by nature twixt God and us.
2 There is a reconciliation wrought betwixt us and God.
3 We must be incorporated with Christ and true beleevers before we can be reconciled to God.
4 Christ by his offering himselfe upon the crosse, hath made peace betwixt God and us.

Verse. 17.

Doct. 1. Christ is so absent from us that he hath not quite forsaken us.
2 Looke what Christ hath purchased for us on the crosse, that he doth apply to us by the ministery of the word.
3 Christ is present & hath a part in preaching even when men preach.
4 Christ preacheth to all, to Iew and Gentile dispersed, to the end of the world.
5. After the death of Christ all are preached unto.
6 The Gospell of Christ which he himselfe and which his ministers doe preach, is a Gospell of peace.

Verse

The Doctrines of this Chapter.

Verse 18.

Doct. 1. *The word hath taken place onely in such as have accesse to God.*

2 *By Christ onely we have accesse with boldnesse to God.*

3 *It is the spirit which doth enable us to come to God in prayer.*

Verse 19.

Doct. 1. *They that beleeve are come to be of one city with all the Saints.*

2 *All the beleeving are conjoyned among themselves as members of one family.*

Verse 20.

Doct. 1. *Faith maketh us to leane on Christ as a building on a foundation.*

2 *The Church is built on Christ.*

3 *The Gospell buildeth us on no other foundation then that which was layd by the Prophets from the beginning.*

4 *Whatsoever is to be beleeved, it must have propheticall and Apostolicall authority.*

5 *We must rely on Christ as a sure foundation to uphold us.*

Verse 21.

Doct. 1. *There is a speciall wisdome required in those that are to dispense the doctrine of Faith.*

2 *The faithfull have a most strait and ever conjunction with Christ and one with another.*

3 *Those that are beleevers, they grow up from day to day.*

4 *Beleevers cannot finally fall, or be utterly extinct.*

5 *Beleevers are a temple for Gods habitation.*

6 *Beleevers must be sanctified throughout.*

7 *It is the vertue of God our Lord which doth build up and encrease the number of beleevers.*

Verse 22.

Doct. 1. *The beleeving have the Lord dwell with them.*

2 *By being built on Christ, we come to be a dwelling for God.*

3 *The spirit of Sanctification maketh us a fit habitation for God.*

A COMMENTARY VPON THE SECOND CHAPTER OF THE Epiſtle of S. PAUL to the *Epheſians.*

CHAP. 2. VER. 1.

And you hath he quickned that were dead in treſpaſſes and ſins.

THe Epiſtle (as I ſhewed) is divided into three parts; 1. The Preface. 2. The Matter. 3. The Concluſion. The matter is *propounded* generally, *verſe* 3. *Proſecuted* from the beginning of the fourth *verſe*, to the 21. *verſe* of the ſixt *Chap.* It is either Doctrinall, or Exhortatory. The Doctrinall is comprehended in the foure firſt Chapters, in which the benefits the Elect enjoy by Chriſt, are laid down *ſimply*, *Chap.* 1. *Comparatively* in this Chapter; withall the ſcandall of the Croſſe removed, that theſe things might the better be received. Order of this Chapter.

Now this Chapter doth contain theſe two propoſitions; 1. That we, when dead in ſin, were raiſed up in Chriſt, to *ver.* 10. 2. A deduction hence, which inferreth the happy eſtate of the *Epheſians.* Theſe words hang as a proofe *of that power which is put forth toward us that beleeve*, *Chap.* 1. *ver.* 19. in this manner: Matter.

In ſuch, who being ſometime dead, are raiſed up, (*ver.* 6. *Ye are ſet in heaven with Chriſt*) here worketh no leſſe power then that which raiſed Chriſt from the dead: But you alſo (not onely Chriſt, but you) hath God quickned, &c. Therefore there is an exceeding power manifeſted in you. Argument 1.

Such whom God (being dead) hath raiſed up in Chriſt; ſuch, whatſoever they have been, are near to God in Chriſt, having entrance unto God in Chriſt. *But you have been quickned and raiſed up, and ſet in heavenly places in him:* Therefore remember, that whatſoever you have been, you are now thus and thus in Chriſt. 2.

Amplification.

Now touching the discourse, each part is amplified from the causes. 1. Their death is set down from the kinde. 2. From the causes, which are outward, and inward. 3. From comparison, which is added by way of prevention.

Generalll hings observable.

1.

2

3

4

First, in generall observe how that the Apostle doth open to them their condition by nature, before he bringeth forth the grace manifested in Christ.

Secondly, that he telleth us what is our condition by nature, *dead.*

Thirdly, what this death of the soule is, *a life dead in trespasses and sinnes.*

Fourthly, that we are not dead in some one or few sins, but in many *sins, in trespasses.* From the first observe; *All men by nature are dead to God.* We are not like a man in sleep, nor like the *Samaritan greatly wounded*; but we are stark dead in regard of the life of God, *Col.* 2.6,13. *Rom.* 3.9,10,11, *&c.* he proveth that *all, both Iews and Gentiles, were by nature corrupted altogether, shut out of glory*, 1 *Cor.* 6.10, 11. *Adulterers, Idolaters, theeves, covetous, &c. shall not enter into the Kingdome of God*; *Such were you, Rom.* 5.6. *Ye were of no strength*, (saith the Apostle) no not of feeble strength. And of the naturall man it is said; *My son was dead, but is alive. Let the dead bury their dead.*

Defi. By nature all are dead to God. Col. 2.13. Rom. 3.10,23. 1 Cor. 6.10.

Rom. 5.6.

Luke 15.32. Matth. 8.

A man is by nature every day dead; his body is mortall, in dying from his birth; eternall death of soule and body hangeth over him. His soule is quite dead; for God (in regard of his presence of sanctifying grace going from a man) he dyeth in soule, as the soule going from the body, naturall life is extinct; what this death is, compare *Gal.* 2.19,20. *& cap.* 6.12,14,15,16. *Col.* 3.2,3. 1 *Iohn* 2.15,16.

Objection.

But it may be said; Why, man hath some reliques of knowledge: And some of the Heathen have excelled in vertuous acts, without grace.

Answ.

1: Knowledge in Heathens insufficient.

2. Rom. 1.20. 2.1.

Every knowledge is not the life of God, strictly so called; but that knowledge which affecteth the heart to follow God, to trust in him, love him, &c. otherwise the Devils do know God in their kinde.

The knowledge of man is able to make him *unexcusable* onely, not able to make him live according to God. For these Heathens vertues, they were but pictures without the soule and life of vertue in them; good trees they were not, and therefore their fruit could not be good; all is not gold that glisters.

The Symptomes of this death are apparent in every man: The want of the Decrees of motion in the soule, they are foure: 1. To understand. 2. To think. 3. To will. 4. To doe. Now all these, the knowledge, the willing, the doing, nay the very thinking of a good thought, are not in nature, there is a losse of all the senses: Look as a dead body seeth not, heareth not, hath no common sense; so is man by nature, he seeth not God passing by him again and again in mercy and judgement. He hath no care of the heart, to hear God, he is not touched with the feeling of Gods judgements, works, words, the tokens of death are every where upon him.

This

This then confuteth all Doctrines of free-will, or of some power in man, which holpen a little can help it self: Dead men have nothing in them to help themselves towards this world; so it is with us towards the other. Yea we see hence, that it is not suggestions to the minde, nor exhortations that will doe it; we doe but tell a dead man a tale, and all in vain, untill God create a new light in the minde, and take away the heart of stone, and give us tender new hearts; Let us confesse our utter impotency, ἀναισθησίαν, and give glory to God.

Vse 1. Against the Patrons of nature. *Sensuall men.*

Hence also must be enforced to the naturall man what is his estate; dead in his soul, (as *Tim.* speaks of the woman that lived in Adultery: *We are estranged from the life of God, Eph.* 4. 18.) He heareth not the thunder of Gods Law, nor his sweet promises; he seeth no heavenly thing, neither God, nor any spirituall matter, he tasteth no relish in any meat of the soule, he speaketh not a word *powdered with grace*, he stirreth not hand nor foot to that which is good: The world is full of these dead ghosts, *twice dead*, as *Iude* speaketh. Yea the reliques of this spirituall death hangeth about us all. How should this humble us! Oh what a griefe should it be to think, that God the life of our soules is departed! If thou shouldest feele thy soule ready to flye out of thy body, would it not grieve thee? We are all of us quickned but in part, this death is still with us, we beare it in company, in trading, in performance of any Christian duty, whither can we turn our selves, but it is present?

Vse 2. Take notice of this bad estate.

Col. 4. 6.

Jude ver. 12.

Mark a further Use from this point, That we who are alive through grace, must not associate our selves with those who are meere naturall men. For we see that no living thing will abide that which is dead; the brute beasts will start at dead carrion; Our dearest friends we put from us, when dead: But, alas, the Lords children now goe hand in hand with such who have not a spark of grace in them: Oh this death is not terrible, we are all so much in it, that we see not the filthinesse of it. As a black hue among Blackamores is not reproachfull: So dead ones with us, whose graces are ready to dye, agree well enough.

Vse 3. Be not entangled with the wicked.

Labour every one to become sensible of our spirituall death, which in great part possesseth every one of us. This must not be shaken hands with. It begetteth meeknesse: It maketh us haste after our full redemption: It maketh us taste the sweetnesse of grace. We must have eares therefore all to beare on this side, both we that are called, and uncalled.

Vse 4. After grace received, remember this death in sinne.

Secondly observe; What is the life that is led in sinfull pleasure, in vain fashions of the world; it is the very death of the soule. As S. *Paul* speaks of the *voluptuous woman*, that she was dead above ground, *while she was alive*: So our Saviour saith of the Church of *Sardis*, *Rev.* 3. 1. It *had a name to live, but it was dead*: And in the *Proverbs*, those that came to Follies feast, it is said *they are dead*. What is death? is it not the absence of life? the soul being gone with the entrance of corruption: And what is sin? is it not the absence of saving knowledge, righteousnesse and holinesse, with the corruption of the minde, will, affections, so that the spirituall stinch of it streameth out at the eye lust, at the eare itching after vanity, at the mouth rottennesse is the best, I mean unfruitfull

Doct.

1 Tim. 5. 6.

Rev. 3. 1.

Prov. 9. 18.

speech. Look as holinesse is the beginning of life everlasting, which goeth on till it end in glory; so is sin the death of the soule, which doth, if the grace of Christ heal it not, never stay till it come to everlasting damnation. As for sinfull actions, they are nothing but the stinch which commeth from the dead corpse, I meane the body of sinne dwelling within us. For even as noysome savours come from a putrified body: so doe these motions from a corrupted soule.

Vse 1. Error of our Epicures.

What then may we think of the gallant course of many that live revelling, carding, dicing, dancing, feasting, that walk with swoln hearts, contemning others? So many men are dead while they live in anger, intemperancy, covetousnesse, self-love, uncleannesse, vanity, &c. O they think it is the onely life, and that there is no other, because God gave them never to see other: Man without mirth, is like a body without a soule: Put them from their gamings, from their cups, their smoak, their whorish looks and courtings, &c. and you kill them.

Vse 2. Love life, and doe good.

This should teach us to consider of sin, and our estate through it, that we who have not thought of it, may yet set our hearts to the way of life, that we may be thankfull who have escaped from it, that we may take heed of it, and labour to be healed more and more of it. Should some learned Physitians tell you such or such a deadly disease were growing on your body, how would you thank him, and make use of it? Oh, it is well with thee, if God make thee wise, that thou beareſt this day, how thou art dead in spirit. We are glad when we escape some great bodily sickneſſe; and if there dwell reliques of sick matter with us, we keep rules *de sanitate tuenda*: How much more should we be wise for our soules?

Doct. *Tota infidelium vita peccatum.*

Further, that he saith, *they were dead in trespasses*, it doth teach us, what is the life of a naturall man, even a death in trespasse, a whole life of sin: Like tree, like fruit; *The very consciences of them are polluted*, *Tit.* 1.15. For, *without faith it is impossible to please God*, *Heb.* 11.6. True it is, that outwardly they doe many things that are laudable, but still they walk in the flesh, the Devill hath conjured them so into that Circle, that they cannot stirre forth of it. Look as in the flesh of a beast there is some part of great use, bought up at a great price, other some that is cast away, yet all is flesh: So in the life of the naturall man, some works are of good use, and in commendation with man, some are abominable, but all are of the flesh: So the vertuous actions of naturall men have that appearance of good, but want the soule and life of it in which it consisteth.

Vse. Συναλιφεια.

It teacheth us not to rest in this, that we are neither theefe nor whore; for be our life never so civill, it is a death in sin till grace quicken. There is a *double madnesse*, as *Hippocrates* observeth, the one very light and toying, the other more sober and solemne, in which men sit still musing deeply upon some fancies: such a difference we have in spirituall phrensies; some are very sober over other, as we see the lives of some naturall men gravely ordered, and morally, in comparison of others, but yet all is deluded phrensie before God.

Doct.

Secondly, hence mark that our course in actuall sin doth sink us deeper and deeper in death; *You when you were dead in trespasses*; intimating thus

thus much, that the custome of their trespasses did hold them under death; even as the more the body putrifies, it goeth further into death; So here, the more the soule doth exercise it self in evill, the deeper it sinketh into the death of it. It is fitly likened to the stone of the Sepulchre, (I mean this custome of actuall sinning) for it doth seal us up, and keep us down more strongly under it; upon this ground the Prophet asketh, *How shall the Leopard change his spots, those that are accustomed to doe evill, learne to doe well? Ier.* 13.23.

Which must make us take heed, how we goe on in a sinfull course; for it maketh us rot in spirituall death, and maketh it more difficult for us to return. Many that procrastinate repentance, they think not on this.

Use. Beware of sin, especially the custome of it.

Wherein ye walked] Observe what is the life of the unregenerate person, it is a walk, or course, or full race in transgression; for this phrase of *walking*, is so to be taken as the gradation in the first Psalme; it is more then to *stand*, and doth signifie an habituall conversing: so it is taken *Gen.* 6.9. *Noah walked with God.* Whatsoever they occupy themselves in, it is all sin; *not one that doth good*, none that can possibly doe any thing truly good, till the heart be purified by faith. Whatsoever the naturall man can think of, it is either apparent vertue, or manifest vice. If he walk in outward vertue, he walketh in glistering sins, if in vices, then manifestly transgressing; and this was our estate.

VERSE. 2.

Doct.

Which should make us the more carefull to redeem the time respited; that *henceforth we live (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God; for it is sufficient that we have spent the time of the life past after the lusts of our hearts &c.*

Use. 1 Pet. 4.3.

According to the course of this world] Here observe what is an occasion which doth prick us forward in this course, even the corrupt customes of such amongst whom we live; such fashions as by ages together have taken place, such doe draw us further and further on to wickedness; this is no small meanes of holding us in sin, and heartening us in it, when we see it the fashion of many, even of all those in whom is not the love of the Father; therefore the Apostle doth exhort so forcibly from it. *Rom.* 12.2. *Fashion not your selves like unto this world.* 1 *Pet.* 1.18. *From your vain conversation, received by tradition from your Fathers.* It is a strong stream, that comes by a new fashion, it is received of all almost, and it carrieth many to speedy destruction. Thus the Devill by the sins of the times and persons amongst whom we live, much weakens our love, *Through abundance of iniquity love waxeth cold, Mat.* 24.12. The examples of others like a back byas, drawing us from the precisenesse of our care in some duties, in which we endeavoured before to walk with God: Sometimes the scoffing and injurious spightfulnesse of wicked ones, making us afraid to shew our love, as we would and should with liberty beseeming. Even as damps put out a light, so this fogge of sin suffocates and smothers the lightsome blaze of saving graces in the godly, though it cannot throughly quench them in us. The times will be ready to tell us, that drunkennesse, whoring, officious lies, merry meetings and vanities of good fellow-ship, are no such great sins, or matters

Doct. Worlds corrupt course, a speciall incentive to sin. Eph. 5.1.

of offence, as some would make them. But the time will come, that the Patrons and Practisers of these shall feele the sting and guilt of them to lie as heavy upon their hearts, as a Mountaine of Lead, and to affright the conscience with the unsupportable horrors and damnation of hell. Lewd companions will call and cry unto you (as the lewd woman unto the young man, *Prov.* 7.) with all perswasive and plausible enticements they can devise, and as she flourisht over beastly and abominable whoredome, with the names of *Love and dalliance*: So with these, pouring in of strong drink, Ale-house hunting, pety oathes, prophane, filthy and girding jests, &c. are nothing but good-fellowship, sociableness, necessary recreations, exercise of wit, or at worst unavoydable, and so naturally pardonable infirmities. But if you listen unto them and be led by them, *these sins, that are now so sweet in your mouthes, shall turne unto gravel in your bellies, to rottennesse in your bones*, to the gall of aspes in your consciences, and to a fire of vengeance in your bowels which will burn to destruction.

Prov. 7. 18.

Job 20. 12, 13, 14.

Doct. *And after the Prince that ruleth in the ayre*] Here observe, who it is that doth effectually work us to his pleasure, even Satan: As we are dead, so we are under the power of the Devill, we are even ridden on by him, and he sitting in our corrupt hearts, doth ride us and rule us at his pleasure. We are all by nature *taken of the Devill in his snare to do his will*, 2 *Tim.* 2. 26. Not in this regard only, because we cannot by our own power escape from the tyranny of Satan, but because he doth work effectually in our hearts: That look as tempests doe whirle things about in them, so doth he at his pleasure our blinded understandings, and crooked wills, which are turned from the way of Gods Commandements. We are said (before God doth deliver us by the ministery of the Spirit, which is his mighty arme and finger) to be *under the power of Satan*. And our Saviour teacheth *how that the strong man holdeth fast all till by a stronger he be cast out*, *Luke* 11. 22. All men are in one of these two Kingdomes and governments; either in the Kingdome of the beloved Son of God, or else they are under the Kingdome of darknesse, yea of Satan; thralls and vassals held by him: And for those possessions so frequent in the time of Christ, they were not only that the works of God might be manifest, but that we might learn, that they are thralls to Satan, the strong Tyrant and cruell Dragon, till they were set at liberty by him *that leadeth such Captivity captive*, *Eph.* 4. 8.

Acts 16. 18.

Vse 1. This then doth let us see, how wofull our estate is, who are held fast under the power of Satan, till by Christ we are delivered. Men think the Devill not half so fearfull as he is, and so smart by him, before they discern their danger. Be wise in time, and prevent so great mischiefe of a subtile, malicious, and implacable enemy.

Psal. 127. 4, 5.

Vse 2. Again, it doth let us see, that no power, but the power of God, can set us free, and that we are not without great resistance delivered. Be the more thankfull for grace, and make the better use of thy liberty, for his glory that gave it.

Vse 3. Let us take notice here, who it is, that thus doth stirre when we are drawn

drawn into any sin, it is Satan; every man is possessed of this evill spirit more or lesse. It is manifest: for our most spirituall temptations as thoughts against God, and such like, having no outward object or insinuation to solicite us by, cannot but proceed from the Devill within us. His privinesse to our thoughts, so soone as they begin to stirre and to bewray themselves sensibly in the working of our spirits, if good, hindred by him; if evill, seconded by him; if indifferent, perverted by him to his owne advantage, yeelds us daily this wofull experience of his inbeing within us, and working all sin in us.

The Devill possesseth many spiritually.

Prince] He casteth out Devils by the Prince of Devils; therefore it is said, the *Devill and his Angels*. The *Angell of Satan*, *Rev.*12.9. one worse then another.

Mat.12.24. Rev.12.9. Luke 11.17.

Of the power of the ayre] Noting the seats of the Spirits, τῆς ἀρχῆς, which hath a double construction. The distribution by many places doth not make but that both some are, and all shall be locally in hell. Neither when we heare, that some are in the ayre, some in the earth, must we conceive that hell is every where, where God will have it; no more then from the presence of Angels here or there by dispensation, we should conclude that heaven is every where, where God would have it.

The place of Devils.

Who walketh] Observe hence, the great efficacy that Satan hath in evils committed in persons. For this word ἐνεργοῦντος, noteth a power, and effectuall working; when the Lord doth permit, he can effectually work either in the body, or in the soule, inclining it to his will. He is continually working, moving, and operating in it, therefore said to be *the Spirit that now worketh*; for so the particle νῦν noteth a continued act, with the participle of the present tense ἐνεργοῦντος, a pôwerfull efficacy as the soule worketh in the body the motion and sway of all the members. The body is acted and moved by him; the minde also is ruled, because he doth so apply himself to the phansie and affection, and so worketh in the one and other, that he thus worketh the soule to his obedience. And this efficacy hath three Branches, the one outward, which is to preferre objects to the senses; the other two inward, in the phansie and affections.

Doct. Satan works effectually and continually.

τῶν ἐνεργοῦντος.

Three wayes.

Watch him therefore the more carefully, resist him the more valiantly, pray the more earnestly, put on the armor of God the more diligently, keep it on the more watchfully, use it the more constantly, grow in grace, be reverent and conscionable in holy Ordinances, get help of others, and afford thy help to others that they may be delivered from so active an adversary.

Vse.

The sons of disobedience.] An Hebraisme, more eminent ones, as Scribes and Pharisees; *I will be a lying spirit, teaching Doctrines of Devils*: and, hearers not obeying; such as are *blinded*, have the seed picked up as it is sowed, Popish affected: *Such as resist the truth, such as perish*, 2 *Cor.*4.3,4. that is of unbeleevers, 2 *Thess.*2.9,10. *taken in the snare of the Devill*, 2 *Tim.*2.26.. It being just with God to deliver them up. And this being the nature of resisters of the light, that they grow worse, *deceiving and being deceived*, 2 *Tim.*3.13. Such were the Pharisees and the Jews, and

Wicked mens character. 1 Kings 22.22. 1 Tim.4.1. 2 Cor.4.4. Luke 8.12. 2 Tim.3.8.

and such among these *Ephesians*, as obeyed not the truth, but became *dangerous Wolves not sparing the flock*. We may range them into orders of governours, teachers, hearers. In the Primitive Church the Devill did work in these sons of disobedience three wayes. 1. Caused them to sow tares. 2. To live flagitiously. 3. To persecute. In the Papists all three have place, and they doe as lively resemble the Father of these the Devill, as if they had been spit out of his mouth.

Acts 20.29.
Three orders of them.
Three wayes of their working.
All in the Papists.

By reason of our unbeleefe and rebellion the Devill hath advantage in us; his power is by meane of sin. He can but perswade, allure, suggest and excite. Tempting Christ, and *finding nothing in him*, he could prevaile nothing.

Observ.
Satans power lies in mans sinne.
John 14.30.

Against such as will excuse the matter, and lay all on the Devill, like *Eve*; *the Serpent deceived me*, the Devill owed me a shame, and now hath paid me home; had I been left to my self, it had been long enough ere I would have done so wickedly. Nay but, ô man, thou art a child of disobedience, and grievest, quenchest, resistest the good Spirit of God who worketh sometime in thy heart, and would frame thee to holy obedience; thence God permitteth, and the Devil obtaineth this advantage against thee, to fill thee with all unrighteousnesse. And certainly the enemy had never gotten the strong Castle of thine heart, if thy selfe had not first betrayed and laid it open unto him.

Use.
Blame thy self for sinne, not Satan alone.

VER. 3. *Among whom we had our conversation*]

Now he doth come and amplifie it by comparison drawn from the like, and he maketh the state even of himself and the beleeving Jews like in two things:

1. In sin actuall.
2. In the guilt or punishment.

1. *Among whom*] That is, amongst which *sons of disobedience*, in whom Satan worketh at his pleasure; *We also in time past conversed* in the concupiscence of the flesh. *Conversation*, being here put, 1. for habituall vitiosity; 2. for the undeliberate stirring and itching of it; the later being the imperfect agitation of the former, called the passions of the flesh actively construed. It is taken in the second sense, for these two are every where distinguished, the corruption, the motions of corruption, *Rom.* 6.7,12. *Iam.*1.14,15. Now after he sheweth what this (*Walking*) in them was, a doing whatsoever this corruption willed: For to have concupiscence is one thing; to walk in them, or be in them, another thing. He that saith he hath them not, lyeth, and the truth is not in him, but he that is in Christ, walketh not after them: Making the seat of this corruption not onely the sensuall part, but the minde of man.

2. The equality in sin or punishment; *We were by nature the sons of wrath, as well as the rest*: Simply by nature, Comparatively as the rest. The summe is this: "When I remember your estate, I forget not our own; "for though we have many outward priviledges, yet such as doe not "commend us before God, but in time past we were like you, walking "in the suggestions and motions of our corruptions, doing whatsoever "our corrupt will and mindes desired; neither so onely in our lives, but in

in our nativities, such who by nature were sinfull, and threatned, yea subject to judgement even as any other, there being by nature no excellency of the Jew above the Gentile.

First then we have to consider, how that the chosen of God before their conversion have nothing in them differing from other sinners: *The election of God standeth sure*, but before he call effectually, it doth put nothing in the party elected; *Know ye not that drunkards, theeves, covetous, &c? such were some of you, but now ye are washed, &c.* Even those whom God taketh to mercy, they were sinfull as others, before by his grace they are changed. *Paul*, *Mary Magdalen*, these *Ephesians* now converted, what they had been, look *ver.* 11. And why? 1. That the mercy of God may be magnified and made manifest in the free grace of Justification. 2. That love may be engendred in us, justified; *Mary* who had many sins forgiven, loved much.

Doct. Elect before conversion differ not from other sinners. 2 Tim. 2. 19. 1 Cor. 6. 9.

The end of it.

So that this serveth for our comfort against that we have been; God cuts all scores betwixt him and his children, thou maist now sleep quietly on both sides, the coast is cleare; well may sins humble thee, and bring thee on thy knees to Christ, they shall not condemne thee.

Vse 1.

2. For a ground of hope touching some who as yet are without, and seeme hopelesse. *By the grace of God we are that we are.* Despaire of none; where God is purposed to shew mercy, he can rescue the prey, not onely out of the Devils jawes, but even out of his maw also, as *Ionah out of the belly of hell.*

2. 1 Cor. 15. 10.

Mark here again, that *Paul* and those of the circumcision when they walked in the flesh, *were alike before God* to the uncircumcised; whence observe, that where there is no true feare of God, no outward circumstances, or priviledges alone, others will commend us before him. Gods people a *people of Sodom and Gomorrah*; Gods people when they obey not, their circumcision is *made uncircumcision.* But how can it be truly said, seeing that the one professe the true God, the other doth not? *Answ.* 1. In deeds they deny him. 2. In deeds they set up false gods, their lusts, pleasures, riches, &c. and they are more abominable before him when they prophane his outward worship. Thus with us, look whatsoever we may think of our selves, yet while we live in the flesh, we are no better then Turks or Pagans for the present. S. *Paul* might have pleaded more then we, he was brought up at the feet of *Gamaliel*, his life was unblamable in the Law: Our hopes are better that are under the net, but our condition before God is no otherwise.

Doct. Without grace no outward priviledge, commends us to God. Esay 1. 10. Rom. 2. 25. *Objection.* *Answ.* Tit. 1. 16.

Feare to continue as nature made thee, even when it is most decked and adorned;

Vse.

Hence we are further taught: That we must not be ashamed to confesse our selves sinners with the first. So *Paul*, *Christ came to save sinners whereof I am chiefe.* *David*, *I will confesse against my selfe*: *Esay*, *Woe is me, I am a man of polluted lips*: *Iob*, *I abhorre my selfe*; *I am vile.* The most upright are most forward in confession. It is the proper fruit of grace truly tasted; it will freely confesse and give glory to God.

Doct. Confesse thy selfe as bad as the worst. 1 Tim. 1. 15. Psal. 32. 4. Esay 6. 5. Iob 39. 37. 42. 5, 6. Iosh. 7. 19.

It

Vse. Reproofe to many.

It doth rebuke the shamefacednesse of many, they think, O should they say what sometimes they were, it would be a discredit and blemish to their good name: This being indeed the way to get glory with God and with the godly, by taking shame to our selves.

Doct. By nature wrath abideth on all.

Observe again, what is the state of men by nature, they are such on whom the wrath of God abideth. We are from the very conception and birth, such on whom Gods indignation is poured out, yea such on whom the full vialls of Gods wrath are poured out, together with our being Gods anger is toward us, as in our selves considered. Let us take notice of the evills which doe accompany us from the birth, that we may understand the better that we are in deed children of wrath.

And wherein it consisteth.

1. We are born such from whom God is separated; *Your sinnes have separated twixt you and your God; we are strangers to God from the wombe.*

Esay 59.2. Psal. 58.3.

2. We are given up to Satan; children of the Devill, of darknesse, under the power of the Devill the Prince of darknesse, and are in all kinde of darknesse, of ignorance; *none understandeth, none seeketh after God*: Darknesse of lusts and ungodlinesse; darknesse of condition; Gods anger abideth on all that doe not beleeve; O most dismall cloud!

2. Psal. 14.2.

3. We are subject to every curse in this life, whether spirituall or corporall.

3.

4. To death temporall.

4.

5. To death eternall.

5.

How comes all this to passe? Because we all by nature are sinfull, together with our beings, we are defiled, we are sinners, and so *come short of the glory of God.*

Rom. 3.24.

Papists Tenets in this point.

The Papists hold these foure points tending to this Text.

1. That we are sinfull, for God could not subject us to wrath but for sin; *the wrath of God is revealed against all iniquity.*

Rom. 1.18.

2. That this sin is by nature together with our being conjoyned, because by nature with our first being we are subject to wrath.

3. That all of us by nature are sinfull, for sin imputed.

4. The best of them grant, that likewise we are sinfull, and for sin deserving death.

We further affirme that all of us are sinners deserving wrath for the lust and proneness that is in us to evill: This also they grant to goe with originall sin, and to be a consequent of it; but they will not have it sin properly, to which wrath belongeth.

Conc. Trid. sess. 5. decret.

Vse 1. Against them that flatter themselves in sinne.

It rebuketh such as shift off and sleight over their sins; we hope we are not the worst, we live homely, neighbourly, and quietly, doing as we would be done by; for the Devill, we defie him; for the curse and hell, we hope God will be mercifull. These men would make them be perswaded their case is worse then it is: But these persons shal know one day experimentally, our reports come farre short of the matter. Who knowes the power of thy wrath? none but the damned. Beleeve it, and so avoid the mischiefe.

Again, it must teach us to come out of our selves; if a favourite should lose the favour of a Prince, not to see the face of him, as *Absalom*; if a Tenant were cast forth of his hold; if a man for some offence, should be in the hands of some hard *Cerberus*-like Keeper; should have his house on fire, would we not hold these conditions fearfull and full of confusion? What then shall the state of such be, as are discountenanced with God, *whose loving kindnesse is better then life*, whose wrath and anger is more bitter then death? well may they take their leave of all created comforts, that stand under Gods displeasure: who at an instant can turn them out of all; *whose wrath is a consuming fire*.

Use 2. Goe out of thy selfe and sue for mercy.

Psal. 63. 3.

Heb. 12. 29.

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Use 3. View thy selfe well, and be kept humble.

Deut. 29. 19, 20

By nature] Whence it is plain, that by nature all of us are sinfull; sinfull, not onely in regard of *Adams* sin imputed, but of corruption or concupiscence with which we are conceived, *Psal.* 51. 5. & 58. 3. *Gen.* 8. 21. *Ezek.* 16. 4, 5, 6. *Esay* 53. 6. & 1. 4.

Doct. All are sinfull by nature.

The Papists goe thus farre, 1. Say they, we could not be the children of wrath in justice, if there were not matter of wrath with us. 2. There is first the rebellion of our Parents, ours, because we were in his loynes. 3. There is the habituall aversion of our mindes from God, which they grant an habituall iniquity, for which little ones are guilty of wrath. We hold further that for concupiscence, that is, the rebellion of the law of the members against the law of the Spirit of God, that for this, as sin properly, they are the children of wrath: This the Papists deny to be sin, and will have it sin onely because it was caused by sin, and is the matter of sin, but not sin properly. Concupiscence is sin as caused from sin, guilty with that guilt which it may cause. Concupiscence not sin properly, not a foundation of guilt in it self, but both the habit and indeliberate motions are sins forbidden in the Law: for there not deliberate consent, but the root, even the flesh and the passions of it unconsented to; for the other are forbidden. In the former, such a thing is here forbidden which *Paul* could not attain to but by the Law; now he was no *Cyclop*. Again, *Paul* calleth it sin, and giveth to it the formall cause of sin. Whatsoever letteth the whole strength and might from obeying the Law, is against the Law and accursed. God would not have created man with it; why? because it is not in a reasonable creature a pure ataxie but an iniquity: and the goodnesse of the reasonable creature is the conformity of the powers of it to the Law of God. That power which is bound to be conformable and is not, that power is a breach: But such is this; for the Law requires that all our powers should love God with all the

Vse. Reproofe to many.

It doth rebuke the shamefacednesse of many, they think, O should they say what sometimes they were, it would be a discredit and blemish to their good name: This being indeed the way to get glory with God and with the godly, by taking shame to our selves.

Doct. By nature wrath abideth on all.

Observe again, what is the state of men by nature, they are such on whom the wrath of God abideth. We are from the very conception and birth, such on whom Gods indignation is poured out, yea such on whom the full vialls of Gods wrath are poured out, together with our being Gods anger is toward us, as in our selves considered. Let us take notice of the evills which doe accompany us from the birth, that we may understand the better that we are in deed children of wrath.

And wherein it consisteth.

1. We are born such from whom God is separated; *Your sinns have separated twixt you and your God; we are strangers to God from the wombe.*

Esay 59. 2. Psal. 58. 3.

2. We are given up to Satan; children of the Devill, of darknesse, under the power of the Devill the Prince of darknesse, and are in all kinde of darknesse, of ignorance; *none understandeth, none seeketh after God:* Darknesse of lusts and ungodlinesse; darknesse of condition; Gods anger abideth on all that doe not beleeve; O most dismall cloud!

2. Psal. 14. 2.

3. We are subject to every curse in this life, whether spirituall or corporall.

3.

4. To death temporall.

4.

5. To death eternall.

5.

How comes all this to passe? Because we all by nature are sinfull, together with our beings, we are defiled, we are sinners, and so *come short of the glory of God.*

Rom. 3. 24.

Papists Tenets in this point.

The Papists hold these foure points tending to this Text.

1. That we are sinfull, for God could not subject us to wrath but for sin; *the wrath of God is revealed against all iniquity.*

Rom. 1. 18.

2. That this sin is by nature together with our being conjoyned, because by nature with our first being we are subject to wrath.

3. That all of us by nature are sinfull, for sin imputed.

4. The best of them grant, that likewise we are sinfull, and for sin deserving death.

We further affirme that all of us are sinners deserving wrath for the lust and proneness that is in us to evill: This also they grant to goe with originall sin, and to be a consequent of it; but they will not have it sin propely, to which wrath belongeth.

Conc. Trid. sess. 5. decret.

Vse 1. Against them that flatter themselves in sinne.

It rebuketh such as shift off and sleight over their sins; we hope we are not the worst, we live homely, neighbourly, and quietly, doing as we would be done by; for the Devill, we defie him; for the curse and hell, we hope God will be mercifull. These men would make them be perswaded their case is worse then it is: But these persons shal know one day experimentally, our reports come farre short of the matter. Who knowes the power of thy wrath? none but the damned. Beleeve it, and so avoid the mischiefe.

Again, it must teach us to come out of our selves; if a favourite should lose the favour of a Prince, not to see the face of him, as *Absalom*; if a Tenant were cast forth of his hold; if a man for some offence, should be in the hands of some hard *Cerberus*-like Keeper; should have his house on fire, would we not hold these conditions fearfull and full of confusion? What then shall the state of such be, as are discountenanced with God, *whose loving kindnesse is better then life*, whose wrath and anger is more bitter then death? well may they take their leave of all created comforts, that stand under Gods displeasure: who at an instant can turn them out of all; *whose wrath is a consuming fire*.

Use 2. Goe out of thy selfe and sue for mercy.

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Heb. 12. 29.

Thirdly, it must teach us often to view our selves: Why are these left as pricks in our sides, blindnesse of minde, crookednesse of will, lawes of evill in our members rebelling, sicknesse, poverty, reproach? but to humble us. *Whoso blesseth himselfe, the Lords jealousie shall smoak against that soule.* Our age is so full of *Sadducees*, that *Iohn Baptist* or the the Spirit of *Elias* had need to be sent amongst us; for though like trumpets we daily sound these things, none, when hearing this, bethinketh how he may escape this fire which burneth to destruction; but they hope they are in as good state as these that make more show.

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the heart, minde, strength; neither doth binde the action voluntary, but the whole frame of the soule. The Papists say it is often called sin not improperly, but as having resistance to the Law of the minde and the Law of God. Others grant that though in regard of the guilt it is not sin to the regenerate in Christ, yet if it be considered in it self, it may fitly be called sin. *Answ.* It is mediately in regard we all in *Adam* willing did that which hath brought it upon us. Habituall aversion is sufficient. 2. It is potentially approved, willed, affected, &c.

Vse. Confutation. 1. To let us see it is not custome, or example, or imitation onely, whereby we are sinners, as *Pelagius* taught: No, it is from inbred corruption; our fountain is invenomed, and so are all the streams that issue from us.

2. To help us in repentance; therefore the remainders of it continue though the guilt be removed, and the dominion captivated, yet they remain, to teach us still to bewaile our condition in this regard, and to humble us; *Wretched man that I am, who shall deliver me?* Rom. 7. 24.

3. Hence we are exercised to renue our repentance and a broken spirit.

4. Hence we are given to see in what need we stand of our Lord Jesus Christ, and of him alone.

5. This must be confessed of the Saints in the practise of repentance, and which all of us must eye and bewaile with *Paul* and *Moses*; it being an excellent assurance of our true conversion, where this is bewayled: The world and unregenerate men in their profession of repentance never rise to see this or to bewaile it, which is the fountain and spawn of all unrighteousnesse; we cannot think we are innocent.

6. To reprove the Pharisaicall conceits of many, who were never altred, though at a day old they were sinfull to death, yet after many fruits of this secret sin they think themselves righteous, though we charge them with this as sinners from the womb, such whose lives are dead in lusts; why, they are not the worst. Nay some so sottish that they will not beleeve that children have any sin: why (say they) what is more innocent then a little infant? And doth not Christ say, *Vnlesse ye become as one of these, ye cannot enter into the Kingdome of heaven?* Mat. 18. 3. One of these not simply, but taken of one blessed by me, having on them no actuall guilt, and by my grace, having their native corruption pardoned. This teacheth that grace maketh children free from sin, and in stead of inheriting wrath, heires of heaven. How may we fear when our first infancy was thus sinfull? None complaineth, none feele themselves loaden, none hungring and thirsting, every man carried away by Satan, that none might return to Christ and be saved. They hope they have good hearts to God, when indeed a very progeny of Vipers. Doe I walk after the flesh, the lust of my eye, fleshly minded, that is, not making my calling a race of conscionable obedience, continually walking before God, and ever and anon lifting up my heart for the Kingdome, *labouring for the bread that perisheth not, possessing as if I possessed not*, John 6. 27. 1 Cor. 7. 30. but goe on, my heart and head full of worldly cares; living in idlenesse and lusts of the flesh:

these

theſe are the bitter fruits of a ſinfull and curſed nature. If we ſee not our natures, the ſtinke and unſavoury vapours which aſcend out of them, of ſtrife, of unbeleefe, of pride, of voluptuouſneſſe, of revenge; we want the principall ground of all humiliation and repentance, the onely ſpurre which maketh us ſeeke righteouſneſſe out of our ſelves, in Chriſt alone.

Doct. Courſe of many outward worſhippers is meerly carnal.

A fourth Conſolation is this; What is the converſation of many outward worſhippers of God? It is fleſhly and carnall; *Paul* was an outward worſhipper of God a great while, was one that had the ſeale of righteouſneſſe in his fleſh, was baptized, was a diligent Sabbath-keeper, *was brought up at the feete of Gamaliel*, as a ſon of the Prophet, a blameleſſe walker for criminall matters; yet all this his ſervice changed not his converſation; before the grace of God changed him, he walked ſtill ſenſuall and fleſhly. *Eſay* tels us of ſome, *who were worſhippers, commers to the Temple*; but what was found in their lives? *Covetouſneſſe, oppreſſion*, preſumption; as if God were beholding to them for their outward worſhip: ſo in *Ezekiel*, the Prophet complaines of the hypocriſie of his hearers, *that would come and ſit before him, and heare what God ſaith, yet will not leave their covetouſneſſe*, prophaning the moſt holy word of God. Alwaies there were ſuch who did give God their bodies, but with outward ſervice made no ſurrender of their hearts. *Will you ſteal, murder, and commit adultery, &c. and come & ſtand before me in this houſe?* Such were in Chriſts time, *This people draw neer with their lips, but their hearts are far from me*: In the Apoſtles time, many of their followers and hearers, notwithſtanding that outward obedience, were unreformed; God not diſpenſing the grace of Election ſo largely as of outward Calling. The condition of the viſible Church alwaies was and is to bee ſuch as *ſhall have Virgins with Lamps oyleleſſe*. A glaſſe for theſe times, eſpecially: of which *Paul* and *Peter* have foretold, *that men ſhall not joyne the power of godlineſſe with the ſhow of it; that men ſhall walke after their luſts*: How many, who notwithſtanding they are not to be blamed for their homage to God, yet remaine as *Paul*, a great while unaltered in their converſation? like *Pauls Widowes*, we *heare and heare, but laden with many luſts*, and therefore heare much, and profit little. How many of us yet hearing, live in covetouſneſſe, in incontinency, in intemperancie, in ſtomackfulneſſe, in ſelfe-love and vaine glory; many in idleneſſe, here and there tatling, and ſolacing our hearts with idle diſcourſe, herein another taſting a ſpiced cup, herein a third walking, as *Paul* or other, who before God viſited, in the outward obſervance of his worſhip, but yet yeelding obedience to their owne wils, and luſts of their owne hearts; *Woe to them who come neere me with their lips*: theſe are they that cauſe the Goſpel to be removed by unworthy walking: for God when it is unfruitfull, wil tranſlate it where it ſhall be fruitfull; he can beare the Turke, and Papiſt, and the prophane Atheiſt better then you, *for he will be ſanctified in them that come neer him.*

Eſa. 1.15.

Ezek. 33.31.

Ier. 7.9.10.

Mat. 15.8.

25.3.

2 Tim. 3.5.

v. 7.

Levit. 10.3.

Uſe 1. Looke moſt to the inſide.

Wherefore let us ſift our ſelves; pray to God to open our hearts: that is true and right which commeth from the inward forme, this onely worketh and diſtinguiſheth; power of grace muſt be meaſured, not ſo much

much by the worke externall, as the ſtate of the perſon working. Hee hath power, who worketh from a living heart, whoſe labour is within as well as without, who ſtrikes at the inward rootes of evill, whoſe obedience is univerſall; An hypocrite is worſe affected in good, then a good man in evill, he hath no minde to that good he doth, but liketh better of the contrary; a good man doth grieve at the evill he doth, and loveth the contrary. God regardeth not ſo much action, as vigour in the action: ſome doe ſtrive all for formalitie; ſome doe count it Religion enough to raile on idleneſſe and formalitie, and to bee able to diſcourſe of a queſtion.

Vſe 2. Examination of what we do in 5 rules.

Wee are hereby taught not to reſt in any outward right, nor content our ſelves with the worke done, but examine how we doe things.

1. That we doe every thing for God, practiſing the firſt Commandement in every one, doing all for love of God, not putting him off with every ſleight and ſorry ſervice, as if any thing were good enough for him.

2. To doe every thing as before God, ſo as is beſeeming the purity of his nature ſpirituall and holy, with reverence of his glorious preſence.

3. To make ſure we grow by our duties we undertake, all true grace groweth by the exerciſe of it.

4. To labour againſt hypocriſie, heavineſſe, deadneſſe, and our particular corruptions; and to ſhake up our ſelves when we goe about buſineſſe of this nature.

5. To thinke how far civill men may goe, to doe that and more; for, *Qualitercunque defuncti*, is the intent and utmoſt marke of formaliſts. We muſt put to our beſt affections and our delight in the full bent and ſtrength; otherwiſe, it were eaſie being a Chriſtian, might we under this profeſſion let our graces looſe as we would.

5. To do a duty after any ſort.

Doct. A corrupt will & mind ſwayeth the unregenerate.

Here we may further obſerve, what it is that beareth ſway in the unregenerate, it is his corrupt will and minde, for ſo the Apoſtle here ſaith, in *fulfilling the will of the fleſh and of the mind*; ſo *Paul* ſpeaketh *Rom.* 7.5. When we were in the fleſh, *Tit.* 3.3. Carried about with divers luſts; and *Peter* ſaith, thoſe that are not called effectually, they are in their converſation conformed to luſts of ignorance: Thus the ſecure Gallants life is ſquared, following the ſight of their owne eyes, *walking in their owne wayes*, as *Acts* 14. 16. till God give repentance, they ſtray like ſheepe, in the paths of their owne concupiſcences; as on the contrary, *They that are in the Spirit, walke after the Spirit, ſo they that are in the fleſh, after the luſts of the fleſh.*

Acts 14.16.

Gal. 5.24,25.

Vſe 1. A triall of regeneration.

It convinceth us whether we are in our naturall eſtate or no; have an eye to the courſe and ſtraine of our will and mind, what is it we ſpecially affect, deſire and ſeeke after; This detecteth the vaine preſumption of many, who thinke if they can the Creed, have Chriſtendom; be orderly Churchmen, ſay the Lords Prayer, receive at Eaſter, thinke this is Chriſtianity enough; as for putting off their corrupt nature and ſinfull luſts, to which naturally their hearts incline, and whereunto they live in perpetuall ſlavery and bondage, they thinke it needleſſe, and that God who

who hath made and knoweth our natures, doth not expect that wee should be free from that which is a nature in us.

This is a ground of dehortation to fight against and renounce our own wils, and fleshly desires, resist our sinfull lusts, as ever we will assure our selves our nature to be regenerate. What a shame for Christians not to have power over their inordinate lusting in meats and drinkes; when a dog will be trained to stand upon a table and touch nothing which is not given him? The lust of a mans mind and will, will never be satisfied, if it be served; What was *Ammon* the better when he had gotten the will of his sister by violence? Nay the very lusting for a thing maketh a good man he dare not touch it, when now it is present: When *David* had a months mind to the waters of Bethlem, hee would not touch it when now it was brought to him.

Vse 2. Renounce thy owne will and lusts.

2 Sam. 23. 7.

This letteth us see a different property of one in Christ, from him that is not: He that is in Christ, is not a harbinger and purveyor, making provision to fulfill the will of the flesh: sin hath not willing obeysance performed to it, it raigneth not; in the other it hath his full swing; they are thrals and vassals to the flesh: *He sets himselfe in an evill way, he imagineth mischiefe; he hardeneth his face, and will not be abashed* in his course: sin is sweet to him as a Lozing under his tongue; it is meate and drinke to have their wils: the godly overborne by rebellion of their wils, their hearts smite them, they goe forth and weepe: for as meate unwholsome, taken into a stomach which hath strength of nature, causeth after vomit and sickness; so where there is this life of grace, this poyson of sin once taken downe, cannot but make a sick soule.

Vse 3. Difference of the regenerate and others, in respect of Sin.

Psal. 36. 4. Prov. 29. 1.

Lastly here observe, that even the children of the godly, are by nature children of wrath; and not onely those borne out of the Covenant, but even those to whom the promises, as the Apostle witnesseth, *that to them and their children belong the promises*, even these are by nature no better then others: the Apostle at large doth prove this conclusion, *The Iew by nature hath no preeminence above the Gentile, but is under sin, and under death, hath his mouth stopped*, from all plea for himselfe, as well as the Gentile: and *David* confesseth this, that though he came of righteous *Iesse*, yet, *He was borne in sin, and conceived in iniquity*; for even righteous Parents do propagate posterity not by force of regeneration, but carnall generation; they beget not as new creatures in Christ, but as old, even in *Adam*.

Doct. Children of all are naturally children of wrath.

Act. 2. 39. Rom. 3.

Psal. 51. 6.

But here it may be objected that the Scripture telleth us, that God is the God of the seed of the godly: now there is no benefit, if pardon of sin and life everlasting belong not to Infants upon this, that God is their God.

Obiect.

And it is said, that the *children of one beleeving Parent are holy*, which cannot be meant of legitimate, for so they might be if neither were a beleever; nor onely a member of the visible Church, for so they might be if neither were.

1 Cor. 7. 14. *Obiect.*

This is true, and so is the other, they fight not because the respects are divers: Parents therefore have a double person, the one of *Adam*,

Answ.

the other of members of the ſecond *Adam*: now in the firſt reſpect, they bring forth children of wrath; in the ſecond, children of the Covenant, children of graces, as I may ſay.

But here many doubts may be moved.

Queſt. 1. Firſt, how the Parent whoſe faith is but for himſelfe to live by, can by his faith inſinuate his children into the Covenant.

2. Againe, when many a *Noah* have *Chams*, how faith can beleeve ſuch a thing; for the thing beleeved muſt be infallible.

Anſ. To the firſt, the faith of the Parent doth bring the child into the Covenant, yet ſo as the child liveth by his owne faith, which is not to be denied in ſuch as ſurviving come to fellowſhip of like precious faith.

Object. But many Infants dye before they come to heare and to have faith, for ought we can know; what may be ſaid to this caſe?

Anſ. They live by their faith, becauſe in this caſe, the faith of the Father is the childs faith alſo; For looke as it was juſt with God, to reckon the deed of *Adam*, all our deeds: ſo it is not ill beſeeming his mercy and juſtice, to let in this caſe, the faith of the Parent ſtand for the child.

2. For the ſecond, Faith is not wavering, though the event anſwer not, becauſe it doth not abſolutely apprehend this ſalvation for every one, but leaveth place to Gods ſecret judgements.

Object. But how can it thus conditionally beleeve without wavering?

Anſ. It is one thing to waver, another thing to beleeve with condition; we beleeve we ſhall have outward things, yet with condition.

Queſt. 3. A third queſtion is, how this diſtinction can eſcape a contradiction; that which is true, muſt be true in ſome time; now if an Infant may be borne having the Covenant, (which in ſome caſe we teach) there is no time in which this Infant can be ſaid a child of wrath.

Anſ. It followeth not, for there is nothing wherein it may not bee ſaid a child, though it be borne with application of the Covenant: for as the Parent hath a double perſon, ſo hath the Infant; in the one, it is a child of the Covenant, in the other, of wrath. Marke for concluſion theſe three things.

Propoſitions of being Gods children, and of wrath too.

1. Every one is a ſon of wrath in *Adam*, even in that inſtant, and in Gods eye, with whom there is neither paſt nor to come; Wee, we are all of us dead.

2. This wrath abideth, till application is made of the blood of Chriſt.

3. If this be even with our firſt being, whenſoever it is, it taketh not away the reſpect of our naturall condition: O miſerable man that I am! &c. This was true of *Iohn Baptiſt*, yet from the wombe hee was ſanctified.

Vſe 1. Confutation of Papiſts and Lutherans.

To confute the ſlanderous Papiſts and Lutherans, who would make us Anabaptiſts, as denying ſin Originall, denying the guilt of it; where we teach it in Infants, we teach it worthy of wrath; teach the perſons as comming of *Adam*, children of wrath, yet as in the Covenant of grace to have pardon, and the ſeale is a ſeale ſet to this, not as a foundation or beginning of it.

Secondly, we may ſee what it is that is borne of the fleſh, and there-

fore

fore take occasion by it, to humble our selves even in the compassing Posterity, and to lay hold of that most pretious Promise, which assureth us that *God will be our God, and the God of our seede*, though we may leave place for his secret will, which tendeth to his glory.

Be humble, and lay hold on the covenant. Gen. 17.7.

Thirdly, that he saith, *Wee all*, it doeth give us to see the falshood of that dream of our Ladies birth without originall sin: The Apostle doth say, that all the Jews were by nature Children of wrath, *every mouth stopped, none that doth good, no not one*; Yet the Papist will have a Canvasse touching our Lady, whether by some extraordinary dispensation shee might not be excepted. Thus while (most foolishly) they will advance her above all Christian people, they doe thrust her out from having fellowship in the Common salvation, *Christ comming to save his people from sinne.*

3.

Rom. 3.12. 19.

Mat. 1.21.

VER. 4. *But God who is rich in mercy, through his great love wherewith he loved us.*

VER. 4.

Thus farre the Apostle hath laid downe this sentence, concerning our quality, and condition: *Now he cometh* to fill up the sentence, for the sense being hitherto suspended, *You, and wee all of us, dead in sin, hath he quickened*: Now this latter part hath three branches to be considered,

Method.

1. The Causes working this.
2. The order of working it.
3. The End.

The first in the 4. verse. The second by a gradation, verse 5, 6. The third, verse 7. Whence to the 10. vers. is inferred our free salvation, which in the 6. verse was by the way interserted.

Now the first Cause is *God* the Father, here described from his *rich Mercy*: and lest we should marvaile how God should come to be mercifull to us, he telleth the fountaine of this mercy, *his great Love*: So that this verse doeth give us to consider of two properties of God,

The cause of Saints happines

His { *Mercy.* / *Love.* } Favour, Grace, Kindnesse; the one the fountaine of the other.

First here wee see, *that God is a God of rich mercies*: and the Consideration hereof is not lightly to be passed, because no man is so blind that hath not this in his mouth. This then is our rejoycing, to know God, not so much what he is, or his essence, as of what property he is unto us. Both the workes, and Word of God doe witnesse it: *All his wayes have* the Saints approved, *as mercifull* & faithfull; and Paul calleth *God, a God of all Compassions, Father of mercies*: and though there is not greater, or lesser in God (whatsoever is in him, being himselfe, he being infinite) yet in regard of workes there is a common inferior mercy, and a singular rich mercy: that is over all his workes, this such as he taketh to be over his, even *those vessels of mercy*. Looke by how much the neerer the Creature is in affinity to God, the neerer is the blessednesse of it to God. I neede not to prosecute the Doctrine which so many have amply laid downe. But let us consider the Use.

Doct. God is a God of rich mercies.

Psal. 25.10. 2. Cor. 1.3.

Rom. 9.23.

Vse 1. This trueth to be acknowledged.

That great Commandment of the Law (the having God for our God) doeth command to know, and to acknowledge this trueth alwayes, that he is most mercifull to us. Have all Creatures eyes to look up to the mercy of God in their necessities, and to trust to his faithfulnes for help and succour in their miseries, and shal his children be blind?

2. Chro. 20. 20. *Iehoshaphat* said, *Lord we know not what to do, but our eyes are unto thee.*

Vse 2. It makes against our unbeliefe.

This doeth reprove our weakenesse: we say he is a mercifull God, but when he doth delay, or renew his witnesses against us, we think he hath shut up his mercy and loving compassions. Againe, when we think that God will not forgive our sins, then this mercy of God is forgotten. Again, when men think Gods hand is hard towards them, & conceive of his dealing as cruell, where then is this sentence, that he is *rich in mercy?*

Obiection. But you will say, What though he hath shewed us mercy, may we not complaine in this kind when his hand turneth? I answer, He never turneth from these mercies.

Psal. 89. 32. 33. *If my children (saith the Lord) offend, I will correct them with rods, but my mercy will I not take from them.*

Psal. 73. 1. We must therefore returne in a holy blush, and learne to say, *Yet God*

Lam. 3. 22. *is good to Israel. It is his mercy that we are not consumed.*

Vse 3. And the sight of unworthines

It doeth serve to bear off a temptation of unworthinesse: Satan will tell the humbled soule, Thou art a grievous sinner, privy in thy owne heart to many foule and abominable corruptions, thou hast grieved the Spirit, trespassed against thy enlightening, &c. How canst thou look to be saved, or once come before God with any Comfort? Hereunto the faithfull soule must be ready to reply, Yet the mercies of God, and the merits of Christ Jesus do infinitely exceede them; neither are the mercies of God abridged by sinnes of infirmity, but rather thereby the more specified and declared: Thus resting upon the Rocke of Eternity and the impregnable trueth of Gods gracious promises, he casts himselfe into the bottomlesse sea of Gods mercies, with this resolution, that if he must needs perish, they shall hale and pull him from the most tender bowels and everlasting compassions of his blessed God, to whom his soule is fled.

Vse 4. Imitate God herein.

This is a vertue of our heavenly Father to be imitated, Be *mercifull as your heavenly Father is mercifull*, Luk. 6. 36.

Obiect. But it may be said, How should God be mercifull to me, for I am his enemy, and a son of his wrath, and mercy is so far from such that it rejoyceth against the judgement of those whom he hateth?

Answ. If this feare proceed out of an unfaigned longing after Gods mercy, and to be delivered from that misery whereof thou complainest; then be of good comfort; for if ever thou hast tasted of the sweetnesse of this grace, thou shalt be sure to have it againe.

Micah. 7. 18. *He retaineth not his anger for ever, because mercy pleaseth him.*

He is the Son, his mercy (as all other his properties) is in God infinitely, eternally, and unchangeably: for a moment,

Isa. 54. 8. *in mine anger I hid my face, but with everlasting mercy, have I had compassion on thee.*

Now the fountaine of this mercy, is Gods love to us from Eternity, which inclined towards us when we were hatefull: when he had determined

termined to manifest this Love, then according to mercy he saved us. Grace, and Mercy, and his giving Christ, all is from hence. *He so loved the World, Iohn* 3. 16. For had the Lord hated us, he would have glorified himselfe in our deserved misery. Iohn 3. 16.

Mercy shall triumph against judgment, of those whom hee loveth. And experience sheweth, that the straitest conjunction in greatest love, breedeth the most tender compassions in miseries.

But here is a difficulty to be cleared. In the verse before, he saith, we are the children of Gods wrath, here he sayth, we are such whom God did so greatly love, that he tooke pity on our misery and healed us in Christ. But the answer is easie, *Object.*

By considering, that love, and wrath might stand together; For the Parent may be throughly angry with the child whom he tenderly loveth; and so it was with God, who knew how to love, with that eternall love, and yet how to be angry with us: Hatred and love expell each other, but anger and love may stand together. *Answ.* Love and wrath may stand together.

But this doeth not seeme cleare to me (may some say) because the Scripture doth make Gods good will to be towards us through Christ, *He hath made us beloved in him, we are reconciled to him in Christ*, so every where. *Object.*

For Answer, There is a double love: the one Internall with God: the other externall manifested in the creature. *Answ.* Gods love internall and externall.

Now this internall love is everlasting, it was the foundation of mercy, of the giving of Christ in mercy. But that externall, manifested in the creature, is nothing but a streame swimming out of this, before held downe by Justice, and this cometh through Christ. So saith Saint *Iohn, Herein was the Love of God manifested, that he sent his Son, &c.* And all *our Salvation is by mercy*, as *Paul* to *Titus* calleth it; it is the *Epiphany of the Lords kindnesse*, and eternall love to mankind. 1. Iohn 4 9. Titus 3. 5. Titus 2. 11.

God then (wee see) doeth love his, before Christ be given to them as a Mediator for them: Though in God this love is but one most simply, as himselfe is most simply one; yet for the change that it maketh in the creature, and to helpe our weake understanding, a *former* and a *latter love* may be considered; for there ariseth a grace of God unto us from the blood of Christ, of Justification unto life; thus Christ is called the *Mediatour of the New Testament*, and in this respect the Scripture putteth our *reconciliation to God, in the death of Christ*: These and the like places must not be so understood, as if the Lord himselfe before entirely hated us; but because that in Christ that former love of God springeth forth, which while justice was unsatisfied lay hid. For there was a love to us before Christ; and the giving of Christ was the effect of it, as *Iohn* 3. 16. It is good for a child sometime, not to know how well his Father loves him: And a kind-hearted Father doeth often beare a secret inward affection toward an ungracious sonne whom he hath cast out from him, though he will not suffer it to appeare, till by mediation and humble request of some friend he make it appeare to his Son: And thus to say, that the Lord altogether hated us in himselfe, Hebr. 9. 15. 2. Cor. 5. 19. Rom. 3. 24.

selfe, untill Christ made Intercession; is such an assertion as is not sound.

For Christ made Intercession, called, or uncalled: If called, there was great Love in the Father calling him to undertake that office for us: If wee say uncalled, it is contrary to Scripture, in which nothing is more evident then the calling, anointing, and sending of the Son by the Father.

Doct. Gods love the cause of pity to us.

Well then, from the order we see *what it is*, which is *the principal procuring cause of Pity towards us in our miseries, it is Love of God.* So that if we would see evidences of Love to our neighbour, we may gather them hence, by seeing what mercies are with us, and bowels yearning in their miseries; no Compassion, no Love. Againe, that there is a great love in God, even when he is angry with us, such a Love as makes him give his Son to death.

Vse 1. Rom. 5. 10.

This then may serve to confirme us in assurance of Gods favour toward us; *If when wee were enemies, we were reconciled to God by the death of his Son, much more shall we be saved by his life.* If a man out of love have sought the friendship of his enemy, and used meanes to be reconciled to him, is it not likely that he will be constant in his love to him to the end? But howsoever it fall out with man, most sure it is that God will not change: *for whom he once loveth, he loveth to the end.* Iohn 13. 1. *I the Lord change not, therefore yee sons of Iacob are not consumed.* Mal. 3. 7.

Vse 2. 1. Ioh. 4. 19. 2. Cor. 5. 14. 1. Iohn 4. 11.

It teacheth us our duty to God and Man; *He hath loved us first, therefore must we love him againe, his love must constraine us*; and our love is a reflexion of his to us: *And if God so loved us, we ought also to love one another.*

VER. 5. VER. 5. *Even when we were dead by sins hath quickened us together in Christ, by whose grace ye are saved.*

I have spoken of this death before, of the kind of it, of the Symptomes, or tokens of it, and uses of the doctrine upon the first verse. Now I will adde some things which this Context doth admonish, and I then omitted.

1. 2. First, how wee can bee said to bee [*dead*] when there is some sparks of divine knowledge in us. Secondly, What this word [*trespasse*] meaneth, and how it differeth from the word [*Sinnes*] being joyned with it.

To the first, the light of knowledge in us is such as doeth not give life, but is imperfect, tending to leave us without excuse.

Againe, it may be doubted whether we are borne with this light, as the seedes of it, or whether afterward by the booke of the Creature and Scripture it comes to be manifested to us. It is not knowledge that life standeth in, for the devils then could not be without a spirituall life; But it is the kind of knowledge, even that which is spirituall and heavenly, and this is not in any by nature in any measure.

παράπτωμα. ἁμαρτία. For the word [*trespasse*] it signifieth properly an errour of ignorance. The other word [*sinne*] signifieth an aberration from the law, without this respect.

[*Quickened*]

Quickned] There is a threefold death, so a threefold life;

of { Nature. Grace. Glory.

Here he speaketh of the life of *Grace*, wherein these beleeving *Ephesians*, who had been dead, were now alive; Interlacing our free salvation, he cometh to the second degree, our Resurrection in Christ: There is a double Resurrection; the one is the resurrection of the just and unjust, of the Body, as in the Creed we professe to beleeve a resurrection at the Last day, as *Ioh.6.39.* Threefold life.

The other resurrection is from the death of sinne, in some measure to be quickned by the voyce of Christ, so that we live a new life, even the life of God: being before all of us *by nature dead in sinne, and trespasses, and the uncircumcision of the heart*, blind in our mindes, and *so estranged from the life of God*, hard in our hearts, unholy in our affections: now this first resurrection stands in this, that we live a new life, even the life of God, which standeth in the light of the mind, in fleshie tendernes of hearts, in the holy motion of the affections, that in the vertue of Christs resurrection we rise to newnes of life, *that in him we be a new Creature.* 2. Cor. 5.17.

The third thing is that which followeth [glorifying in the heavens] and this is that he speaketh off, when he saith [*in Christ*] *We are set in heavenly places.* So that the words joyntly considered tend to this sense: *Even when we were dead in our sinnes, stinking in our lusts and corrupt natures, then did God of his rich mercy bring us to life, raising us up together in Christ.*

And when he saith [*in Christ*] it is plaine that we are saved of his meere grace: yea, though we dwell in these mortall bodies, yet we have in Christ the resurrection of these bodies; yea, though we are now absent from the *Lord, Pilgrimes here, yet in Christ we are after a sort set gloriously in the heavens*, we are already seised of those everlasting mansions. The dignity of the person giving, extendeth the mercy: and the grievousnesse of our misery, doeth exceedingly amplifie the mercy.

Observe first, *what it is which setteth out the rich kindnesse of God, it is this, even our misery, and wretchednesse wherein he findeth us.* Ezech. 16. 3,4,5,6. *When thy navell was not cut, nor washed in water, nor salted with salt, when no eye pityed thee, when polluted in thy blood, &c. Even then I said unto thee, Thou shalt live.* 1. Cor. 6. *Fornicaters, Idolaters, Adulterers, Wantons, Buggerers, Theeves, Covetous, Drunkards, &c. such* (saith the Apostle) *were some of you.* Tit. 3. 3. *We were in times past unwise, disobedient, deceived, serving lusts & divers pleasures, living in malicious nes and envy, hatefull, and hating one another. But when the bountifulnesse and love of God our Saviour appeared, &c.* in this appeared Love, *not that we loved him, but that he loved us first: Even when we were enemies, he reconciled us to himselfe by the death of his Son.* If it be well considered, it will make us to see the rich mercy of God to Man.

Doct. Mans misery commends Gods mercy. Ezech. 16.3.45 1 Cor.6.11. Tit.3.3. 1 Ioh.4.10. Rom.5.10.

There

There are 3. things that doe especially lead us into these treasures of rich mercy:

1. The one our estate wherein God findeth us.
2. The state wherein God setteth us before he leave us.
3. The way, or meanes, whereby he compasseth our deliverance from death, and our glorious salvation.

The first is set downe in this 5. verse.

The second in the 6. verse.

The third, left to be gathered from these words, *together with Christ.*

These might be particularly amplified.

Vse 1. To see mercy, see misery

This teacheth what we must doe, if we would see the love of God to us; get a true knowledge and sense of naturall condition; Dead men, in whom there is not by nature the least sparke of spirituall and heavenly life: our naturall life being but a shadow of life: it is but a goodly vizour drawen over a dead and rotten corps. Revel. 3. 1. *Thou hast a name that thou livest, but thou art dead*, saith our Saviour to the Angel of *Sardis*, *Revel.* 3. 1. The consideratiō of this will worke true humility, and a thankful acknowledgment of Gods unspeakable love and mercy. What was it but the due pondering of these things, that did carry *David* to such an admiration of Gods bounty toward himselfe and all men, crying out: *Lord, what is man that thou regardest him?* And forceth the Prophet to this confession, *It is the Lords mercy that we are not consumed, because his compassions fayle not.*

Psal. 144. Lam. 3. 22.

Vse 2.

This also is a ground of Hope, that God will never leave us; for that mercy of God, which when we were dead, did put life into us, and quicken us, will now much more helpe us, and comfort us in all our miseries, *for with him is no change, his mercies endure for ever.* As a mother, when she hath borne, and brought forth, and endured the hardest hand of Labour and paine, will thinke nothing too much she doeth for the fruite of her wombe she dearely loveth. *Can a mother forget her child, and not have compassion on the son of her wombe? though they should forget, yet will not I forget thee, saith the Lord. If when we were enemies, we were reconciled to God by the death of his son, much more now being reconciled, shall we be saved by his life.*

Iam. 1. 17.

Isa. 49. 15.

Rom. 5.

Doct. Mercy first us for further mercy.

Obserue further, *that man hath no power to save himselfe, no disposition to the salvation which is entred through faith in Christ: He hath made us fit: that which we are, we are through the grace of God.* Look what disposition there is in a Carrion to life, there is that in our stinking soules to the life of grace: *Out of me can yee doe nothing.*

Joh. 15. 5.

Object.

But if we cannot further our selves towards salvation, then the prophaneſt beast is as neere God as the best and justest Churchmen unconverted.

Answ.

I answer: no neerer for kind, but neerer in regard that he is not so farre removed in this kind.

A man having new sent out his spirit, and one stinking in the grave, the one may be said neerer to life then the other, in regard he is not entred so far into the degrees of corruption in which the other lyeth, and

and yet the one can no more helpe himselfe to life then the other. So a Fox and an Asse, the one may be said neerer to reason then the other, because in degree of unreasonablenesse, he is not so much removed; yet in kind they are both one, and can do nothing which might change their kind. So here, they are said neerer respectively, in regard of others sinners more remote, not that absolutely they are neerer; as an Ape may be said Comparatively to be reasonable.

This confuteth the enemies of Gods grace; Papists, and Lutherans: Who make man have some reliques of strength, whereby being excited, and presented, and showed a fit object, he can of himselfe turne to God. But what were it availeable to come to a blind man and show him the sunne and tell him of it? till he have an insight given him, all is vaine. So here needeth a Creating, renewing grace, not a bare mending, or repairing, what is amisse. *Vse* 1. Confutation of the patrons of nature.

But if we cannot at all dispose our selves to life, why are we called upon? why should we heare the word? &c. *Obiect.*

Because these things are good, such as God requireth, which we must not leave off, because we cannot do them pleasingly, but labour to attaine the right manner. *Ans* 1.

Secondly, that we may not set our selves further off salvation, which we may, though we cannot doe that which may helpe forward our calling. It is forlorne desperate folly, when we are in some degrees of evill, to thinke the crow can be no blacker then her wing; and so throw down our selves deeper into mischief. Though as we use them, these prepare us not, yet as God doeth use them they doe prepare us; as when one striketh a knife into his lungs, God may so guid it, as to heale an imposthume; A man taking drinke intemperately, and sining, God may heale a sicknesse by it. 2.

Hence learne we to detest those workes of Congruity, and confesse we can doe nothing; cry to God, *Turne thou us, and we shall be turned.* A mother will not cast away her childe for an Itch, or the rising of pimples, which for the present deforme; she bought it too deare to part with it so lightly. So our God will not for infirmities cast us off, he hath bought us at too deare a rate, so to part with us. *Vse* 2. Goe out of thy self and fly to God. Lam. 5.21.

Quickned us in Christ.] *Obs.* What is the state to which the beleever is brought, he is made partaker of the life of God. It may be said of him which is spoken of the prodigall child, *who though he had beene dead, yet is now alive.* So these brought unto the Faith, though before dead, yet now are brought to life: the Apostle *dead in trespasses and sinnes*, as the rest, came to have Christ living in him; being set into Christ, he had *fellowship in the death and resurrection of Christ.* *Doct.* Beleevers partake of the life of God. Luke 15.32. Gal. 2.20. Phil. 3.10.

The Colossians, dead in the uncircumcision of hearts, came to be brought to life with Christ, *their sinnes being forgiven them.* We have experience of it, who were blind, uncircumcised in heart, savouring earthly things, walking from trespasse to trespasse, utterly unacquainted with the life of God, *now light in the Lord*, now our hearts pricked for sinne, trembling at the word, prest to obedience, now affecting Col. 3.3. Eph. 5.8.

affecting heavenly things, walking in righteousnesse, finding that God in Christ dwelleth in us. And for better conceiving it, it is fit to consider.

Expos. 1. What it is.
2. Who is the Author of it.
3. In what order it is wrought.
4. The property of it.

1 Life of God, what it is. 1. It is nothing but the created gift of grace which frameth the whole man to live according to God, or supernaturall grace giving life, and bringing forth motions according to God, as the naturall life.

2 Whence. 2. The power of God alone, with the word & sacraments, give this life, *called therefore immortall seede*: by the word we all are quickned, and conformed to the image of the second *Adam*; called therefore the *Word of Life*; *Who hath brought life and immortality to light by the Gospel.*

3 Order. 3. For the order, there is *first* a taking away of sins, for while we live in them, we are in death. Secondly, there is a taking of life in our behalfe. Thirdly, a holding out of these things, with the voyce of God unto the soule: *The dead in their graves shall heare the voyce of the Son of God, and shall live*: A receiving of Christ: A forgiving of our sins, and quickning with the spirit.

Ioh. 5. 25.

4 Property. 4. The Property of which life is eternall, and hath no ending. Christ being raised dieth no more, nor a Christian.

Quest. How may we know that we are alive?

Answ. Every life seekes it owne perservation; as naturall life seeks that which is fit for that life, so doeth this spirituall life that which is fit for it selfe; as the word of God, 1. *Pet.* 2. 2. *And the things that are above where Christ sitteth*, *Col.* 3. 1. *The foode which perisheth not, but endures for ever*: As the life is immortall, so it seeks immortall food by which it liveth to God; the life of grace, it is maintained by bread from heaven, from the living God.

1. Notes of the life of God in us.

2. Every naturall life in the severall kinds of it, seeks it preservation of him, and by him that is the Author of it. Children of their Parents, yea, and *the eyes of all creatures looke to the Creator*, *Psal.* 104. So here they that are quickned with the life of God, are ever and anon running to him as their Father, crying, and calling upon him for supply in all their wants, by the spirit of Adoption, they cry Abba.

Rom. 8. 15.

3. He that hath this spirituall life in any measure, is sensible, and ever complayning of spirituall death, and of corrupt nature, the fight whereof is most noysome to his sense. A dead man perceives no stinch to come from him: An evident signe of spirituall life, to sigh and groane under the body, and to cry out, *O miserable, &c. Rom.* 7. 24. Good Lord what a state is this; what a bed-rid disposition doth hang about me; that I can neither find comfortable sense nor motion towards things spirituall! Every man the more quick with the spirit, the more complaining in this kind.

Life

Life is Active and stirring; If I see an Image still without motion, I know for all the eyes and nose, &c. it hath no life in it: So the want of spirituall motion in the Soule to God-ward, and the practice of godlinesse, argueth want of spirituall life. 4.

Love to the brethren: *By this we know, we are translated from death to life; because we love the brethren.* 5. 1 Ioh 3.14.

This is a matter of admiration, of joy, and thanksgiving: If a man were recovered of a deadly disease, when past hope; how would hee tell of it; and hold himselfe bound to the man by whose skill and endeavour he hath been raised? How much more should we record and tell of Gods unspeakeable mercy and love to us; that when we were not onely sick in soule, but even stark dead and void of all spirituall life, sense and motion, hath breathed into our dead hearts the breath of that spirituall life of grace, and hath made us now to stand up from the dead and live in his sight? Have not we cause to rejoyce, and say, *Thanks be to God; we were the servants of Sin?* But if we creepe up out of some deadly sickneſse, we will tell of it and say, What a glorious and wonderfull power of God was it to raise me? But when our souls creep up out of sin and hellish ignorance, the darkneſse of death, how should this much more affect and cause us to magnifie such a power of God? *Vse 1.* Rom. 6. 17.

This letteth us see the fearefull condition of unregenerate men, they lie exposed to the sun as dead carcasses, the stinke of whose nature is noisome to each living creature: That they cannot see it, is because the light of Nature, through the strength of rebellious affections and common custome in sinne, is so extinguished that it cannot truely informe the conscience touching our own conditions; and in that we feele it not, it is because our hearts are stone dead, and utterly void of that power of life conferred by the holy Ghost, which should indeede make them feele the disease of sinne. *Vse 2.* Naturall men very carkasses to God.

Fearefull therefore is the estate of those men which never once suspect themselves of nourishing this monster, which feedeth it selfe strong in them, to deprive them of life, but hand over head, sleep in their filthinesse, and never examine themselves as touching any token of spirituall life, to secure themselves of part and portion in that blessed land of the living. In this estate men fare as they which are infected with some mortall Pestilence; who although they are tainted, yet not feeling it, go about their businesse cheerfully, eat, drinke and are merry, yea, and make a jest, and tush at the plague, and behold suddainely are stricken themselves and layd in the grave: So an unregenerate man having both the disease of sinne in his bones, yea, and the funestall and deadly markes in his soule, yet being voyd of that rare grace of godly wisdome to discerne it, runneth on in his dying life from towne to towne, from house to house, infecting others with the stink of his sores, and running botches, yea, and playes with sinne in his common talke, as a childe doth with a fawning curre in a string, till it being too strong for him, plucks him downe to hell, and returnes upon him Simil.

with the sharpe stinging teeth of everlasting death and misery.

Vse 3. This must serve to stirre us up to feele our selves quickned with an everlasting life, and more and more to seeke and labour for the augmentation of it. *The woman of Samaria*, when Christ told her there were living waters, of which who so dranke *did never so thirst more*; Ioh. 4. 15. *shee* cryed, *O Lord give me of that water.* Looke up to Christ that quickning spirit, shew him thy reliques of spirituall death, and pray him to swallow them up victoriously in the life of grace.

VER. 6. *And hath raised us up together.*] Resurrection is metaphoricall or proper: Metaphoricall, when a man swimmeth out of some deadly evils; Proper, when a man being fallen down by death, riseth up by new quicknance: this is first and second; The first when the soul fallen downe from God into death of sinne, doth come to be quickned with the life of God; The latter of the Body, whether extraordinary, which is the priviledge of some few, or common to all: Now we that are in Christ, have all kindes of resurrection after some manner: 1. Our condition most deadly we get out of; 2. Our soul is quickned; 3. For our body, it is hid in Christ, we have it in hope.

Doctr. Observe here, *What God hath given us in his Son, even the resurrection of these bodies*: Wee are dead by reason of sinne, and these our bodies are sowen in mortality, and see corruption, yet we have them in Christ raised up; yea, after a sort wee in present may see this exemplified; 1. In that our head is raised: for whatsoever may be said of the head, may be spoken of the members. If the Head be safe above water and living, the body may be said, (though covered) to live likewise: So that our Head Christ Iesus having this resurrection, we are already seised of it in our head. 2. Againe we have it already, why? becuse that power which must raise us up, it is with Christ *per modum redundantiæ*: all things tending to our salvation are put in his hands: there is not a resurrection and life, for his owne person alone, but the treasures of life, even the hidden life which every member must have, is already seised by him. 3. Wee all of us have right to it, though we as yet enter not upon it. 4. Last of all, wee have entrance even presently, because he rose for us, and representing us, even as a Burgesse of a Parliament doth a Corporation: So that wee see where is the evidence of our resurrection, even Christ raised as our Head, is a most infallible pledge unto us; If Christ bee risen, then must wee, for our resurrection is hid in him.

Now our resurrection may be considered two wayes:

1. As wrought in our Head.
2. As applyed actually in us.

As wee in regard of our naturall life may be considered,

1. As we have this life in our roote, in our parents, in whom we are *seminali ratione*, as an eare of corne is in the seed.
2. Our life may be considered as now in us received from them.

Now

Now when they are said to be raised up in Christ, it may be understood both wayes, both in regard of their resurrection, as it was made in Christ the Head of them; and as it was in part applied in them: For all the resurrection we have in Christ, is not yet received, we have it by faith hid in him even the resurrection of our bodies. As Adam was a roote of death to all that were his, neither were they borne of him sooner then mortality did seise on them: So Christ is a roote of resurrection, 1. *Cor.* 15. 22. *As in Adam all die, so in Christ shall all be made alive.* We must not thinke that when Christ was raised, it was no more then when *Lazarus*, or some other private person was raised, but his rising was all our resurrections, in asmuch as it was in the name of us all, and had in it *a seede-like virtue* to worke the resurrection of us all. Hence it commeth that we no sooner come to be in him, but the power of his resurrection is felt of us, making us rise to newnesse of life: in Christ all things are new, 2. *Cor.* 5. 17. *Who hath learned Christ as the trueth is in Christ*, have so learned him that they are dead to sinne the life of the old man, and are alive in the life of grace.

For looke as a member truely by inward ligaments knit with a living Head, hath life in it: so we when we come to be in Christ, raised up and living to God in life glorious, we cannot but live in him.

There are some Principall evidences of our part in Christs resurrection.

1. The Spirit given us: *If the Spirit which raised Christ our Lord from the dead dwell in you*; He doeth send into them that are united with him the spirit of life from himselfe, that is, the Holy Ghost to dwell in them by the created gifts of grace, which is life supernaturall; They shall heare my voyce who are dead, that is, they shall beleeve and shall live.
2. The will of the Father touching us, that Christ *should raise us up at the last day.*
3. The statute made by Christ, in which we have it, even before it be applied: Christ doeth successively perfect this life, never leaving till he have in soule and body conformed us for our module to his blessed soule and glorious body. The raising of our soules dead, a greater worke then to raise a Churchyard of bodies.
4. A lively hope of an eternall inheritance, 1. *Pet.* 1. 3.
5. A holy love of Gods children, 1. *Iohn* 3. 14.
6. A living Faith; for the same omnipotent action of God which raised Christ from the dead, is it which begetteth faith in us. *Eph.* 1. 19, 20. *Which beleeve according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.*

Vse 1. Admire Gods power in this.

Wherefore let us learne to admire, and give glory to Gods power which worketh our Faith. If we saw a man raised from the dead, O how would we speake of such a wondrous power! But this is the same that raised Christ from the dead, which raiseth us to beleeve. If

wee creepe up from some deadly sickneſſe, we tell what a power of God it was to raiſe us; but when our ſoules creepe out of helliſh darkneſſe and death, to beleeve on the living God, it is as nothing with us.

Vſe 2. Cleave therefore to him.

Againe to conſider of our reſurrection, which we have through Chriſt, is a forcible motive to make us cleave to him. If *Peter* ſaid, *Whither ſhall wee goe? thou haſt the words of life*; how much more may we ſay; How ſhould wee ſtart from the Lord? thou haſt raiſed us up when we were dead.

Vſe 3.

How did *Lazarus* (thinke you) and others whom Chriſt raiſed up love him, and reſt in him, when this bodily life was againe given them; though they were within a while to die againe? But how much more would it bind us to Chriſt, if we ſaw how he hath raiſed our ſoules being ſtarke dead, with ſuch a reſurrection as that they ſhall never die againe?

Wherefore how wofull is the ſtate of many that profeſſe Chriſt, yet live in ignorance, know not what a reſurrection meaneth, are dead while they are alive, in all kind of ſinne and wantonneſſes? Theſe never were in Chriſt, but like as glaſſe eyes are ſet in the body, or woodden legges, which being by outward meanes joyned to it, doe not receive life and ſenſe with other members. We never knew communion with him who is the quickning ſpirit, if we be dead in our ſinnes.

Vſe 4. Comfort againſt mortality.

Laſtly, it is matter of comfort againſt the infirmities and death of theſe bodies; by his blood he hath made a new and living way, he hath led the daunce; though thou of thy ſelfe haſt no right to it, yet in Chriſt thy Head thou haſt as good right to it, as any heire apparant to his lands.

Doct. In Chriſt we are raiſed to our firſt bleſſednеſſe.

Obſerve againe; *Wee are by nature all ſhut out of the paradiſe of God, we come ſhort of his glory*, but in Chriſt God hath been pleaſed to reſtore to us the happy Condition, in the reſurrection of Chriſt. 1. *Pet.* 1. 3. *Who hath begotten us againe unto a lively hope, by the reſurrection of Ieſus Chriſt from the dead.* Chriſt our Head ſitteth in glory, he hath done it for us: *I goe to prepare manſions for you.* He entred the Holy of Holies in our name, and ſo after a ſort preſenteth us before God, as the Prieſt under the Law, *he beareth in his breaſt the names of all his Iſrael* when he commeth into the preſence of God, ſo as we all may be ſaid, and that truely, *to ſit in the heavens*; he hath all that glorious life in him, with which we are in the heavens to be glorified. Joint purchaſers; we have by him right to it in Faith, as an heire in minority to his Fathers inheritance.

Ioh. 14. 2.

Wee by nature are all of us unfit for Gods kingdome and ſo our Saviour ſaith, that *unleſſe wee be borne againe, wee cannot enter into Gods kingdome.* What diſpoſition can be in ſuch as are children and thralls of the devill, to be the ſons and heires of God? No, there is nothing in us but enmity againſt God. We love hell as if there were no heaven; *Wee are ſuch as have an Amorite to our Father, an Hittite to our mother*, as lie *weltring in our blood*: Now who can make me owner of

Ioh. 3. 5.

Ezek. 16. 3. 6.

that

that which I am not, nor cannot be willing with. We see in our outward affaires an outlandish man, a forrainer, cannot have inheritance in our land, untill he be naturalized. The sonne of a traytor whose ſhades are confiſcate, cannot inherit them, as before, untill his blood be reſtored; ſo it is with us, wee are all ſtrangers by nature to God, and heaven where he dwelleth, we are a tainted blood, rebells from the wombe, and ſo till God reſtore us, and make us fit, we cannot have part in this heavenly inheritance.

This one Prerogative (*that we are made to ſit in heavenly places*) duly conſidered reproveth the miſdemeanour of the wicked in regard of their poore brethren: For come in place where they are, like *Og* king of *Bashan*, they ſet up their briſtles againſt them, and eſteem them as the baſe *off-ſcourings of the earth*, and refuſe of the people. For what ſay they? I ſcorne thee that thou ſhouldeſt controll me, a chiefe man of the towne whose I dwell, and ſhall I be taken up with every begger? Alaſſe! thou art the curſed begger in the rich mans weede; this man whom thou thus diſdaineſt is the right heire, thou haſt gotten his right, and that thou ſhalt know when the Lord of the whole earth ſhall caſt thee out of his ground, throwing thy body into the earth as a ſtinking carion, and thy ſoul into hell: Then ſhalt thou know the ſtate of all things turned upſide downe, and then thou which before waſt a Lord on earth and ſeated among Princes, ſhalt now be a ſlave in hell, and the poore creature which feared the Lord, proving his title before the throne of the Lamb, and ſhowing his evidence in Chriſt, ſhall be made heire of all, and ſit downe with *Abraham*, *Iſaac*, and *Iacob*, in the kingdome of heaven.

Vſe 1. Wicked mens diſdaine of the godly, ſenſleſſe.

A ſtrong comfort againſt all croſſes and tribulations: to thinke one day we ſhall to the utter ſlitting of all incredulity, and unbeleefe, and cheering of our languiſhing ſpirits, ſee God face to face, and behold his living ſpouſe to our everlaſting comfort. Now while we are in theſe bodies of clay, we are like the moone being eclipſed; but when once wee ſhall put off this mortality, as the livery which *Adam* giveth to all his children, then ſhall we be as glorious as the ſunne in his ſtrength. Poverty, diſhonor, deformitie, and all the outcries of this hoſpitall of the body ſhall be left behind, like unto *Elijahs Cloake when hee was caught up into heaven*; and in ſtead thereof all regall and Kingly excellency put upon us. Nay the ſtately Majeſty of a Prince is as farre differing from the eſtate of the worſt of Gods Saints, as the ſtate of a bridge-begger is inferiour unto the greateſt Monarch in the world: How doeth this croſſe the opinion of the world touching the baſenes of the Saints?

Vſe 2. Comfort againſt preſent baſeneſſe and contempt.

2 Kings 2, 13.

This may ſerve then to expell all feares. *Feare not little flocke, it is your Fathers pleaſure to give you a kingdome.* We are already ſeized on it, we have made entrance upon it. Oh that we did but know our owne happines, we would not ſo hang the head as diſcomfited perſons, but looke up to that incomparable weight of glory, runne our race and finiſh our courſe with joy, yea and abide all the miſeries of this life

Vſe 3. Help againſt feares. Luk. 12. 32.

with patience, know that all these are nothing worthy of the life to come. And as the heir within a moneth of his lands, taketh such delight in thought thereof, that it surpriseth all present extremities: So let the certainty and unspeakable felicity of the life to come so feel thee throughout, that the frowning of all creatures may be sleighted off as matters of nothing.

Vse 4. Keep this hope in sight.

Pray for the Spirit, which teacheth us to know what are our hopes kept for us in the heavens; for where a mans hope is, thither will his soul look out, and be more there, then where he is bodily present. This is it which will *make us purge our selves.* It is the spur of action; men work cheerfully when they know an ample reward abideth them: *O that you knew* (saith Christ) *the things which belong your peace!* Prize the Gospel, by it *immortality is brought to light*, called *riches of the Gospel.*

1 Joh 3.3.

Luke 19.42.

2 Tim. 1. 10.

VERS. 7.

VERS. 7. *That he might shew in the ages to come, the exceeding riches of his grace, through his kindnesse towards us in Christ Iesus.*

The end followeth, [*That he might shew in times to come, &c.*] We must here consider, 1. the time, 2. the grace it self, 3. wherein it standeth, in kindnesse manifested through Christ.

The times] doth note out all the time insuing this instant wherein the Apostle did write; but especially those times wherein these things which Christ hath purchased for us, shall be applyed in us: so that taken thus, it doth let us see a great difference twixt these times and the former. These times which are to come, are times of refreshing, the riches of Gods mercie, and shall be more and more manifested: these are the *dayes of salvation*, the *acceptable time*; *now the grace of God hath appeared*; now that love of God to mankinde hath appeared: the grace of God was hid in a mysterie before. *The Law was given by Moses, but Grace and Truth came by Iesus Christ.*

1 Corinth. 6.2

Tit. 2. 11.

Joh. 1. 17.

Doct. Dayes of the Gospel, the happiest dayes

Observe hence, that *the dayes since Christ, and of the Gospel, are the most glorious, blessed, and happy dayes that did ever shine unto the earth.* Of all that great body of time, which lyes between the creation and the end of the world, this is the best. Time, as of it self, is not any wayes active or productive of any reall effects, because it is a kind of quantity; so neither intrinsecally impressioned with difference, or degrees of excellencie or ilnesse, but according to the things done in that time, good or bad.

These latter times then, that are crowned with so much honour and blessednesse, are naturally no better then the dayes of the Prophets, or the darker times of Sacrifice and Ceremony; but it is the more reall, actuall, and visible opening of the mysteries of Gods rich grace, which doth innoble, sweeten, and glorifie them. Now the excellencie of this time of Christ is magnified with many high attributions every where in the Prophets, *Isa.* 24.21,23. *chap.* 25.6, &c. *Isa.* 60.9. and 62.3. and 66.10, &c. But of this we shall speak more when we come to the 14 and 15 verses.

Doct.

Again, consider the times to come, they are times wherein this shall

shall be most of all cleared; for though we see the grace of God, and the effects prepared by it, yet we see them in a glasse: no eye seeth, no heart, no ear, but in times to come this shall be perfectly revealed. We have yet but the first lineaments of mercie drawn forth, but then we shall see the same perfected; God shall be marvellous in his Saints, his glorious mercie shining so brightly in their glorious salvation. Even as the Justice of God, it is not yet so revealed as it shall be in times to come, *when justice shall return to judgement*; when Gods justice, which now delayeth, shall shew it self in judgement, both of full deliverance to his, and of full vengeance against the wicked: So we see then our happinesse, to whom these things are revealed in the Word. We see again, that there is a further manifestation of mercie to be made when the Lords season shall come, in the times that are insuing.

Evangelicall truths more cleared in latter times.

Psal. 94. 15.

So that we must be thankfull for that we have and see, and must when we cannot finde such grace and mercie compasse us as we desire, know that there are times to come, for which the full manifestation of Gods mercie is reserved, *Iude* 21.

Vse.

I have told you what the quantity and quality of this grace should teach us; onely one thing mark, what leadeth us to see the riches of Gods grace, even to consider the height of happinesse to which we are lifted up in Christ: God hath set us already in heavenly places, that he may in time to come shew how rich his mercie is to us, when he shall apply this to us in order. The glorious condition to which we are raised, doth extoll the greatnesse of Gods mercies.

Doct. Our glorious condition sets forth Gods mercie.

And we must help our selves this way to raise up our hearts to some good strain of consideration; for when the high God doth call it *glorious grace, rich grace, rich mercie, his kindnesse towards us in Christ*, resting on Christ, and us in Christ, he would have us thorowly to conceive of it, and be taken up in astonishment and admiration hereof, *to know the length, the breadth, height and depth of this love and mercie of God which passeth knowledge.*

Vse. How to raise up our dull hearts.

Here now observe, what is the end of all Gods grace and mercie towards *Believers in Christ: Wherefore doth God bestow this rich grace upon his Elect? It is onely for the manifestation of his glory, and the praise of his Name*; that the glory of his saving attributes might be made manifest. Wherefore do men build great and magnificent houses, but for advancement of their honour, and to make their names great when they are gone? So wherefore doth God raise up poor miserable sinners under the power of the devil, out of the dungeon of darknesse; but that he might shew how rich a God he is in grace and mercie; *that we should be to the praise of the glory of his grace?* God is more glorified in the redemption of his people, then in creating the whole world.

Doctr. End of all mercies is the manifestation of Gods glory

Ephes. 1. 6.

This must teach us, whatsoever good things God hath bestowed upon us, that we make God known by it; we must *shew forth the vertues of him who hath called us out of darknesse into his marvellous light:*

Vse. Aim and strain this end. 1 Pet. 2. 9.

2 Cor. 6. 16.

1 Pet. 4. 11.

light: we are made temples of the living God, wherein must be manifested his infinite wisdom, power, love, mercie, and glory. Not to make our selves known, but God, that he may come in acquaintance with others, by that glory that appears in thee. *If any man speak, let him speak the wisdom of God; if he minister, let him do it of the ability that God giveth, that in all things God may be glorified.*

In the ages to come] that is, that all men in after times may consider, and take notice of Gods exceeding great mercie and grace towards us, in quickning us, raising us up from death, and seating us in heaven with Christ.

Doct. Saving grace worthy in all ages to be magnified.

Whence observe, *All the saving graces of God are such as are most worthy consideration of all Christians in all ages*, worthy to be chronicled and registred unto all posterity.

This *Paul* professed and proclaimed, 1 *Tim.* 1. 15. *I was a blasphemer, a persecutor, an oppressor, but I was received to mercie, &c. Notwithstanding for this cause was I received to mercie, that Iesus Christ should first shew on me all long-suffering, unto the ensample of them which shall in time to come beleeve in him unto eternall life:* as if he should have said, Let all in after time, how notorious and sinfull soever, let them look upon me a pattern of Gods infinite mercie, exceeding all sin and misery. *Come* (saith *David*) *I will tell you what the Lord hath done for my soul; I cryed unto him, and he heard me: I will therefore extoll him with my tongue.* So again, *Psal.* 71. 18. *Forsake me not, O God, until I have declared thine arm unto this generation, and thy power unto all that shall come.*

Psal. 66. 16.

Vse. Do this in thy self, and set others.

If we be Gods children, shew it by bringing forth eternall and immortall fruit to his glory; *as trees of righteousnesse, the planting of the Lord, in whom he may be glorified.* Think, and speak, and do nothing, but what we are content to have registred, much lesse assumed to do any thing, of which we would not be accountable for it again, as assuredly we shall. Whatsoever we do by the spirit, shall stand upon record to all eternity. *Rev.* 14. 13. *Blessed are they that dye in the Lord, they rest from their labours, and their works follow them. Their faith when tryed, shall be found unto their praise, honour and glory, at the appearing of Iesus Christ.*

Isa. 60. 21. and 61. 3.

1 Pet. 1. 7.

Through his kindnesse in Christ.] Observe here, in what things the speciall favour of God standeth, even in the giving of Christ, with the benefits of Christ: He is made the matter in which this exceeding grace of his is taken up, and so every where the Scripture doth speak; *Herein is the love of God seen, that he sent his onely begotten Son into the world, that we should live by him. Christ, when we were yet of no strength, dyed for us: we are quickned in Christ, raised in him, our sins pardoned in him:* a new life in Christ; Satan subdued unto us in Christ; in Christ crucified all victory is obtained against all infernall enemies, all our growth in Christ: in a word, in Christ we have all sufficiencie for grace and glory. God, when hee made *Adam* Lord of the whole earth, did shew love, but the gift of the

Doctr. Gods speciall favour stands in giving Christ.

1 Joh. 4. 9. Rom. 5. 6.

whole

whole earth is nothing to this gift of Christ, in whom we have God himself, and all that heaven is worth, made sure to us. God hath made him a common conceptacle, and treasury of all saving good to his Church; *This is my beloved Son in whom I am well pleased.* Matth. 3. 17.

Wouldst thou know the love of God? measure it not by any outward thing, by wealth, honour, or outward prosperity; for this is common with Infidels and Reprobates, whom the Lord abhorreth. No, there is no outward created comfort can secure us of Gods favour; onely the having of Christ, and the receiving of him by faith, as a gift from the Father; this onely is it which is the speciall pledge of Gods favour and love. What is all the wicked have, the dew of heaven, gladnesse of heart, the Sun-shine? If they have not the righteousnesse of Christ to cover them, the life of Christ to quicken them, such things as eye never saw, their condition is wofull. *Vse* 1. Examine thy interest in Christ.

This must make us rest onely in Christ, like *Paul*, caring to know nothing but him, *counting all things but dung and drosse in comparison of him. Through him we have an entrance with boldnesse to the Father.* Art thou burthened with sin, and afraid to come before God? Why, set Christ betwixt God and thee; he is a skreen to keep off the fire of Gods anger; *he is our Peace-maker*, to make all whole again, *a sweet smelling savour acceptable to God.* *Vse* 2. Rest in him alone. Phil. 3. 7, 8. Ephes. 3. 12. Esa. 9. 6. Ephes. 5. 2.

In Christ Iesus.] Observe here, all Gods kindnesse, and all the fruits of his kindnesse, must come to us onely through Christ. *He hath reconciled all things to himself by Iesus Christ; whom God hath set forth to be a reconciliation, &c.* as a propitiatory sacrifice, in which he would return into favour with us. *God was in Christ reconciling the world to himself.* Christ immediately by himself doth procure us favour. And this was that which all the atonements made by propitiatory sacrifices did prefignifie unto us; *He is made unto us of God the Father, wisdom, righteousnesse, sanctification, and redemption.* *Doctr.* All good comes by Christ. Col. 1. 20. Rom. 3. 25. 2 Cor. 5. 18. 1 Cor. 1. 30.

This doth serve to beat down those holds of Presumption, which many nourish to destruction: for many think that they are in Gods favour, and yet are such as have not Christ, such as have no portion in the benefits of Christ, if they be blessed as well as others, with health, peace, wealth, if money come in apace, and that their condition outwardly prosper: when as in deed without Christ (as all this may be, and is with most) these are no other then common favours which he vouchsafeth to strangers, and such as are none of his household; and therefore they build on a sandy foundation: *Saul*, and *Esau*, and every cursed reprobate may partake hereof. *No man by any outward matter can know himself to be loved or hated.* *Vse* 1. Presumption of men not in Christ, taxed. Eccles. 9. 2.

Again, a fiery dart may hence be quenched, which the devil casteth against beleevers in the conscience of sin, the consideration of their crosses so manifold. Thou art continually followed with crosses and afflictions, poverty, sickness, and dost thou not see what strange adversities do continually betide thee? and canst thou be perswaded that God loves thee? It is impossible, thou dost but deceive thy self. *Vse* 2. Once in Christ, ever secure against all annoyances

Thus

Thus will the devil suggest. But thou must uphold thy self with this consideration, That Gods favour and love is not to be grounded upon us by the presence of any such outward appearances. No, though poor, yet thou hast the riches of Gods mercie, thou hast Christ the heir of all. *If he be ours, Apollo is ours, Cephas is ours; life and death, things present and to come, the world and all is ours, we Christs, and Christ Gods.* In him let our souls rest and rejoyce: I say again, always rejoyce in him. The holy Ghost can speak to thee thus, *I know thy poverty, but thou art rich*; in comparison of whom, the greatest Monarch in the world (being without Christ) is a stark begger.

1 Cor. 3. 22.

Revel. 2. 9.

Doctr. In Christ are all mercies treasured up. John 1. 16. Col. 2. 3.

Further, here observe, *That all our blessings are treasured up, even with Christ Iesus.* He is as it were the matter of which God hath framed all our good: the common conceptacle in which all spirituall blessings are reposed, *That from his fulnesse every member might be served; in whom are hid all the treasures of wisdom and knowledge.* He is the Well-head and fountain, from whom streameth all saving good; the vein is in Christ, thence it springeth to the fountain, and so emptieth it self by streams. So all these things are 1. originally in God, who is life. 2. In Christ made flesh, upon whom this grace is poured without all measure. 3. In us, who shall have from his fulnesse. For as the garments of *Aaron* were moistned with that which dropped; so shall this spirituall ointment trickle upon us from Christ, when by the Application of Faith we shall be made one with him.

Order of derivation to us. 1. 2. 3. Psalm 133.

Vse. Seek all good of Christ. Col. 2. 10.

This teacheth us whom we must hold by, even to be filled with all spirituall good, even Jesus Christ; cleave onely to him, *He filleth all in all, in him we are compleat:* therefore rest on Christ as all-sufficient. We fitly leave men seeking supply at God, but to turn from God to men, is *to dig puddles, and leave the spring of living waters.* It is meer ignorance of Christ, that maketh men look to merits, to the Popes treasury; when as even to our setting in glory all is given us in Christ; *Yet not I* (saith *Paul*) *but Christ in me.* Mark how *Paul* here acknowledgeth his life to come from Christ, in whom every thing is laid down to be conveyed to us. Let us then say with *Peter*, *Whither shall we go? thou hast the words of life*, thou art all-sufficient.

Jer. 2. 13.

Gal. 2. 20.

Joh. 6. 68.

And how it is to be had of him.

Quest. But how come we to all this blessednesse in Christ?

Answ. Hence it is, even from the personall Union of our nature with Christ, that he dwelleth in our nature substantially, having united it to him as a part of his person. Hence it cometh, that Christ man doth send out all the streams of grace and good things to all his members, because this fountain dwelleth in him; *in him dwelleth all fulnesse of the Godhead.*

Coloss. 2. 9.

Did not the Divine Nature, which is the fountain of all life, naturall and supernaturall; did not this dwell with this humane nature, we could not be enlightened and quickened by it: so that it is the power of Divine Nature in Christ, which doth properly and efficiently work these things; even as we see the body of the Sun doth

enlighten

enlighten all. This must be held, That neither the omnipotent power of creating spirituall graces, nor yet the omnipotent action which doth produce them, is in the humane nature, or proceedeth from the humane nature working to the same effects, according to the property of it. This is the order then which we must conceive and hold; *viz.*

1. The Divine nature that createth them, and infuseth them into this or that man, through Christ man, being as a common conceptacle and conduit, taking away sin and the cause, that so way might be made for this promised Spirit.

2. By interceding Mediator-like for them.

3. By willing the going of such graces from him, as who is with God the Son but one worker. They are therefore the works not of a humane, but a divine person. For though the Nature, according to which they are wrought, be humane, yet the Person working, is the person of the Son of God.

Difference between Christ and others in giving grace.

Saint *Paul* giveth graces by laying on of hands with prayer, but

1. Not as if this were any way his work, but as intreating it from God in Christ, whose it is.

2. Not from power any way within his person, but without him, even the power of another.

3. Not conjoyned with God, as the body with the soul, but as an instrument with God; as when I use another thing or person, in doing this or that without my self. Hence it is that Christ man doth give graces *Authoritativè & Effectivè*; yea according to his humane action doth effect them in the highest degree that an instrumentall operation can effect any thing: whereas Saint *Paul* giveth them *Ministraliter*, signifying what God doth in Christ, rather then what himself doth. He that planteth and watereth is nothing, all the efficacie of his action is to get Christ, God-man to give the graces he intreateth.

Vse. Joh. 6.

Hence we are exhorted, not to rest in man for these graces: *The flesh profiteth nothing, the spirit quickneth*; that is, Christs humane nature could not give all these precious benefits unto you, unlesse the quickning spirit did dwell in it, in whom all fulnesse dwelleth, yee are compleat.

Vse.

Hath God opened unto us such a rich treasury in Christ, in whom we shall finde no lack? this discovereth the grosse folly of Papists, that look out after other Mediators, works, their own righteousnesse, satisfactions, Indulgences, impuring the sufferings of men to them; they have left the Lord Jesus, and are run a whoring after their own inventions.

Vse.

Lastly, on this ground invite men to Christ: How is the case altered, if a poor woman should marry the Prince? So, if we blinde, naked, beggerly things marry this Prince of glory, our poverty shall be exchanged with riches. Would we have our consciences comfortably setled in the perswasion of our reconcilement unto God?

we

we must look at him who goeth between God and us. When we have offended some great personages, if some mean one should move them in our behalf, it would not so stay us; for we know they will often not hear them speak, or have them in light regard, if they give them hearing: but if we can procure such as be their Peers to deal effectually for us, we doubt not but that things shall be well compounded, what will they deny such as are equall to themselves, and most neerly acquainted with them? So with us, if we have Christ, &c.

Doct. Christ in all things hath the preheminence.

Col. 1.18.

1 Cor. 15.20. 23. Instance in resurrection.

Again, this phrase [*in Christ*] doth give us to consider, *How that in all things Christ hath the preheminence*; all the benefits we come in in him, he himself is first possessed of them. And this is that the Apostle speaketh to the *Colossians*, that *He is the first-fruits of the dead, that in all things he might have the preheminence*: and this is that which (1 *Cor.* 15.) is taught, when he calleth Christ *the first-fruits of them that sleep*; and teacheth, that the same things shall be applyed in us, but in our order, *first Christ, then they that are of Christ*. He is the Lord of the quick and of the dead, and by whom all are quickned.

1. Christs Resurrection hath a speciall preheminence and privilege above all others; for all others before were not begotten from among the dead, because they were raised up with mortality, tending to death again; but in that he dyed, he dyed but once, not long to be held of it, but in that he is risen, he is raised to live for ever, death shall no more have power over him.

2. Again, all other rose as private and singular men, not as publike persons in the name of other, giving hope to all other of their Resurrection; therefore they were not the first-fruits duly gathered, but like a singular ear of Corn more timely gathered. Now Christ is risen (as he dyed) not for himself onely, but for all us, and we all are raised in him; as a Burgesse of a Parliament, what he doth or speaketh, it is in the name of the Corporation, who doth it in him.

3. Joh. 2.19. Lastly, he raised himself, as he was the Lord from heaven, the quickening spirit. *Destroy this Temple, and in three dayes I will raise it up.*

Great therefore every way is the prerogative of our Lord Jesus Christ. All spirituall and saving blessings are first in Christ, and by Faith are derived to us from Christ; and before we can have any of these blessings which come from Christ, we must have Christ by Faith. Our Redemption Christ hath begged, or rather bought of his Father, yet we are of our selves, as if there were no such matter, till by Faith we come to be in him.

Suppose there were twenty Traitors in the Tower, who lay condemned; say again, the Prince should yeeld his Father such satisfaction for some whom he would save, wherewith the King his Father should rest content, and give him their pardon thereupon; here the thing is done betwixt the King and his Son; yet till the Prince send to them, write to the Keeper to deliver such and such, they are in the

the state they were, and so continue: So it is with God, and Christ, and us; the Redemption, all is concluded betwixt God and his beloved Son, Christ hath the preheminence and priviledge of it; yet till this is effectually made known to our hearts, so that we beleeve on this grace of Christ, we are as we were in hold, in the fear of our condemnation; *We are justified through the redemption that is in Christ*; but so, that before it can be applyed in us, we must have faith in his blood. Rom. 3. 24.

If then all grace be first in Christ, before we come to have it, then come forth of your selves to Christ, get him to dwell in your hearts by faith, and then all is yours. It is an ill benefit that is not worth the fetching; but this is the greatest. *Use.*

Lastly, from hence note the stability of all the blessings given to the faithfull; for that we have all these things kept by Christ, it doth assure that nothing shall be able to separate us and them: *I know* (saith *Paul*) *whom I have trusted, and that he is able to keep that which is committed to him. None shall take you out of my hands.* And if we do but consider his person, that all power is given him in heaven and earth, we cannot doubt but he will most certainly bring all to fellowship of those blessings which he keepeth for them; he is *all things* for us, which reserved with him, he will give us in his time: His Power, who can call this into question? His will, who can doubt of, seeing he hath been made a curse, and shed his blood for the purchase of them unto us? *Christ is stronger then he that is in the world.* *Doct.* All mercies by Christ are stable. 2 Tim. 1. 12. Joh. 10. 29. Col. 3. 11. 1 Joh. 4. 4.

So then this is full of comfort; if one had earthly treasure, we are glad when it is so bestowed that we may be sure of it, and sing Care away. Well, Christ is in heaven, our true treasure, whither the thief, nor moth, nor canker can come; this is our happinesse, that he keepeth our treasure; it is out of the reach of devils and men; were it in our own hand, we would soon betray it: if we are set in heaven with Christ, Christ may assoon be pulled out of heaven, as we disappointed of our inheritance. *Use* 1. Comfort in our holy security hereby.

Note here, the way to make our soul safe, it is to give it to Christ to keep, it is never safe in our own hands. If we had *Adams* grace, it would not be safe; the devil would soon rob us of it. Repose all in the power of Christ, *he neither slumbreth nor sleepeth.* No wisdom or strength is able to overcome Christ; that which is committed to him, is out of all gun-shot. Therefore learn we to resign up all to Christ; then are we safe as in a strong tower unto salvation: this made *Paul* so comfortably to triumph over all, *I am perswaded neither life nor death, principalities nor powers, things present, nor to come, nor any creature shall be able to separate me from the love of GOD in Christ.* *Use* 2. The way to be safe, is to give up the soul to Christ. Rom. 8. 38, 39.

VERS. 8. *By grace are ye saved through faith, and that not of your selves, it is the gift of God.* VERS. 8.

Now he cometh to set down our free salvation, having reference to that he had formerly set down, and confirming it; which every one

may be able to gather, when he heareth the discourse above named; for when they had heard that they were dead, and that they were quickened in Christ, how that God did thus onely for the glory of his rich grace, every one might think; if we are thus in our selves, if God hath done all for us out of our selves in Christ, if there is nothing but his rich grace that may glory, then it seemeth that all our salvation is of meer grace. The Apostle therefore granteth all to any one that should thus conclude, and layeth down this Apostolicall Doctrine more at large, so as he beateth down every height advanced against this truth of God. And first he layeth down the true causes positively in this 8. verse. Secondly, he rejecteth the false supposed cause negatively, which he backeth with a reason upon reason, as shall be more familiarly opened. For the better understanding of the sentence, wee will unfold the particular words where it is necessary.

Method.

Grace what.

For this word [*Grace*] it is put sometime for the favour of God, sometime for the effect of Gods favour in us, as when *Paul* saith, *Not I, but the grace of God in me*; sometime for thankfulnesse: the second caused by the first, the third by the second.

But here it is meant of the rich grace in God out of us, as which standeth onely in kindnesse in Christ, and works, and the new creature, which is the life of grace in us, are after executed; these are not spoken of, these may stand with grace, we may rejoyce in these without impeachment. Now the favour of God is two-fold:

1. A more common and inferiour grace.
2. A more speciall and rich grace; for if the Law had given life, God should have shewed grace, and in grace was the covenant of the Law contracted. But here is meant a more plentifull grace, in which the New Testament, with all the benefits of it, have their foundation.

Salvation two wayes. 1 Tim. 4.10.

we are saved:] There is a double salvation for man, *God is the Saviour of all, God saveth man and beast*; but especially of them that beleeve. Now this is to be considered two wayes, either as begun, or as compleat. Now he speaketh roundly and amply of our salvation, from beginning to the ending, as the Context cleareth against all exception.

Faith considered absolutely and relatively.

Through faith.] Faith is considered two wayes, the one absolutely in it self, as a vertue, and a radicall vertue: the other in relation to Christ; now thus it is here to be construed, Faith on Christ, Christ now beleeved on, and Faith which is through him, are equipollent, taken both as one. Faith therefore noteth Christ applyed in us by belief; these two you may see ranged under grace, as which onely can stand with it, *Rom.* 3.24. *We are justified freely by grace, &c.* The Apostle cometh to prevent the corruption of man, thus surmising from this, that *we are saved by faith*, that then something is to be given to us. Why? Because we of our own free wills beleeved: No, though of Faith, yet you cannot challenge any thing, because it is not from any strength

strength in you, by which you beleeved, but the Lord did give you this, he did draw you, or you could never have beleeved; and therefore the Apostle addeth, *It is the gift of God.*

Every one naturally a meer justitiary.

Now he contenteth not himself to have set down the true causes, but doth discover all false ones, knowing how deep this errour is rooted in our natures, every one setting up his own righteousnesse; yea the holy Ghost fore-seeing that men should so hardly forgo salvation by works, that they would rather have this Doctrine grounded it self; wherefore he saith, *Not of works*: and backeth by reason; because works, as they stand not with grace, so they are enemies to the glory of God, inasmuch as they set up glory in us; *Lest any should boast himself.*

Works of all sorts excluded from merit.

But it is objected, that the Apostle speaketh this of works of Nature, or works of Ceremony; or that works of Grace do stand with his grace, or that rejoycing is forbidden in the works we do by our own strength, not in those we do by his grace dwelling in us.

To this the Apostle replyeth in effect, Whatsoever you are, or can do, it is not to be trusted or rejoyced in. Why? Because it is of God, and this is your bounden duty, *as being created even unto that purpose*: That which you are not of your selves, you must not boast your selves, as deserving the same: But your salvation is not of your selves, it is of God; whatsoever you are, you are it of God; whatsoever good thing you do, it is the end for which he hath created you, it is given you by him: Therefore you have no cause, or matter whereof to boast.

Not of us:] Not by reason that we are of any desert of graces in us, or not through any power in us: for in the last verse he confirmeth, *Not of us, not of works*; this Proposition is thus cleared.

Doctr. Gods free favour the ground of our salvation.

Now then first, we have here to consider, *What is the ground of all our salvation? It is the free favour of God.* This must be a little cleared in proof; that though the inward graces be taken as I told you, yet in the businesse of our salvation, it cannot signifie the gifts of grace in us. And here are so many arguments near the Text, that I need not go further.

Reasons in the Context.

First, in the fourth verse, when he had said, *God who is rich in mercie*, of his great love *hath quickned us*; he interserteth abruptly, *By grace are ye saved.* Now if grace were any other thing then the love and mercie of God, the Apostle might be challenged of this absurd collection. 1.

Again, in the verse before, he doth construe this grace of God, his kindnesse to us in Christ; that love of his, which hath raised him to prepare all things for us in Christ Jesus. 2.

And lastly, in the verse following, he doth exclude either the graces in us, or the works which come from us, when we are new creatures, renewed for the quality by Gods spirit. 3.

If these were not sufficient, I would wish you to weigh that place, 2 *Tim.* 1 9. *According to his purpose and grace, given before all worlds.*

So that it is not any thing in us, but Gods favour which doth work all for us.

Difference of the Covenant of the Law and Gospel.

And the better to see this, we must consider the difference betwixt the Covenant of the Law, and of the Gospel.

For the first, there was the grace of God in this, that he would contract a Covenant with man, of Righteousnesse and Life; when all that man could do, were offices due for that which he had already received in his creation.

But first, this Covenant was not stricken in a Mediator.

Secondly, this Covenant was not to be performed for any other, but for the righteousnesse which should have been found in our selves.

Thirdly, we should in this Covenant have procured the blessings of God unto our selves: So that though there was grace in a large sense, that God would enter Covenant when he was not bound; yet if we consider that in the gifts inherent in us by creation, it was founded, that for our righteousnesse and works we should have had the things covenanted, applyed, that we should then our selves have procured these things; here is grace, that God entred Covenant. But not any rich grace; because man, if he had stood, might have challenged his justification and life, as due debt for his works, not as meer gifts from grace. But now the Lord doth all of grace.

1. For first, the foundation of our righteousnesse and life, he hath made out of us, in his Son Christ Jesus.

2. For his Christ apprehended, he doth perform all things, not for any thing in us, but for his Christ; he doth not make us procurers of those things, but in Christ doth himself prepare them for us, that our rejoycing might be in him; in this there is grace, and rich grace of the Gospel, that God doth covenant in the Mediator, that he doth give us Christ, and reveal him in us, that he doth for Christ make us partakers of righteousnesse and life, which is grace; the Law requiring, that for inherent righteousnesse we should be justified. Neither *Pelagius*, nor the Papists know the grace of the Covenant, for this is not that rich grace; because God having pardoned our sin, doth give us the graces of his spirit, whereby we might be righteous, and live. For if this were all, that we are saved, and first of grace, because God undeservedly hath given us those vertues which make us righteous, and deserve salvation; for thus *Adam* standing, might be said to be saved by grace, because the merits (if he had any) were given him of the grace of God; the perseverance in the use of his free will, he could not have had it, unless he had received it from God. The point then is clear, that God himself, in great favour, and riches of mercie doth justifie us, *The grace of God bringing salvation unto all men hath appeared.* So that the meer grace of God (not excited by any works, but working of its own accord) hath the whole stroke in our salvation. This is a truth which was well known in the time of the Old Testament, *By mercie and truth iniquity shall be forgiven*, Prov. 16.6.

Errour of Papists and Pelagians.

Tit. 2. 11.

16. 6. The reason is, because Gods glory is most dear unto him, neither can he indure therein to have any partner. Wherefore (in the businesse of our salvation) he doth so work, that man may have no matter of rejoycing out of God, who doth all this work in himself, and out of man, *that who so rejoyceth, might rejoyce onely in the Lord*, 1 Cor. 1. 31.

Now this Doctrine, that the grace of God is all in all about our salvation, even this grace of the Gospel; it doth teach us the errour of the Popish Church, in holding a concurrence of our works, &c. But of this more afterwards. In the mean time we are to know, that if our justification be of grace, there can be no Reliques of holinesse, nor works of our own that concur thereunto; for the Apostle makes a flat opposition betwixt grace and works, *Rom.* 11. 6. *If it be of grace, it is no more of works, else were grace no more grace:* these are so opposite, that like fire and water, they expell each other; and as one saith well, *Grace is no way to be accounted grace, unlesse every way it be most free. By grace are ye saved, &c.* And the Apostle, *We are justified* [*freely*,] δωρεὰν, which word answereth to the Hebrew *Chirma*, which is very emphaticall, and is especially taken up in three cases:

Vse 1. Confutation of Popish errour.

Rom. 11. 6.

Gratia nullo modo gratia, nisi sit omni modo gratuita.

1. When a man doth a thing without hope of the least profit.

2. When a man doth a thing without cause, rashly or lightly; but this sense is not here pertinent.

3. When a man doth a thing undeservedly, nothing moving him thereunto, but much which might lead him to the contrary; and thus it is here to be understood.

For when there was nothing in us which might procure it, nay much which might exasperate the Lord against us, then he saved us freely of his grace.

Secondly, this Doctrine hath matter of much comfort in it for us; for if our salvation be of meer grace, and depend not on our own worth, endeavour and holinesse, why should we fear? If it were for any thing in us to be procured, we might utterly despair: Alas, what are we (poor crawling worms) that we should be of any worth in Gods sight, before whom the Stars are unclean? What is our holinesse, but a filthy menstruous clout? And whereunto can our endeavours reach in any thing to God-ward? But now, *since it is not in him that willeth, nor in him that runneth, but in God that hath mercie*, Rom. 9. 16. we may boldly accept, and confidently trust in this free grace of God, although we be unworthy of it. For why should we put away this rich grace offered, and revealed to us? Why should we not cheerfully imbrace it, and rejoyce in it, specially since it hath appeared unto all; and God (without respect of persons) hath set it to be injoyed of the poor, base, low, and unlearned, aswell as of the rich, high, noble, and learned? And it is not true humility, but a sottish pride, to put away, and judge our selves unworthy of this salvation, whereof it hath pleased God (in rich mercie) to deem us worthy.

Vse 2. Comfort in this free favour of God.

Vse 2. Live answerable to it. Jude 4.

This must further teach us, to live worthy this rich grace, Tit. 2. 10. *The grace of God hath appeared, teaching us to deny all ungodlinesse, &c. We must take heed we turn it not into wantonnesse*, and make it a bolster for the flesh.

Mark secondly, the Apostle saith [*We are saved:*] he doth not say, we are in part saved, reconciled, and indued with the spirit of God, which yet is true; but we are saved with himself: the salvation before mentioned, doth teach us to bee understood of full salvation.

Doctr. From first to last, all is of grace. Phil. 1. 6. Rom. 5. 10.

Whence we learn, *That to the full glorifying of us in heaven, all is from the free meer grace of God:* he doth not begin, and leave us at halves to shift for our selves; but he goeth through *or that begin-neth will finish*, working all our salvation of his grace. *When we were enemies to him*, though he was justly offended with us, yet did he finde a way of our reconciliation; when we were dead in sins, and could not be subject to him, he did turn us to him, and begin in us this salvation; the inheritance is of grace. When we grieve him with sin, when we are ready to be driven out by enemies, even then the Lord doth keep us by his strength unto that salvation he hath prepared. And the Scriptures every where do set out the glory of Gods grace, in that wonderfull glory shall be given us, more then in these beginnings; which if merit came into these, having been utterly excluded in the other, the Lords grace should fail when we come to the point of our salvation, and confesse therein a partner with it, the works of men.

Vse. Ascribe all unto God.

This must teach us, from the beginning to the ending, to acknowledge the grace of God, and hang on it, as all-sufficient for our full and perfect salvation: where the Lord layes a foundation of his saving grace, he will build upon it, and never leave it till he have perfected his work. *We are kept by the power of God unto salvation*, 1 Pet. 1. 5. And therefore the Apostle saith, *Receiving the end of your faith, the salvation of your souls*, 1 Pet. 1. 9. *He that hath begun a good work in you, will finish it unto the day of Christ*, Phil. 1. 6. *He is the author and finisher of our faith*, Heb. 12. 2.

Through faith,] that is, (as I have construed) by Christ beleeved on, or faith on Christ, for you must alwayes take it with the object. Mark then first,

Doct. Gods grace and mans faith ever stand together. Gal. 3. 22. Joh. 3. 16.

How that *the grace of God and faith stand together, they do not un-take away the other.* Faith hath been alwaies requisite, as the instrument to take Christ our righteousnesse, that so we might (in Gods sight) be justified. This is taught every where, *Gal.* 3. 22. *The Scripture hath concluded all under sin, that the promise* (by the faith of Jesus Christ) *should be given to all.* And *Joh.* 3. 16. God so loved the world, that he hath *given his only begotten Son, that whosoever believeth on him, should have everlasting life.* Where we see Faith to be brought in as the instrument, without which neither the promise can be appropriated, nor salvation attained. So, *Acts* 16. 30, 31. *What shall*

shall I do to be saved? It is answered, *Beleeve on the Lord Iesus.* And truly the righteousnesse of Christ hath not been of more ancient time given to men, then Faith hath been appointed the receiver hereof, called therefore, *The righteousnesse of faith.* Phil. 3.9.

But it may be objected (as we have before taught) that the grace of God cannot stand with any thing in man. How then (will you ask) can it stand with Faith? *Object.*

It is true, that the grace of God doth not brook any thing inherent in man, and of man, and yet notwithstanding may well agree with Faith, *Answ.*

For, Faith is not of man, no not in man by nature; *For all men have not faith*, 2 Thess. 3. 2. but it is in man renewed, and as a gift of meer grace. 1.

Secondly, Faith doth not justifie, as it is an inherent quality in us, but as it apprehendeth Christ Jesus the Redeemer, *who is made unto us of God righteousnesse*; Thus you see that Faith is not at all prejudiciall to Gods favour. And this is not the onely reason, becaus that Faith *is given of grace*; for then all the gifts of the holy Ghost might come likewise into the article of Justification. 2. 1 Cor. 1.30. χάριτος.

Again, Faith receiveth onely, and sheweth to God that righteousnesse and merit of Christ which God hath given, and onely for that *thing received*, not for receiving, doth seek to be justified. 3.

Again, Faith receiving Christ, standeth with grace, because it is of grace, that the faithfull soul laying hold of Christ, is justified: for the Law knoweth not this righteousnesse, but biddeth us bring our own; it is therefore the Lords grace that accepteth Faith for the righteousnesse of the beleever, in the agreement of acceptation, and therefore Faith is said to be imputed for righteousnesse. 4.

But then here we may answer a cavill; some may ask, How we can be said to be saved by grace alone, sometime by Faith alone, sometime by mercie, by Christ; when if by any of these alone, the other should be excluded? *Object.*

I answer, the word [*alone*] excludeth such causes as fight with these, or any of them, (for fight with one, and fight with all) not those that are *subordinate.* *Answ.*

This then doth let us see how absurd they are, that will make Faith and Gods grace fight together, which the Lord hath so sweetly coupled. This by the way. *Vse.*

I come now to the main Doctrine, which is this, *viz. That Gods grace doth so save, that first we must be true beleevers:* Grace and belief must not be severed in the matter of salvation. *God so loved the world, that whosoever beleeveth in him, &c.* Look as in the Covenant of the Law, *Do this and live*; no deed, no life: So in this Covenant of the Gospel, wherein the Lord promiseth for Christ to pardon sin, to justifie, to accept to eternall life; here it may be said, *No faith, no portion in the promises of God, in the grace* of God in Christ Jesus: for look as plasters unapplyed, so is Christ unbeleeved. Nay more, hast thou *Doctr.* Beleevers alone partake of grace. Joh. 3.16.

thou not Faith? Whilest thus thou art, God will not justifie thee, nor accept thee to life: for to pronounce thee just, that dost not beleeve on Christ, *were to pronounce the guilty innocent, which is an abomination with God.* For hence it is, that Gods mercie and justice kisse (offering no violence to each other) because God doth so of grace save us, (sinners in our selves) that first he maketh us (through Christ applyed) righteous, and worthy salvation, worthy in regard of his just acceptation.

Vse. Admirable reconciling of justice & mercie in Christ.

Whereas the Lord doth so justifie us of grace, that we are also made just in the redemption of Christ; we may see and contemplate that admirable mysterie, how the Lords justice and mercie should accord in one.

1. There is all justice unto Christ, whose soul felt the anger of God in that extremity, that his body (affected therewith) did sweat clotty blood, who was broken even with hellish torment by the hand of God for our sins, and was humbled to the death of the crosse.

2. There is all mercie to us; it is mercie that the satisfaction of Christ should be ours, that all he did, should be accounted as done by our selves. It is mercie, that Christ himself the satisfier, should be given us, saith *Paul*, *Rom.* 8.32. He hath gratified us with his Son, he hath bestowed him freely on us.

ἐχαρίσατο.

Now we will, for our more fruitfull considering of the Point, set down these four things:

1. What is the Act of Faith.
2. What is the Subject in which it is.
3. What Object it hath.
4. What Properties.

1. Act of Faith in two things.

First, for the Act of Faith, it standeth in these two things;

Knowledge, and Apprehension.

Isa. 53. 11. Joh. 17.3.

Faith therefore is by a Synecdoche called Knowledge, *By his knowledge shall my righteous servant justifie many, Isa.* 53. *This is life eternall, to know, &c.*

The Apprehension likewise, or receiving of the thing beleeved, is no lesse certain; the Scripture so construing Faith, *Ioh.* 1.12. *So many as received him, to them he gave power to be called the Sons of God: for he that hath received his testimony, hath sealed that God is true. He that beleeveth not, maketh God a lyer*; And this is the principall thing in justifying faith: for the devils know, and many can prophesie in his name, to whom he will say, *Depart ye workers of iniquity, I know you not.* Matth. 7.23.

Quest. But how is this Apprehension made, whether by the understanding and acknowledgement, *Col.* 2.2. or by the will?

Ans. Christ apprehended by the understanding and will.

I answer, by both; 1. By assent in the understanding. 2. By affiance and confidence in the will: the latter cometh from the former. And from this second degree it cometh, that Faith hath the force of quieting,

quieting, according to that, *Being justified by faith, we have peace with God*, Rom. 5.1.

But it may be said, Confidence is an effect of Faith, therefore not the Act of Faith.

Object. Confidence both an act, & effect of faith.

It is both the formall Act and Effect, diversly considered; the Act, as it apprehendeth, and resteth on Christ: the Effect, as it bringeth forth true peace and liberty.

Ans.

But it may be said, Faith causeth confidence, therefore is not confidence.

Object.

It followeth not; the fire giveth me light and heat, is it not therefore light and hot?

Ans.

Secondly, for the Subject of Faith; I answer, it is the Heart onely: *With the heart man beleeveth to salvation*, Rom. 10. 10. *If thou beleevest with all thine heart*, Acts 8. 37. *Trust in the Lord with all thy heart*, Prov. 3. 5. And it were better to stay in these bounds of the Scripture, then to mince these things. The old Scriptures have in them the Doctrine of Faith, and yet they have not proper words for the minde, brain, will, in them all; now the proper functions of these two powers do both concur in Faith. And though some have counted it strange, yet in School Doctrine this hath been justified, that one and the self same habit may be in two divers powers of the minde. A great deal of Discourse about Free-will was very absurd, if this were not warrantable: for the Scripture useth words noting the function of the Will, *Receiving*, *coming*, &c. Again, when the minde hath determined this or that, as true and good to me, the Will presently imbraceth from the determination. When the understanding hath judged aright of the Promises, and adjudged them to our selves that they belong to us, then the Will welcomes them, claps about them, hugs them, and (as it is, *Hebrews* 11.3.) kisses them. This last act is the very pith of Faith, that which is called Application, *My Lord, and my God*: and as *Paul* saith of himself, *Gal.* 2. 20. *I live by the faith of the Son of God, who loved me, and gave himself for me*; speaking in the person of true beleevers.

2.
Subject of faith, the heart.

Beware of vain Philosophy.

ἀντανάκλασις.

Joh. 20. 28.

Thirdly, the Object of Faith must be considered generally; the full object, and the particular object about which it is occupied, as justifying.

3.
Object of faith, generall and particular

The generall or common object is even all those things about which Faith is conversant, in the whole obedience of it, when now we are justified. It doth not justifie, but onely as it apprehendeth Christ, or the righteousnesse of God, and pardon of sin in Christ.

1.

Christ with all his benefits, or the benefits with Christ, are the object of Faith. And this the Scripture and experience doth manifest, that Christ, as in whom is forgiveneſſe of sin, and life, is it which Faith onely layeth hold of, as it justifieth and saveth.

2.

But it may be objected, if a man beleeve forgivenes of sin in Christ to justification, then he beleeveth his sins are pardoned before they are pardoned, before he is justified.

Object.

I answer,

thou not Faith? Whilest thus thou art, God will not justifie thee, nor accept thee to life: for to pronounce thee just, that dost not beleeve on Christ, *were to pronounce the guilty innocent, which is an abomination with God.* For hence it is, that Gods mercie and justice kisse (offering no violence to each other) because God doth so of grace love us, (sinners in our selves) that first he maketh us (through Christ applyed) righteous, and worthy salvation, worthy in regard of his just acceptation.

Vse. Admirable reconciling of justice & mercie in Christ.

Whereas the Lord doth so justifie us of grace, that we are also made just in the redemption of Christ; we may see and contemplate that admirable mysterie, how the Lords justice and mercie should accord in one.

1. There is all justice unto Christ, whose soul felt the anger of God in that extremity, that his body (affected therewith) did sweat clotty blood, who was broken even with hellish torment by the hand of God for our sins, and was humbled to the death of the crosse.

2. There is all mercie to us; it is mercie that the satisfaction of Christ should be ours, that all he did, should be accounted as done by our selves. It is mercie, that Christ himself the satisfier, should be given us, saith *Paul*, *Rom.* 8.32. He hath gratified us with his Son, he hath bestowed him freely on us.

ἐχαρίσατο.

Now we will, for our more fruitfull considering of the Point, set down these four things:

1. What is the Act of Faith.
2. What is the Subject in which it is.
3. What Object it hath.
4. What Properties.

1. Act of Faith in two things.

First, for the Act of Faith, it standeth in these two things;

{ Knowledge, and Apprehension.

Isa. 53. 11. Joh. 17.3.

Faith therefore is by a Synecdoche called Knowledge, *By his knowledge shall my righteous servant justifie many*, *Isa.* 53. *This is life eternall, to know, &c.*

Matth. 7.23.

The Apprehension likewise, or receiving of the thing beleeved, is no lesse certain; the Scripture so construing Faith, *Ioh.* 1.12. *So many as received him, to them he gave power to be called the Sons of God: for he that hath received his testimony, hath sealed that God is true. He that beleeveth not, maketh God a lyer*; And this is the principall thing in justifying faith: for the devils know, and many can prophesie in his name, to whom he will say, *Depart ye workers of iniquity, I know you not.*

Quest. But how is this Apprehension made, whether by the understanding and acknowledgement, *Col.* 2.2. or by the will?

Ans. Christ apprehended by the understanding and will.

I answer, by both; 1. By assent in the understanding. 2. By affiance and confidence in the will: the latter cometh from the former. And from this second degree it cometh, that Faith hath the force of quieting,

nieting, according to that, *Being justified by faith, we have peace with God*, Rom. 5. 1.

But it may be said, Confidence is an effect of Faith, therefore not the Act of Faith. *Object.* Confidence both an act, & effect of faith.

It is both the formall Act and Effect, diversly considered; the Act, as it apprehendeth, and resteth on Christ: the Effect, as it bringeth forth true peace and liberty. *Ans.*

But it may be said, Faith causeth confidence, therefore is not confidence. *Object.*

It followeth not; the fire giveth me light and heat, is it not therefore light and hot? *Ans.*

Secondly, for the Subject of Faith; I answer, it is the Heart onely: *With the heart man beleeveth to salvation*, Rom. 10. 10. *If thou beleevest with all thine heart*, Acts 8. 37. *Trust in the Lord with all thy heart*, Prov. 3. 5. And it were better to stay in these bounds of the Scripture, then to mince these things. The old Scriptures have in them the Doctrine of Faith, and yet they have not proper words for the minde, brain, will, in them all; now the proper functions of these two powers do both concur in Faith. And though some have counted it strange, yet in School Doctrine this hath been justified, that one and the self same habit may be in two divers powers of the minde. A great deal of Discourse about Free-will was very absurd, if this were not warrantable: for the Scripture useth words noting the function of the Will, *Receiving, coming, &c.* Again, when the minde hath determined this or that, as true and good to me, the Will presently imbraceth from the determination. When the understanding hath judged aright of the Promises, and adjudged them to our selves that they belong to us, then the Will welcomes them, claps about them, hugs them, and (as it is, *Hebrews* 11. 3.) kisses them. This last act is the very pith of Faith, that which is called Application, *My Lord, and my God*: and as *Paul* saith of himself, *Gal.* 2. 20. *I live by the faith of the Son of God, who loved me, and gave himself for me*; speaking in the person of true beleevers. 2. Subject of faith, the heart. Beware of vain Philosophy. ἀποπλήρωσις. Joh. 20. 28.

Thirdly, the Object of Faith must be considered generally; the full object, and the particular object about which it is occupied, as justifying. 3. Object of faith, generall and particular

The generall or common object is even all those things about which Faith is conversant, in the whole obedience of it, when now we are justified. It doth not justifie, but onely as it apprehendeth Christ, or the righteousnesse of God, and pardon of sin in Christ. 1.

Christ with all his benefits, or the benefits with Christ, are the object of Faith. And this the Scripture and experience doth manifest, that Christ, as in whom is forgiveneſſe of sin, and life, is it which Faith onely layeth hold of, as it justifieth and saveth. 2.

But it may be objected, if a man beleeve forgivenes of sin in Christ to justification, then he beleeveth his sins are pardoned before they are pardoned, before he is justified. *Object.*

I answer,

Answ. I answer, they are together in time, though in nature there is an antecedencie.

Quest. But how can the pardon of sins, which yet is not really applyed, be beleeved?

Answ. I answer, it is in the eternall determination, in the purchase of Christ, in the word of truth, it is sufficient for faith, that it is in the word of Promise.

For the Properties of Faith which justifieth:

4. Properties of justifying faith.

1. It is *Persevering*; *A shield against all the fiery darts of the devil.* It cannot be lost, nor overcome of any creature, because it is built on the Rock Christ; so as the gates of hell shall not prevail against it. This is our victory, *whereby we overcome the world, even our faith.* 1 Joh. 5.4.

1. Ephes. 6.16.

2. It is *Lively*, working by love, *it maketh that we shall neither be idle nor unprofitable:* It is no dead thing which will stand us in stead.

2. Gal. 5.6.

Dead Faith of divers sorts.

There are indeed many kindes of these dead faiths; some are blind presumptions, which are meerly counterfeit; some are Historicall perswasions, touching the truth of the articles of Religion, without any particular confidence; some are common illuminations in the points of the Gospel, with misgrounded perswasions, like that of Haman, *What shall be done to the man whom the King will honour?* He no sooner heard it was in the heart of the King to honour a man, but who should the person be beside himself? These are called faith, because they are inferiour operations of the Spirit, and have an illumination like as Faith hath, though they differ much from that which is justifying and saving.

Esth. 6.6.

3. πίστις ἀνυπόκριτος, 1 Tim. 1.5 1 Pet. 1.9.

3. Saving Faith is sincere and sound, called therefore *Faith unfeigned without hypocrisie*; as which hath his saving effect, *Receiving the end of your faith, even the salvation of your souls.* All other Faiths are like slips, they will not passe in heaven, for the obtaining of spirituall blessings through Christ, because they do not truly and inwardly unite us with Christ, otherwise then as a Wen is united with the body.

4. 2 Pet. 1.1. Tit. 1.1.

4. It is a *precious faith*, within it self a Pearl, rare, and of great worth, the least grain better then a kingdom: most rare, *All men have not faith*; therefore called, *the faith of Gods elect*, because it is given to none else: more precious then gold; for the effect, it intituleth us to Christ, and all treasures of grace and glory in him.

Vse 1. Unbeleevers taxed, 3. sorts.

If this be so now, as I have proved, that Gods grace doth not save but by faith, many are hereby to be convinced. As the devil pleaded to Christ Gods protection, though he should throw himself down, so we shall do well, though we go on in unbelief. But mark I pray you, *Without faith it is impossible to please God*, Hebrews 11. 6. Except God be pleased, thou canst not be saved. Now then the matter being of life and death, it concerns thee to look well to it, whether thou have a true Faith or no.

Object. Why, would you make me a Jew? I hope I have a good Faith, else I would be sorry.

Indeed

Indeed I confesse I have no knowledge: But what then?

Why then, out of thine own mouth thou shalt be judged, and by thine own words thou shalt be condemned. Because thou hast no knowledge, therefore thou hast no faith, neither that of miracles, historicall, nor any at all: for the common nature of all faith is, to give assent unto the Word of God; now this assent cannot be where the Word is not known. Thou then being ignorant of the Word, art altogether unfaithfull, and without faith. Nay, in this respect thou hast lesse faith then the devil himself; for he beleeves historically that which thou neither knowest nor beleevest, as having it confirmed unto him by daily and infallible experience. Nay further, I tell thee plainly, that if thou dye in this thine ignorance and blindnesse, there is of the two, more hope of the devils salvation then of thine.

1. *Ans.* No knowledge, no faith.

But to passe by these, and come unto a certain religious person, who I warrant you is wholly devout, and can good skill in his Creed, acknowledge every Article, though not in the same sense as the holy Ghost teacheth it, but as the Church teacheth it. Would you know whom I mean? Why, it is an holy Catholike (as he terms himself) of an ancient house, whose whole descent lyes in gilded veloped Parchments, and unwritten Verities; one that can his Creed *verbatim* in Latin, (as we do in English) yet I must tell you that *re ipsa*, the very same person razeth many a fundamentall Article. To give you instance in one or two for all: They say they beleeve in Christ, and yet joyn works in the matter of their salvation; and as for Christ, the Sirname of our blessed Saviour, they cut him short of his three offices, King, Priest, and Prophet, by their tyrannous Pope, Merits and Traditions, putting again a Reed in his hand, clothing him in Purple, crying, Hail King of the Jews, and yet crucifie him. They say they beleeve Remission of sins, and yet teach that a man may not be assured of his own salvation, though it be included in every Article of our Faith. What should I stand here to rip up the panch of all their abominable Heresies? By these you may judge of the rest, and safely conclude, they have no Faith at all; nay in this respect, lesse then the devil himself, who said, *Iesus I acknowledge, and Paul, but who are ye?* Acts 19.

2.

But here comes a third person to be examined, one that comes near to a Puritan, (as the common Atheists of this age term them) but yet not a Puritan; he it is, that beleeveth all the Articles of Faith, consenteth to them, professeth them, yea (and which makes him different from all the former) he doth inwardly rejoyce, and is affected with them in some measure. Would you have me point out this man unto you who it is? why, it is he that causeth the Gospel of God to be evill spoken of; because men in truth take him to be him, whom indeed he is not. Very devout on the Sunday, (as they call it) but as prophane as the worst on Monday. This man, you shall see him sometime very devout, and to look towards heaven with his eyes as a peni-

3.

penitentiary, yea and to stretch forth his hands to the poor in gifts eleemosinary: yea, and if you mark it, so will some Drunkard too, he will upon his Ale-bench play the Divine, and with a counterfeit sobriety praise God; and as for the poor, if the toy take him in the head, he will disburse, and give him all that he hath in his purse, and yet neither holy nor charitable. Even so this soul, having once tasted in Christs Wine-cellar, of that comfortable Nectar which the Saints of God drink of, *viz.* the blood of Christ; he may for a time look with a cheerfull hue, and fresh countenance, walk and talk much like a Christian, but in truth nothing lesse, but a faithlesse wretch, and unconscionable temporizer.

Quest. But it will be then here demanded, how this man may be known and discerned from him, that hath indeed a true, justifying, and saving Faith.

Ans. I answer, it is as hard for a man to know him, as it is to discern him that hath a Vizzard before his face, he is so close vailed and masked with the shew of holinesse, that a man may pry into the very face of him, and yet never the nearer, untill he discover himself by some flinching revolt, and apparent Apostasie. *Judas* you know went a long time unkenned in regard of the Apostles, albeit very expert and well discerning men; he was well accounted of, put in trust, and carried the bag, untill our Lord Christ Jesus, by the power of his transcendent Godhead did discover and detect him.

But yet, that we may not altogether be deceived, let us try the spirits, whether they be of God or not, so far forth as we are men, and therefore can but probably conjecture: howsoever in regard of our selves, we may grant either by way of affirming or denying in our own consciences. Let us well observe, and we shall finde, that the man that hath this temporary Faith, hath (as I have said) but a generall knowledge.

Discovery of him that hath but a temporarie Faith.

1. He knows Christ but by hear-say, or as it were by the face, he hath no inward familiarity and communion with him. And this knowledge is wrought in him, partly by the Spirit opening the eye of his minde, as the Oculist that brings a man to a confused kenning of the light, or rather a mist: partly also by the often hearing of the Word, conferring, reading, and the like.

2. Secondly, his heart is seldom or never touched with the sharp point of his sins. And therefore you shall see commonly, that this man will be full of scurrilous and idle talk, ready upon all occasions to lavish into vanity.

3. Thirdly, his conference will be cold and careless, and for the most part about unnecessary and curious Arguments: As whether we shall know one another in heaven or not, whether hell be in the ayr, in the earth, or where it is, &c. all tending to controversie, and meer vanity.

4. You shall see, that this person, howsoever he seem to be reformed in himself, yet he will utterly refuse to reform his family.

This

This man makes it a speciall part of his Religion, to be talking of other mens bloody sins, but cannot abide (with the Stork) to peck his own breast, that it may bleed afresh for his own sins, and to grieve, and complain of his own infirmities and wants. 5.

Howsoever he seem forward in religion, and very precise outwardly, yet he will have an eye still to the door, and to inrich himself by any unconscionable cheat. 6.

Lastly, outward crosses in the world prejudiciall to his state, or to his good name, makes him in the end to renounce and cast away all religion, and to curse himself for all his forwardnesse. These and the like Symptomes alway accompany a temporary Faith: the proffers whereof I grant are in the best, but ever encountred and opposed by the prowesse and valiancie of the Spirit. 7.

Here is rich comfort to every beleever, this is a happy priviledge for him, that he is not liable to damnation: he is justified in Gods court from his sins; for by Faith he is made one with Christ, *Rom.* 8.1. *Go thy way, thy faith hath saved thee.* *Vse* 2. Comfort to Beleevers.

All are hence to be admonished; first, to try our Faith, bring it to the Touch-stone. We would be loath to take a peece of money that were counterfeit: Oh then take heed the devil cheat us not with *mock faiths*, which profit nothing. Such as never try their Faith, it is a sign they have not Faith in truth. Secondly, thou must use all endeavour to come to Faith; it is begotten by the Word preached, as the onely instrument, *Rom.* 1.16. *Rom.* 10.14. True Faith is begotten, and continually nourished by the Word, it is the ayr in which it breatheth. *Vse* 3. Two-fold admonition. 1. 2.

Not of your selves.] Observe hence, *That no power in man doth quicken him, nor no vertue, quality or dignity, when he is now quickned, doth merit his salvation.* *Paul* accounted this inherent righteousnesse conformable to the Law, *dresse and dung* in this case. Oh what can it do, that in us is as water in a muddy channell? What is the power of it, to work salvation? Which (if the strength of God should not for his mercie sake uphold) it would be quenched unceasantly: What can our dignity do in meriting? As Sons, we are intitled to the inheritance: but the claim of Sonship and Merit are flat contrary. The Papists confesse that life is merited by Christ, and is made ours by the right of inheritance: So far we go with them; yea, touching works, they hold many things with us. *Doct.* Nothing of our own merits salvation. Phil. 3. 7, 8.

1. That no works of themselves can merit life everlasting. 1.

2. That works done before conversion, can merit nothing at Gods hand, much lesse life everlasting. 2.

3. That there is no merit at Gods hand, without his mercie, no exact merit, as often there is amongst men. All these are true. The Point whereabout we dissent, is, that with the merit of Christ, and free promise, they will have the merit of works joyned, as done by them who are adopted children. Now that which directly must be opposed unto this, is, *That Gods gracious promising, and giving* 3. Difference between us and Papists, about the merit of works.

it to us in Christ, cannot stand with the merit of our works.

Object. But why then doth God promise life everlasting to works? *If ye mortifie the deeds of the flesh, ye shall live*, Rom. 8. 13. *If ye sow to the spirit, you shall reap of the spirit life everlasting*, Gal. 6.8.

Answ. There are some conditions simply conditionall, that do well stand with grace.

Conditions of two sorts.

1. Such are those conditions, whereon they onely interceding, we promise, and undertake to do a matter, or bestow a kindnesse on any; as, Go with me to such a place, and I will give thee hidden treasure: Come to me to morrow, and I will give thee an hundred pound.

2. There are other conditions which have the reason of a cause meritorious; such do not onely intercede, but deserve upon contracts as much as we promise: as, Do my work well, and I will pay you truly. Of this kinde are those conditions which are contained in the Law, *Do this and live*: As for the other of the Gospel, they are onely bare and simple conditions, which deserve nothing, but must intercede and precede the bestowing of eternall life. And here it were worth our labour to consider the grounds of Merit, which the Papists lay down in the chief of their Arguments. They are these in brief:

Insufficient grounds whereon they establish Merit.

1. Christs Merit.
2. Our Adoption.
3. Our Works.
4. Gods covenanting with us.

But none of these are sufficient to establish Merit.

1. For first, we cannot merit as children eternall life, because it is our right by birth. No childe can be said to merit the inheritance to which he is born: and how doth any merit that which is his right already?

2. Nor do our Works of themselves merit, when all obedience is but a witnesse of our thankfulnesse: nor is there any proportion between the duty and the inheritance.

3. Neither yet as they are dyed with the blood of Christ, or do come from his spirit, for, as they are of Christ, dwelling in us by his spirit: so are they also from our selves, having a Law of sin dwelling in us, and lusting against the spirit, which maketh them to be done imperfectly, and by halves.

Object. It is further objected, that life everlasting is a reward, and that rewards are deserved.

Answ. Merces gratiæ, & debiti.

I answer, all rewards are not due upon, nor given for desert; there is a reward given by favour. When *Paul* saith, that to him that worketh, *the reward is counted, not by favour*, but by debt; doth he not insinuate so much, that some often receive even liberall rewards, onely upon the favour of the Donour? And our Saviour saith, *Luke* 6. 32. *And if you love them that love you, what thanks shall ye have?* The word χάρις, which signifieth a gratuity, (as it were) and a reward of free favour, importing thus much, that what reward men have of God, even upon their best service, it is but χάρις, a gratuitie, no ὀφείλημα, no debt upon desert.

Lastly,

Lastly they say, That which is given *according to works*, is deserved by works. But so is eternall life.

Object.

That indeed which is given according unto works, as the *meritorious causes* thereof, that may well be said to be deserved by works. But now eternall life is not so given, but is bestowed according to works, as they are *Testimonies* of our Faith, whereby we rest on Christ onely for our salvation, and for whose sake onely believed on, they expect eternall life.

Answ. How reward is given to works.

This must learn us to renounce whatsoever we are, in regard of resting in it as a cause of salvation. Look in the ninth of *Deuteronomie*, verse 4. *Say not in thy heart, For my righteousnesse the Lord hath brought me in to possesse this land, &c.* No, we must put over all to the free grace of God in Christ, counting our best deeds as menstruous garments, *Reckoning all as drosse and dung to win Christ*; that is, *to be found, not having our own righteousnesse, but that which is through Faith*, Phil. 3. 9.

Vse. Renounce we our selves wholly.

It is the gift of God:] So the Apostle saith expresly, *Rom.* 6. 23. *The gift of God is eternall life, through Iesus Christ.* The last salvation is made no lesse of the promise and grace, then is our justification, and righteousnesse, and life, *Rom.* 5. 15. *If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded unto many.*

How can it be called a reward?

Object.

It is so called *metaphorically*, not that *properly* it is a recompence or wage; but because it followeth in the end of working: a reward may be given of meer bounty and mercie.

Answ. Why it is called a reward.

But when the Scripture calleth it, now *wages*, now a *gift*, how shall I know where it is properly taken?

Object.

The Scripture telleth us, that the word [*gift*] is properly taken for a bequest, without the desert of any thing in us, or work that can come from us; nothing more free then gift, so let us hold our salvation most free. A reward may be a largesse of bounty.

Answ.

Omne donum ex dilectione donantis proficiscitur.

But the Papists will tell us, it is a gift figuratively, by a Catachresis: They say it is Gods gift, because it is given of God, whereby it is deserved. This cannot stand with this Text, [*Not of us, not of works*] This were an intolerable Catachresis to say, that the thing I buy with my money, were a free gift to me, which the Papists must here yeeld. Again, if it were therefore onely of grace, and a gift, then it might as truly be said, not to be of grace, and not a gift of God, which some impiously spare not to speak. Again, it were a contradiction, to call it a gift, buying with the penny, and receiving of gift, these are contrary, God taking at my hand as good as he giveth, taking that for which he cannot deny me heaven in just exchange.

The Papists thift about merit.

Vers. 9. *Not of works, lest any man should boast himself.*

Vers. 9.

In the verse before, the Apostle sheweth the fountain of all saving good, to be the free grace of God: and the qualification in us (by Faith) which makes us capable of all that good. Now he proceeds

The Apostles argument.

in way of application to shew, that no works are of vertue to bring us to salvation. This the Apostle setteth down in opposition to the corrupt judgement of the world, affirming that all salvation in heaven, and assurance of it here, is not by works, but of the meer grace of God: And this he proves by the end of the grace of God, which is to exclude all glory and boasting in our selves.

Doct. No works of ours can merit salvation.

Here then observe, that *Nothing which we do, doth merit our salvation, or is a cause procuring it unto us.* Thus the Apostle doth every where shut out the desert of works from being causes of salvation. God even in *Abraham* hath shewed us an ensample, who had the inheritance given him, not upon working, but beleeving; *His faith was accounted to him for righteousnesse*, Rom. 4. 22. Gal. 3. 6. *And that of Sarah and Hagar*; How *Hagars sons could not inherit*, that is, they that are according to the Covenant of the Law, could not by the works of the Law be justified, *Gal.* 4. 23.

Object. But the Papists will except, that they are works of the Ceremoniall Law; or if of the Morall Law, yet such as literally only; and not spiritually, have conformity with it.

Answ. Even the justified merit nothing. But in *Abraham* this is refuted, whose works (now being justified) are debarred from being his righteousnesse before God, or giving title to the true *Canaan*. Again, the Apostle doth beat all such exceptions flat to the ground in this Text, letting us plainly see, that he understandeth those works which we do now *created in Christ*, Ephes. 2. 10. And this Legall sentence of *Do and live*, in which tenure the Law runneth, the Apostle teacheth that it hath no place in the beleevers. But it will not be amisse, 1. to demonstrate it by reason, 2. to clear the main Objections, and so to come to the Use.

Reason 1. Our works even of Sanctification cannot merit our salvation, because they are the motions of us already saved; they are the effects of salvation already revealed in us, not the causes of that we have not. The Scripture knoweth not but one onely way to salvation, which is successively promoted, *Whom God justifieth, them he glorifieth*, Rom. 8. 30.

2. Secondly, works are imperfect in us; the flesh and spirit so striving, that the action even of that which is predominant is brought forth (by reason of this strife) with great imperfection.

3. Infants are saved, but they have no merits; for the habits of holinesse are not meritorious, as being freely received: Salvation therefore is grounded on some other thing then works, or Infants could not be heirs of heaven.

Object. It will be granted it is so; it is both an inheritance as we are Sons, and a reward deserved, as workers.

Answ. But this will not stand, these two titles one overthrow the other; *If of the Law, then not of Faith*, Gal. 3. 14.

4. That for which we are accounted righteous, for that we are saved also; in what our righteousnesse is grounded, in that our salvation is grounded; for, what is our justifying? It is the acquiting of us from

from sin and death, and accepting of us as righteous to life: Now how plainly the one and the other is grounded in him, I leave it to their judgement who are any thing experienced in the Scripture; *God hath sent his Son, that we might live in him. He hath made us righteous in him. He is Iehovah, our righteousnesse. He is made unto us wisdom, righteousnesse, &c. That which was impossible to the flesh, being weak, God sent his Son, &c. that the righteousnesse of the Law might be fulfilled in us*, Rom. 8.3.

But it is objected, first, from the names whereof it is called, as a Reward, Wages, a Crown, a Prize, the Penny. *Object.* 1.

Secondly, from the Covenant. 2.

Thirdly, from the efficiencie which the Scripture seemeth to place in works to this purpose. 3.

Fourthly, from the rule after which salvation is distributed. 4.

Fifthly, from the justice of God. 5.

Sixthly, from the absurdities of the contrary Doctrine. 6.

To the first I answer, the names of Reward, Wages, Prize, &c. are figuratively to be conceived, that look what the prize and crown is to him that striveth and fighteth, what recompence is to him that giveth ought, what wages to him that laboureth, the same is glory to him that receiveth it. Again, it is all these of grace, and free, not of desert and debt. *Answ.* 1.

Secondly, whereas it is objected from the Covenant. I answer, we are under no Covenant of Works. 2.

But the Gospel saith, *If ye mortifie the deeds of the flesh, ye shall live.* 3. *Object.* Rom. 8.13.

I answer, such promises do tell us, [*Who*] shall live, not [*Why*] they shall live. Secondly, they are made to persons now by Faith already in Christ, and so first justified and saved. That Question, What shall we do to be saved? It saith, Beleeve. But Christ answered, *Do this and live.* I answer, there are two sorts of promises, Legall and Euangelicall. These are generall, as for justification and life: speciall, such as are given for the exercising of Faith in the beleever. Now to know the difference betwixt Legall and Euangelicall, generall and speciall, will make us see what we are to account of this Objection. *Answ.* Promises Legall and Euangelicall.

The Legall and Euangelicall differ thus; These latter are made in Christ: those otherwise for obedience full and perfect, performed by the person himself.

But how do these speciall promises differ from the generall in the Gospel? *Quest.*

In the subject, the condition, the end. 1. While they are as seed; and as a way gone, which doth bring us to a treasure freely bestowed. 2. While they do increase Faith, while we look for in well doing, or suffering, our Faith, which is an instrumentall cause, more and more is strengthened, and so consequently more and more salvation is apprehended; and thus I think that the word ἐν ᾧ should be construed. *Ans.*

construed: They are a seed improperly, because they are the manifestation of our Faith, after the race of good works glory springeth up, as if by them it were caused. 2. When Faith is the root of good works, that which is spoken of them, must principally be referred to the root.

4. To the fourth, all those places prove no merit of works, but a measure of glory conformable to works, *That I may know as I am known.*

Quest. But why after works?

Ans. Because they are evidences of Faith, because more known, and convincing: to incourage them.

5. For the fifth, God doth justly give us life to work, therefore there *Object.* is that bindeth him, as deserving it with him.

Ans. It followeth not; the Justice of God is manifested, not for the dignity of the person, or of the work he doth of debt, give the crown as deserved; but because he is faithfull to make good what he hath freely promised, *God is just, if any confesse his sin*, 1 Joh. 1. 9. God is just, when he doth justifie the wicked, beleeving on Christ. Again, there is no Covenant which should make these things due upon working. Now by their own Doctrine, without a Covenant they cannot merit. And this may be held for a conclusion, That in all recompence of works, if the works of the Law could be brought to God; there is no debt in regard of the desert of the work, but onely in regard of Gods fidelity.

The principall conditionall agreement is such, where the condition is the cause of the thing promised, the accessary condition. Agreements are such, where we undertake onely upon, not for the condition, to do this or that: For example, Serve me by the yeer, this I will give thee: Son, ply your Book, be a good boy, such a house and lands shall be thine.

Quest. But why are these not aswell to be taken for causes as the other?

Answ. Because they are made to such as now by Faith are in Christ, and have by another title the things promised; to the persons working, not to the work. Why should not the speech to my childe, make the condition the cause of his inheritance? Because it followeth his birth.

Lastly, to works, as evident testimonies of the causes, not as causes deserving. It is not said to God, Give that thou hast received; but, Give that thou hast promised: Nothing but Gods free promise maketh heaven due. Now these things must be received in love, or else all is nothing. And Motives thus to entertain them, are these:

1. Gods mercie, justice, glory.
2. Man cannot be humbled.
3. The conscience cannot be established in comfort.

But the ground of all this Popish cavilling against the truth, riseth out of Ignorance.

1. Ignorance, what works can merit.

2. Igno-

2. Ignorance, that this with our glorification, is but one single salvation, though accomplished successively.

3. Ignorance, that Christ and merits fight together.

4. Ignorance, of our imperfection in righteousnesse and works.

And thus much for this, which overthrown, all merit is overthrown; for without a Covenant on Gods part grounding merit, there can be no desert with God.

Now the things objected in way of reproachfull consequence, are, 6. Absurdities fastened on our Doctrine by Papists.

First, That we disgrace works. To which we answer, That we give them all their priviledges, in regard of the fountain, coverture, acceptation, recompence; every thing, but walking cheek by joul with Christ in the work of salvation; and thus to grace them, is indeed to disgrace them. 1.

Secondly, they say again, that we preach licentiousnesse; When *Paul* heard that objected, *Let us do evill that good may come thereof, will let us sin that grace may abound*; we cannot wonder that we are thus maliciously depraved. 2. Rom. 3.8. and 6. 1, 2.

Thirdly, they say again that we take away all the spur of good working, and kill the heart; If I shall get nothing by my works, to what end should I work? as good play for nothing, as work for nothing. 3. *Object.*

If all were such mercenary mindes as the Papists, with whom it is true, *No penny, no Pater noster*; it were something they said, yet false; for we teach a most plentifull and ample recompence of works. Here onely is the difference: They say this recompence is grounded on the desert of their works; We say, in the free vouchsafing, and acceptance of God. But indeed, themselves kill the heart of all working; for if I must first deserve it, then my conscience can never be setled peaceably: For I can never assure my self that I have works enow, nor that those I have are good enough: when a man is here, then his heart faileth and fainteth; for as good never a whit, as no whit better: even as a Labourer that should in the heat of his work be brought into doubt of his reward, he would set him down and say, as good play for nought as work for nought. *Answ.* Popish Doctrine disheartens from good works.

To let us see how our Religion doth lift up the grace of God, and depresse man; two tokens of true Religion: For that Religion which sincerely defendeth the graces of God, which setteth up no rejoycing in man, so derogatory to the glory of God, which pulleth down the Pharisaicall feathers wherewith man prideth himself, and holdeth Christ so, as adjoyning nothing which might make him in vain, that onely is the right Religion: But this doth our Doctrine, &c. As contrariwise, that exalteth man above himself, and detracteth from the glory of God, and the praise of his grace, which is all in all in the matter of mans salvation, is the badge of Antichrist and his devillish Doctrine. *Vse* 1.

This teacheth us also see the arrogant spirit of the Papists: when the Saints have found and acknowledged *themselves lesse then the least* of *Vse* 2. Arrogant spirit of Papists.

of Gods benefits, Gen. 32. 10. when they have cryed out, *What shall they give to God for all his benefits?* Psal. 116. 12. These sacrifice to their own net, derogate from the glory of Gods rich mercie and grace, from the all sufficiencie of Christs merits, blasphemously affirming they have deserved heaven, even the fulnesse of all happinesse. The Apostle here we see speaketh to the Ephesians now in Christ, who could not conceive that they might place any rejoycing in the fruits of Gentilisme. Nay, even works of grace, the Apostle doth so forbid rejoycing even in them, that he doth transfer it wholly out of our selves, upon that which God hath done for us in Christ. *Adam* might not thus rejoyce, who yet might have rejoyced in works, had he stood; for works of grace cannot be rejoyced in, as any way procuring causes of salvation.

Vse 3. Take no thought for salvation by works, learn to cast thy self by Faith into the meritorious arms of Christ thy Saviour, and against all contradictions of sin and Satan (suggesting thy own unworthinesse) cleave fast unto him as all-sufficient for thy salvation.

Now followeth the end, why God hath placed the matter of mans salvation wholly in the free grace of God; *Lest any man* (saith the Apostle) *should boast himself.* That no man might have any cause to boast.

Doct. We have nothing to boast of as our own. Observe, *That there is not left any thing in man, wherein he may rejoyce, as deserving salvation:* Rom. 3. 26, 27. Having said, that *God is just, and a justifier of him that is of the faith of Jesus:* he addeth, *Where is then the rejoycing? It is excluded. By what Law? Of Works? Nay, but by the Law of Faith.* So, 1 *Corinth.* 1. 31. having shewed what rich treasures come by Christ, he addeth upon it, that *He that rejoyceth, let him rejoyce in the Lord: Whom believing, we rejoyce with joy unspeakable and glorious,* 1 Pet. 1. 8. *We rejoyce under the hope of the glory of God,* Rom. 5. 2. But there is nothing in man, which may make him glory, as being a procurer and deserver of his salvation. *Reason.* Why so? Because whatsoever he is, or can do, it must be all reckoned as losse in this businesse; for this is the end of the whole mysterie of our salvation, that we might be all in God, out of our selves.

Object. But it may be objected, that the Saints have boasted themselves of their works before God.

Answ. There is a double boasting, or rejoycing in works: the one, as in *means* of procuring our salvation; the other, as in *testimonies* of Faith and a good conscience, and of a person to be saved: The Saints never rejoyced in the former, but in this latter kinde. Boasting twofold. Or thus, the one of 1. *reconciliation*, and hope of life, which is grounded in Faith alone, *Rom.* 5. 1, 3. *Being justified by Faith, we have peace with God, &c. we rejoyce in tribulation.* 2. The other, of a good *conscience*, which is in works; for as the fruits do testifie of the tree, that it is good or evill, so do works of the man.

Vse. We see then what the Papists are, and their Religion; for they derogate as from Gods grace, so from his glory, to set up boasting of man, just Pharisees.

But

But the Apostle seemeth to forbid it, saying, Why rejoycest thou in that thou hast, as if thou hadst not received it? *Object.*

The Apostle doth take away this, with this consideration, as if things were of our selves, but doth not therefore give leave to rejoyce in these things, if we know they are given, for he placeth our rejoycing out of our selves and our gifts. *Ans.*

The Papists yeeld it unexpedient, not safe without sundry proviso's diligently observed: As, that it be of good things, that we know them of God; that wee remember imperfections; that wee go forward.

Wherefore the truth being so clear in our own consciences, we must learn our duties; Let our rejoycing before God be onely in his love, in Christ; glory in nothing but in the eternall love of God that saves us: *We are the Circumcision, which worship God in spirit, and rejoyce in Christ Iesus, and have no confidence in the flesh*, Phil. 3. 3. *Vse.*

Another point here to be observed is this, *That whatsoever we receive in Christ, cannot stand in desert of salvation.* *Doctr.* Nothing of our own, though in Christ, merits salvation.

The reason is plain; First, whatsoever must be meritorious in salvation and righteousnesse, must be given us in creation. The Covenant of the Law was stricken with *Adam* on his perseverance in innocencie, and on the works of those strengths received in innocencie: If a man could now fulfill all the Law being in Christ, he could not challenge righteousnesse in the Law. Why, but the Scripture saith, *Do this and live*; True, but it meaneth, of thy own strength. *Reasons.* 1.

Secondly, whatsoever is received in Christ, must stand with grace; for, Grace, Christ, Faith, stand together. But whatsoever in us should deserve, cannot stand with grace; therefore whatsoever we are in Christ cannot deserve: Faith is not of doing, grace is not of working. 2.

Thirdly, if this which we become in Christ, should inable us to justifie and save our selves, then Christ should bring us back again to the Law: But wee are dead to the Law, *Romans* 6. *Galatians* 2. 3.

Fourthly, if we should, by that we are in Christ, deserve our salvation, then Christ should make us our own Saviours: If Christ have deserved it, we have not; if we have, he hath not. 4.

Fiftly, it is a contradiction to say, Christ hath deserved heaven for us, so that he maketh us deserve it; as if it should be said, One hath paid my debt for me, so I will pay it my self: One hath purchased such a thing for me, but so, that I must purchase it my self. 5.

But it may be said, It is no prejudice that Christ should merit *in us*: As God is more glorious that he doth many things mediately, then if he should do them alone, as he giveth light, but by the Sun. *Object.*

This urged and granted, Christ should efficiently, we *formaliter*, merit. What we come to receive in Christ, is salvation and glory. If Christ should make us also by grace to deserve, then he should make *Answ.* Christ merited, not that we should merit, but be accepted.

make us able to make his death in vain. Any thing joyned with Christ, doth overthrow Christ. Christ hath not deserved that his own desert should be in vain.

You may see then, that the true scope of the Text in a word is, to shut out the works of grace from our whole salvation, as desert. The Papists shut out all our works done before grace, from deserving our salvation begun, our pardon of sin, and sanctification habituall. See how the spirit of Popery crosseth the Scripture; to say, Christs merit is communicable, is wicked, for it is as incommunicable as his Person or Godhead: to say, This was his merit, that we should be able to deserve, and procure, and so save our selves, is a most impudent falsehood: Forgiveneſse of sins, life, salvation, he dyed for, that we might receive these things through him: But that we might deserve them for our selves, there is not a word.

These four false Conclusions are held by the Papists:

1. Works onely of Nature, and Ceremoniall, are excluded.

2. Works of grace are Gods penny, and may deserve without impeachment to his grace.

The spirit of Antichrist.

3. Works that we have in Christ, may be rejoyced in, and trusted to.

4. Because of Christ and his merit, our works come to be meritorious.

How absurd, and contrary to Scripture and reason these are, I have proved; and now I proceed.

VERS. 10. VERS. 10. *For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained, that we should walk in them.*

The Apostle having shewed that our salvation is onely of grace, and the means by which we are made capable of all saving good in Christ, by Faith, excluding all causes in man, and that from the end, lest he should boast himself: he now gives a reason, why Gods grace is all in all, drawn from our redemption by Christ. As in the first creation, there was no disposition in man to make himself a man: so no vertue in man now created, to make him able to bring himself to eternall life; he confers nothing to the works of his new creation in Christ, no motion of mans will, thought, or desire, or any preparatory work; all proceeds from the infinite creating power of God, he gives all.

The scope of this Verse is, first, to lay down a reason why we by that we are, and works cannot merit: Secondly, to prevent an objection touching works. For (works excluded) it may be asked, what place they have, if they do not merit in the matter of salvation? The Apostle answers, that though they are excluded in case of salvation, yet they have their place; for, they are wayes in which the heirs of salvation must walk in.

Summe. The words then render a reason, proving the matter before, describing good works from God preparing them: and from the end of them in regard of us.

The

The acception of the word [*created*] teacheth us, Expoſition.

1. That there is no preparant matter in us for ſalvation, not capacity.

2. What is the ſtate of all the faithfull, New creatures.

3. That we cannot reſiſt the work of God, it is not in our power to withſtand our creation, or a creating force of God.

In Chriſt Jeſus] All of us had our being in the firſt *Adam*: So was the ſecond *Adam* the Lord from heaven, ζωοποιὸς. As in *Adam* radically all our lives were (we being in his loins, ſucceſſively to deſcend from him) ſo in Chriſt is all the ſpirituall life originally, and we come to be quickned in our time. So that a man can no more reſiſt his regeneration, then he could his naturall generation. *Out of me ye can do nothing*, Joh. 15. 5. Who is the ſubject of good works? A Beleever. Were not this abſurd, if one ſhould ſay, I have paid thy debt, but yet I will have thee pay it too: I have bought ſuch a thing for thee, yet I will give thee money, and have thee buy it too? So ſay they, Chriſt hath deſerved and purchaſed heaven, yet he gives us grace, which is as it were Gods penny, and bids us buy it after. In Chriſt we do all we do well.

But yet they may ſay, It is not altogether bootleſſe, becauſe it doth amplifie the worthineſſe of Chriſts merit, that we ſhould be made by it able to merit in our ſelves. *Object.*

The Cretians, though uſuall lyers, ſtained not every thing: How abſurd is this, if one ſhould ſay, It greatly glorifies the regall dignity of a King, that he ſhould not onely be ſo in his own perſon, but make all his ſubjects ſo with him? Beſides, it taketh for granted a notable falſhood, namely, that Chriſt deſerved that we ſhould deſerve. *Anſw.*

What is this new creation? It is nothing but the Divine quality throughout man. The parts of it (as of the naturall man) are, the holineſſe of the ſoul and body: The manner of bringing it forth, it is in theſe two points, in the conception and forming of it, as in the Infant, *Ad conceptionem*, there is *amoris ardor, & Coitus*.

Hence we learn, *What all the faithfull are: They are new creatures in Chriſt*, they are ſuch who are created anew, and made partakers of another nature then this they bring from their mothers womb, *even a divine nature* they partake in, as *Peter* ſpeaketh, 2 *Pet.* 1. 4. The Apoſtle every where telleth the faithfull, that now *they were not old creatures: Old things are paſſed away, all became new*, 2 Cor. 5. 17. *Ye were ſometimes thus and thus, once darkneſſe, now light*, Epheſ. 5. 8. *Such were ſome of you*, 1 Cor. 6. 11. Whoſoever is in Chriſt, is a new creature, 2 *Cor.* 5. 17. *Know ye not, ſo many as have been baptized into Chriſt, have been baptized into his death*, Rom. 6. 3. renewed in underſtanding, in will, in affections, in all the members, by having them *made weapons of righteouſneſſe*, Rom. 6. 13. *Doct.* Beleevers are in Chriſt new creatures.

This doth witneſſe to many, that they are not beleevers as yet, and therefore under wrath. Why? Becauſe they live in the old man, in their old concupiſcences, of hatred, pride, luſt, covetouſneſſe, unbelief, vanities of goodfellowſhip. Now this doth ſhake a great many, who *Vſe* 1. Many convinced to be no true Beleevers.

who, though there is some change, yet there is no new creature: there is in some, the tongue tipt with good words, but that is all: In other some an outward profession, but no power of godlinesse, no change in the heart and reins: for whosoever hath Faith, is *purified in heart*, Acts 15.9. In other some, a forsaking of sins by halves, as *Herod did many things*, Mark 6.20. Apt and forward some are in censuring such and such men, sitting on the skirts of many better then themselves: But so long as the love of any sin is retained, there is no part of new creation in that person.

Vse 2. To prove we are in Christ, we must approve our selves new creatures.

Again, if we will be assured, that we by Faith are in Christ, let us then be able to prove to our selves that we are new creatures, that we have found the death and life of Christ, to work in us a death of our corruption, and a life of righteousnesse. *Circumcision is nothing, nor uncircumcision, but a new creature*, Gal.6.15.

1. Parts of the new creation.

The parts of this new creation are, holinesse of the spirit, and of the body, minde, will, affections, and every member of the body; *holy sanctified throughout*, 1 Thess.5.23. In a naturall creature a part of the body may be wanting, but no such defect in the new creature. In this new creation, the person begotten resembles him that begets, in his will, affections, and inclinations, holds a suitable correspondence to him. Let men try themselves by this; so long as men are so unlike to Christ, and so contrary unto him, and are rather like to Satan in their courses, inclinations, and affections, it may be said to them, as *Iohn* 8.44. to the Jews, *Ye are of the devil your father*, rather then of God, to whom they are in all things so unlike.

2. Degrees.

There are degrees of new creatures, or kindes:

Babes in Christ, yong ones: Old men, the perfection of stature.

We have not all a like measure of grace: but God giveth men graces answerable to their callings, afflictions, and crosses: God fits his graces according to the exigent of the person.

Again, God giveth graces and strength according to the means of growth in proportion. A man living long under means, yet a Novice, a babe, in respect of the proportion of the time he hath been a new creature, may be stronger then he: as the poor woman that cast her mite into the treasury, gave more then the rest, not in quantity, but in proportion. Thus with the *Hebrews*, chap.5.12.

3. Signes.

The signs of this new creation are;

1. Change; as in every generation there is a great change, as in creation of the world, when out of the confused *Chaos* was drawn this beautifull frame of the world: Such is the change in forming of the new creature in Christ, of a sinfull, ignorant, and wicked man, he is made holy, glorious, righteous, light in the Lord.

2. Spirituall motion in the heart; for when the seed of grace is cast into the dead soul of a man, presently it beginneth to move towards God; he findes a heavenly disposition of heart to seek God.

3. A hungring desire after the sincere milk of the Word; a note of a new born babe, 1 *Pet.*2.2.

4. De-

4. Desire to draw on others to grace. Life, when grown to strength, is generative: So it is in all who are quickened with the life of Christ, they labour to breathe the same life into others, especially when come to any growth in grace.

This letteth us see the wretched folly and madnesse of many, who will not stick utterly to deny this point of themselves, they are no changelings, the men they were. And wise ones think it would argue them to be of great levity, if they should be ashamed of the wayes to which they have still accustomed themselves; they count it fond fickle lightnesse, not to keep on the same course, to be more devout, more curious and circumspect, shye of their companions to which they are inhaunted; this they account an unstaid fondnesse, and a fruit of an unsetled brain.

Use 3. Madnesse of men that scorn to change.

Workmanship created.] This doth teach us, *That in the whole work of mans regeneration, he doth neither confer any thing, neither is able to resist the same:* for the property of a creation is this, that it neither is holpen, nor can be resisted by the thing created. [Created] is taken properly, or figuratively: Properly, to bring things which are not, to being; or it signifieth to bring things which having a being, to a better being: thus the Psalmist prayeth, *Create in me a clean heart*, Psal. 51.10. but here it is not thus taken. But as in the creation, so in the regeneration, the Lord doth bring us from no being, in regard of grace, to live the life of grace, and therefore his creating force, as it is nothing furthered, so cannot it be resisted by us, *He calleth the things that are not, as if they were*, Rom. 4.17. There is not any power in us unto these things. *The naturall man cannot conceive the things of God. None can come to me, unlesse the Father draw him.* And therefore the Church saith, *Cantic.* 1.4. *Draw me, and I will follow thee. There is no power*, whether that which sheweth it self, as not hindred, as sight now looking on a thing; or that which though hindred, it self is not hindred, as sight now looking on a thing; or that which though hindred, it doth not work, yet the power is safe, as a man asleep, though his senses inward and outward cease to work, yet he hath power both to reason, to see, and hear. Now there is no such power for the life of God, which is the soul of the spirituall man, from which all faculty should flow, as the powers naturall do from the soul, this life of God is utterly extinguished: Nay there is throughout an utter enmity crept in, so that the understanding counts as foolishnesse the wisdom of God; the will is enemy-like affected to the things of God.

Doctr. To conversion we neither confer, nor can resist. Two-fold creation.

Man being able to adde nothing, yet he may chuse whether he will come.

Object.

As absurd; we are *a workmanship created of God*: Now unlesse we make the creating power of God resistible by the corrupt will of man, which is exceeding absurd; we cannot think, that howsoever his will is in it self affected, (for so we yeeld it) we cannot think how he should have power in effect to withstand.

Answ.

True it is, that God doth not so convert, as to destroy the liberty of will; but thus he saveth, not by leaving this creating vertue in the sway of mans pleasure, but by extending it so effectually, that it maketh a man of unwilling, willing.

Vse 1. 1. Against the Papists, in point of free-will, merit of congruity, &c.

2. 2. To let us see, that all is of God: If he hath created, then we were as a masse receiving; *It is he that hath made us, and not we our selves*, Psal. 100. *He is the Potter, we the clay.*

Doctr. God the author of our new creation. *His workmanship in Christ.*] Here then mark, *Who is the author of our new creation; Even God*; it is not the power of a man, but the creating force of the Almighty is put forth in this businesse; it is a work of the infinite power of God: The Scriptures are plentifull to prove it; Joh. 1. 3. *We are begotten, not of the lust of the flesh, nor the will of man, nor of blood; but of God, through the immortall seed.* James 1. 8. *Of his own will begot he us, by the word of Truth.* 1 Joh. 3. 9. *He that is born of God sinneth not.* This is a joynt work of the whole Trinity, the Father, Son, and holy Ghost. *Every good gift cometh down from the Father of lights; he of his own good pleasure hath begotten us*, James 1. 17. Of Christ, you shall hear afterwards: *One Lord, of whom are all things, and we by him.* Of the Spirit, *Vnlesse a man be born of the Spirit and water*, Joh. 3. 6. And there is no power but of God, that could create us; for there must be a power greater and stronger then the powers of darknesse: there must be a quickning vertue, which can bring life out of death, which none can do but he that is essentially life. Again, if the creation of heaven and earth were an incommunicable work, how much more this, which is far more glorious?

Whole Trinity

Object. But the Ministers of the Gospel are said *to enlighten the eyes, and to turn from darknesse to light, from Satan to the living God.*

Acts 26. 18.

Answ. We do *without*, that which God doth *inwardly* alone: we say *arise*, but it is God that quickneth. The *Word* of it self, *is but a dead letter*; but when Gods spirit goeth with it by a quickning power, then it becometh an immortall seed in the heart, to conceive and form the new creature. No power or vertue, no not the Word or Sacraments can produce such a blessed effect, except God himself put to his own hand, and imploy his own infinite power, they can never beget in a man a new minde and heart. *Who is Paul, and who is Apollos?* What are all the Ministers in the world available to make a Christian? Alas, they are but men like our selves; *Paul may plant, and Apollos water, but it is God that giveth the increase. That your faith and hope* (saith Paul) *may stand, not in the wisdom of man, but in the power of God.*

1 Cor. 3. 5. 7.

Vse 1. Dignity of Gods children. This letteth us see the inestimable dignity of the Saints, that they are a most divine generation, a heavenly company: Even in this regard the world counteth it (and deservedly) a great thing to be of the blood Royall, or be nobly descended. But all this new creature in thee, cometh from the immortall seed of the Word, and from the efficacie of God himself begetting thee. In which respect, the meanest of

Gods

Gods children doth as far outstrip the greatest Princes and Monarchs in the world, in glory and honour, as the state of the poorest bridge-begger is inferiour to the greatest Potentates upon the earth.

Again, it doth teach us, to whom we are to ascribe whatsoever we are; we must sing with the faithfull, *Not we our selves, but the Lords hands have made us to be his people, even the sheep of his pasture*, Psal. 100. 3. for so the new creatures are sometimes called. Yea, this letteth us see, on whom we must depend for the promoting and preserving of this creature; for it is his part to govern and preserve, who doth mightily bring forth; he beginneth, he must end: Shall God travell, and not bring forth? If we be lumps of flesh unshapen, he can form and fashion us *from glory to glory by his spirit*, 2 Cor. 3. 18.

Use 2. Glorifie God in this behalf.

And still depend on him.

In Christ:] Here *we see in whom it is; though all our salvation is ascribed to God, yet the person in and by whom we come to have these things, is Christ Jesus.* And it doth not onely note the order of working, but it noteth who is, as it were, the root in whom all the heirs of life are framed: yea, it noteth to us the merit of Christ, that hath procured this for us with God, and the efficacie of Christ Jesus, who is a quickning head, in due order reviving every member.

Doct. In Christ we receive all good.

For first, before we come to have this life of God dwelling in us, the Lord hath after a sort wrought in Christ: For as all of us had life given us in *Adam* radically, (yea, those that have not yet being) so that they shall descend from him by carnall propagation; so God hath made Christ a common stock, from whom he will have every one to draw life, which is treasured in him, not that carnally they must descend, but by a spirituall ingraffing of them into him. In him therefore, as a second *Adam*, hath God created us again. 1.

But this is not all, for even in Christ we have this, not onely because it is first laid down in him, but because he hath deserved we should be made by God new creatures: because God hath in Christ first *reconciled us to himself*, 2 Cor. 5. 18. Christ did give his life for the life of the world. 2.

Again, [*in Christ*] because he doth effectually apply this unto us, and in our time doth quicken us: He is that *quickning spirit*, the Lord from heaven, 1 Cor. 15. 45. 3.

So then this doth teach us, that God by Christ hath quickned us; How greatly are we bound to him? for it is but speaking the word, and it is done, in the first creation of all things; here more is required, the giving of his Son, sending him down from heaven, not sparing him: Christ did not say [*Be saved,*] but indured words, stripes, yea an accursed death, that he might be a treasury of these things for us, and a dispenser of them unto us, when we first come to have spirituall being.

Use. Magnifie Christ accordingly.

Unto good works:] Here many things must be marked; First, *How that the new creature, and new works go together*; the one cannot be severed from the other. When once we come to put on the new man, we shall then finde that our actions shall be reformed; this might be

Doctr. 1. The new creature hath new works.

shewed in every new creature. Look at *Paul, in stead of persecuting the Gospel*, Gal. 1.23. when he was converted, *he preached the Gospel*: in stead of persecuting the professors of it, he did with joy suffer for it, and did gather with diligence to relieve the necessities of Christian professors: In stead of covetsing in the flesh, *he had his conversation in heaven* while he was on earth, *Phil.* 3.20. If one be *risen with Christ, then he will seek the things above*, Coloss. 3.1. of which he hath been careless; then he will labour to mortifie his corruption which he hath cherished, then he will think, speak, and work righteously: For as the naturall life doth work forth in his actions, in sense, motion, breathing, and in discourse; so this life of God cannot be idle, this is the new creature of the heart will be working, breathing it self in spirituall sighs and groans. And look as on the contrary, the old man hath his works; *Col.* 3.9. *Put off the old man, with his works*: so hath this also. *Grace it is called a Law*, Rom. 7.23. because it doth command in a man, he cannot sin, *for the seed abideth*, 1 Joh. 3.9. And set him about works which are sutable to it; What are these works? The putting off all evil, *flying the corruptions in the world through lust*, 2 Pet. 1.4. keeping our souls unspotted of the sins of the times, the working of righteousnesse: Now all righteous duties are, either obedience to things commanded, or Christian suffering for Christ, and for the Gospel, in both is the new creature imployed.

Use 1. Many convinced to be still old men.

Many hence are reproved, who will dream that their hearts are good, while their actions are naught; as if God did make a new creature for old works: *If yee were of God, yee would do the works of God.*

Use 2.

Again, it doth let us see, how we may know that we are made new creatures, even thus, if we have good works: God cannot have the heart, while the devil hath the works; following our own hearts, swearing, lying, &c. A good tree will have good fruit; out of the evil heart come adulteries, murthers, and idle talking, fellowship with the unfruitfull works of darknesse. As is the fountain, such will be the streams that flow from it.

When corruption so far prevaileth, to carry men after the pleasures of sin, vanities of the times, eagerly seeking the commodities of this life, with neglect of things heavenly, these cannot stand with this new man. Many think, if they can the Creed, have Christendom, be orderly Churchmen, say the Lords Prayer, receive at Easter; they think this is Christianity enough: and that now they have learned Christ, and are become new men. As for putting off sinfull lusts, to which naturally their hearts incline, they think it needlesse; and that God, who hath made, and knoweth our natures, doth not expect that we should be free from that which is a nature in us: But this is to get our Lesson by roat; he that crucifieth not his naturall lusts and inclinations, hath no union nor communion with Christ.

Caution for comfort of the godly.

But if any weak soul should think, because they feel sin raging in them, and themselves captive to it, that therefore sin is not mortified in

in them, and that their state is as yet the same. You must know, it is one thing, not to have our sins mortified; another thing, not to feel any stirring and moving of it in us. It is said truly then to be killed when that is done, on which it will dye in time, though it take on a while. He that feeleth it a burthen, desireth to be set free from it, that reneweth his Faith to Christ, who is made of God his sanctifier, and resteth on him to see all these works of the devil utterly dissolved; he is a new creature in Christ: For this contradiction of flesh and spirit, argueth a double nature included, whereof none are partakers, but such as are born anew of God, and truly sanctified.

Observe secondly, in that he saith, *We are created unto good works; when it is that we come to have good works, even when we are made new in Christ.* Before that a man come to be new in Christ, he cannot do any thing, not onely not meritorious, but any thing which is good. *Out of me ye can do nothing*, Joh. 15. 5. you can bear no good fruit, such, with which God the husbandman is pleased: Nay, no deed that is answerable to the Law of God, can be done before we be a-new created. *I will put my spirit into you, and take away the heart of stone, and give you hearts of flesh, and will make you to walk in my wayes*, Ezek. 36. 26, 27. The doing of Gods Commandements doth follow the Circumcision of the heart: For the Law is spirituall, and nothing that is not spiritually good, can be conformable to the Law. We are a new frame, created of God to good works: Now therefore, till a man come to be a new creature in Christ, he is not able to do any thing that is good. And if the things which are necessary conditions of a good work, be considered, it will be more plain. It must be done,

1. From the heart.
2. In the obedience of Faith.
3. To Gods glory.

Doctr. 2. None but a new creature can do good works.

Conditions of a good work.

For of the heart Christ saith, *Out of me ye can do nothing:* and *Iames*, chap. 3. 11. *Can clean water come out of a muddy fountain? Can a man gather figs of thorns?* 1.

In obedience; for otherwise it is not any service of God, and to right purpose: All the contrary discourse doth lean upon a false supposition, that there is a strength of nature in innocencie, without grace superadded, that is proportionable to work a work answerable to the Law: For this is false, that nature, without the grace of the Spirit, is able to do a work answerable to the Law. 2. If this were, yet this is a second false supposition, that these may be found any where not weakned; for this never was, nor never shall be, God giving at once with the naturall being, a supernaturall quality of grace. 2.

And for Gods glory, the Apostle is expresse, 1 *Cor.* 10. 31. *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.* 3.

This doth serve to confute the Papists, about their works of preparation to the grace of God, &c. *Use 1.*

To let us see when we come to work good works, even when we are made new creatures. *Use 2.*

Object.

Answ.

But it may be asked, how they can be called good works, seeing the best have their defects and imperfections.

Because they have both a purified fountain; *To the pure all things are pure*, Tit.1.15. and because they have a coverture in regard of all their want; both of these Faith doth give: *But without Faith it is impossible to please God*, Heb.11.6. Faith maketh the person acceptable. *The Lord had respect to Abel, and to his offering, but unto Cain and his offering he had no respect*, Gen.4. *Now by Faith Abel offered a better sacrifice then Cain*, Hebr.11.4.

Vse 3. Sins in good works of naturall men.

It doth let us see, what to think of most of our good deeds; they are but shining vices, they are such as shall be Indictments against us, if they proceed not from a renewed nature.

Object.

But some will say, If it be so, that the best works of unregenerate men are sin; then it seems unlawfull for him to pray: if he pray not, it is condemnation; if he pray, it is no lesse.

Answ.

He is bound to pray, but not to sin in prayer: the second Commandement injoyneth to bow down and worship God in prayer; and the third bindes him ever to do it well, lest he pray in sin, and so take Gods name in vain. What then must he do? Onely the grace of repentance can reconcile these two, and make him acceptable to God in all his works he takes in hand.

Doctr. 3. Fruitfulnesse the end of the new creation.

In the third place, we must mark *a notable motive to good works, that they are the very end of our creation.* For look as we plant our Orchards to this end, that they may bring us fruit; so doth the Lord plant us, and this is his purpose, that we may bring him fruit: Hence are his people called, *Trees of righteousnesse, the planting of the Lord, in whom he may be glorified*, Isa.61.3. *Herein is my Father glorified, that ye bear much fruit*, Joh.15.8. This is the end, why he hath so dearly bought us, *That we might serve him in holinesse and righteousnesse; that we might be a peculiar people, zealous of good works*, Tit.2.14. God doth not give to us his life, to leave us idle, or ill occupied: if God find not these with us, he will cut us down as superfluous and unprofitable branches, fit for nothing, but to make fuell for the fire of his indignation. This is one of the speciall ends of all that ever God did for us in the work of grace; 1 *Pet.*2.9. *Ye are a chosen generation, a royall Priesthood, a holy nation.* To what end? *That ye might shew forth the vertues of him that hath called you out of darknesse into his marvellous light:* that ye might shew forth by these graces Gods own vertues, that ye might resemble and expresse the graces of God himself. This, I say, makes much for Gods glory, it is the speciall thing that we must aim at, that we may expresse his holinesse, and so glorifie our heavenly Father. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven*, Matth.5.16.

Vse. Honour God with thy graces.

This teacheth us then, that we honour and glorifie God in, by, and with our graces. Hast thou Faith? honour God with thy Faith, shewing the works thereof. It is reason that every one should have the

honour

honour of his own: This is the ground of the Apostles Exhortation, *Glorifie God in your bodies, and in your soules, for they are Christs*, 1 Cor. 6. 20. This should provoke us to walk worthy our high and holy calling; God hath made thee a glorious creature, and for glory, therefore shew forth thy self, and carry thy self in all thy wayes worthy of that glory that God hath expressed upon thee: Let God reap where he hath sowed; God hath sowed upon thee in thy new creation, the seed of glory with a very plentifull hand, therefore let him reap abundance of glory from thee in thy heart and life: Search, and seek, and enter into that inquiry of the Prophet in the 116 Psalm, ver. 12. *What shall I render? &c.* All his glory is upon me, the glory of his infinite wisdom, mercie, goodnesse: What shall I render to the Lord for all this? Upon this Meditation, say with the Prophet, vers. 13. *I will take the cup, &c.* We see plainly that other creatures, they glorifie God in their kinde, they fulfill the Law that is imposed upon them in their creation, that is, in their kinde to glorifie God; man onely that hath the greatest cause, and best means, he onely comes behinde.

Note here, in that he saith, [*In Christ Iesus unto good works*] noteth him as a Patient, and matter of all our blessednesse. [*In Christ*] that is, by being ingraffed into him by Faith. [*In him*] that is, as the immediate worker from the Father.

Note. How all grace cometh from God.

The first, when he speaketh of things done by God absolutely, without respect of application in us. 1.

The second, when he speaketh of such benefits as we finde now being in Christ. 2.

The third, when he speaketh of things already wrought in us, as when the right hand doth lift up the left; The soul, which putteth it self forth in the head and foot, is the cause of it; but not as it is in the head, but as it putteth forth the faculty of moving in the hand: So the Godhead absolutely considered of, the Father may be said the Author of the whole work of our Redemption; but yet this cometh to be done by the Godhead immediately, as it is now considered in the person of the Son. We must look at these things as we do at the Sun, if we will see it more fully then our eye can bear, we are blinded with brightnesse: And so, if we pry too curiously into such things, our sight will be dazled with unsearchable glory. Christ is the second *Adam*: As from *Adam* by propagation we receive our being; so from the second *Adam*, who is a quickning spirit, the Lord from heaven, we have all the spirituall being of our whole persons. God doth not work in us, but through Christ: Whatsoever God the Son did do in his own flesh, the Father in the moving of it did it, and the Spirit did it: But yet immediately the second Person did it, as being neerly knit by unity of nature, which neither the Father was, nor the Spirit; so, whatsoever is done in us, the Father doth, and the Spirit doth it, but in Christ, and from Christ, as who is more immediately coupled to us then the Father and the Spirit; we have neither 3.

neither their communion, nor by consequence their working, but by means of the Son.

Vse 1. We do see, who it is that doth work all our works for us; he that giveth the work must be glorified. We must come to God, if we do a publike duty, if a private, in which we have any comfort, to blesse him that had prepared such a thing for us his unprofitable servants.

Vse 2. We must learn to stay our selves on Christ, when we have not those good things, nor cannot accomplish them as we desire; for who can receive any thing which is not given him from above? But this comfort must be applyed, where there is in the conscience testimony of true desire, and acceptable diligence.

Vse 3. Thirdly, it doth teach us to expect the Lords defence, and to indure according to his will all such wayes, as by event and his Word we can gather to be prepared by him.

Which God hath prepared for us to walk in.] He describeth good works in way of prevention, *which God hath prepared.*

Six waies God prepares good works for us to do.

In what things this standeth:

1. 1. In predestinating these things; for so we may see that *Paul*, Rom. 1. 1. and *Ieremy*, Jer. 1. 5. and others, the calling, and works of their calling, they were prepared for them before they were in the womb, by Gods predestination: yet thus far of every work it may be said, God in some sort doth pre-ordain, *I create the Smith*, Isa. 54. 16.

2. 2. That God doth in the Commandements reveal them unto us, and this is a way wherein our works are prepared to our hand; for the Law of God doth rule them out before our eyes.

3. 3. God hath set us samples, both his own, and his childrens.

4. 4. God doth give the concourse of grace, which maketh able for this or that work.

5. 5. He doth excite the Will; for such is our dulnesse, that we must have our Will raised by him to will.

6. 6. Again, he doth preserve us, that now willing we may work; and all these are included in this word [*Prepared.*]

To walk in:] Not like *Herod*, sometime to step this way, to set forward onely for a spirt, and so sit down; for [*to walk*] is a progressive motion, a going on, to have our whole conversation in them.

Doctr. In Gods waies we must move forward.

Observe then, we must walk in those wayes that are prepared of God: *Enoch walked with God*; *Noah*; *David*, *I will walk in the uprightnesse of my heart in the midst of my house*, Psal. 101. *Passe the whole time of your pilgrimage in fear*, 1 Pet. 1. 17. Our life must be a tracing of the Commandements; we must not salute the wayes of God, as chapmen coming to Fairs: we must walk in the wayes of God, *Psal.* 119. He that still wins not, loseth: *I presse forward*, saith *Paul*, *Phil.* 3. 14. This is certain, that man that comes in this life to the end of his walk, and there sets down his rest from going further, he never as

yet

yet set right forward in the way to heaven. No, Gods children are walking children; the Apostle calleth for it of the forwardest, 1 Thess. 4.1. *Abound more and more. Let him that is holy, be more holy still*, Revel. 19. *Work out your salvation*, Phil. 2.12. Men in the world may come to such confirmed estates, that they may give over trading, and live commodiously on things already gotten: but it is not thus with the soul, which, where it ceaseth to profit, waxeth worse.

As thou wouldst have comfort, that thou art a new creature in Christ, made alive by the Spirit; try it by this: how thou walkest. Look not so much upon that thou doest at some times, by fits and starts, but look to thy walking, how thou goest on; what increase of Faith, what strength thou gainest daily against corruption, what spirituall livelinesse, and power to wrestle against temptations, and to withstand and overcome the lusts and rebellions of thy heart; How thou dost hold on in the constant practise of holy duties; How dost thou gather strength to the inner man? How is thy knowledge bettered, thy love inflamed? &c. These are the lively motions of the new creature. He is not said properly to walk, who can go twice or thrice about his chamber, stir himself on some plain ground for a quarter of an hour; but he that can go on strongly and freely upon a hill, in wayes uneven: So Christians, who can go while God maketh their way inoffensive, putting every thing by, which might hinder, but presently give over, if ought disturbeth; they are not come to this walking, in those wayes which God hath prepared for his. *Vse* 1. Hereby try we our life in Christ.

Wherefore let us strive forward, exercise our faculties we have received, and look to him who hath said, *He will put his Spirit into us, and make us walk in his Commandements*. Because we feel it painfull to the flesh, when we are in spirituall duties; hence it is that we chuse rather to sit still, then to feel disturbance. But even as aking limbs are recovered by exercising of them, Use limbs and have limbs (as we say) and are lost by the contrary; so it is here, we shall outgrow these spirituall infirmities, if we will hold on in practise, and keep a constant walk with God, in the wayes he hath appointed to us: For meer walking is not fit for the new creature; *Thou shalt not turn to the right hand, nor to the left*; But thou must obey that voyce behinde thee, saying, *This is the way, walk in it*, Isa. 30. 21. Many walk in wayes, but better be asleep on their beds: Ye are children of the light, walk so; this maketh the way of a Christian a strait way, a narrow gate, because it is thus straitly impaled, and hedged in, there is not elbow roomth in it for corruption, and sensuall lusts, and lawlesse thoughts to sport themselves. *Vse* 2. Put on, and walk stoutly.

VERS. 11. *Wherefore remember, that ye being in time past Gentiles in the flesh, and called uncircumcision of them which are called Circumcision in the flesh, made with hands.* VERS. 11.

Wherefore] a note of inference, thus: Argument of this place.

Who so being dead, come to be quickned in Christ as their head; they, whatsoever they have been, are near, Citizens of the household, the Temple of God. But

But you hath he quickned: *Ergo*, &c.

Now this is set down by way of Exhortation and Application.

Remember.] And that he might the better imprint the benefit, he doth amplifie it by their former condition in Gentilisme. In this verse and the next, their former condition is set down, either generally, or more specially: Generally, they were Gentiles in the flesh; the speciall differences following upon it;

Analysis.

1. They had not the seal of Gods Covenant.
2. They had not the foundation of Gods Covenant.
3. They had no communion with the Church.
4. They had no propriety in the Covenant, or promulgation of the Covenant.
5. Without the benefit of the Covenant, the thing hoped for.
6. Without God.

Now in this Verse we are to consider;

1. Of the generall difference of the Jew and Gentiles in the flesh.

2. It is to be marked that they are called [*Vncircumcision*,] whether they were rightly so called.

3. What was the principall note of people, distinguished from people; the Sacraments.

4. The description of Circumcision, there being two parts or kindes, inward and outward.

The thing is 1. propounded; 2. proved from verse 14. to the 19. 3. amplified. Propounded, *In Christ you are near*.

Argument 1. 1. He who is the Author of all peace twixt man and man, in him you are made near: But this is Christ.

2. 2. He who hath made us into one, and abolished all enmity twixt man and man, and God and man, *That he might make us one man, and reconcile us to God*; he is the Author of our peace: But this is Christ, *vers.* 14, 15, 16.

2. He thus proveth it, Whosoever hath published our peace, *vers.* 17.

3. He, in whom we finde entrance to the Father, he is our peace, *vers.* 18.

Doctr. Remember thy miserable condition by nature. In generall observe, *There must be a remembrance of our miserable condition by nature.* The Lord for this cause onely doth leave a stink of sin in us, which may break out often to our heavinesse. Now in stead of setting down this by way of Conclusion, he delivereth it in an Apostolicall Exhortation, with Application to the persons whom he exhorteth. 2. The thing he would have remembred, two-fold:

1. What they had been.
2. What they were.

Now this latter part in the Verse, to the end of the Chapter, is proved and amplified: proved to the 19. Verse; amplified from thence to the end.

Doct. Here then first in generall we see, *What is the duty of the Ministers*

of

of God, even this, to open unto you, what you are by nature, and to prompt with new remembrance of it, when now you are converted. Thus *Paul* to the Corinthians, having said that no Whoremongers, Murderers, Covetous, Extortioners, and Drunkards shall inherit the kingdom of God, he telleth them, *Such were some of you, but ye are justified, &c.* 1 Cor. 6. 11. So, Tit. 3. 3. *We in times past were disobedient, deceived, &c.* So *Paul* tells the Romans at large, *Ye were the servants of sin, &c.* Romans 6. 17.

Ministers must minde their people, what they are by nature.

For this is, 1. a ground of meekness towards others. *Reason* 1.

2. Of stirring up groans. 2.

3. Of tasting the benefits of Redemption. 3.

4. Of provoking to fruitfulness, *Rom. 6. 19. As ye have given your members servants to uncleanness, and to iniquity: So now give your members servants unto righteousness in holiness*; 1 Pet. 4. 3. *It is sufficient that we have spent the time past after the lust of the Gentiles, &c.* 4.

5. Again, it is the ground of a holy blush, with which all must walk before God. 5.

What fruit have you in those things whereof ye are now ashamed? Rom. 6. 21. In *Paul* was a remembrance of that he had been, whereupon he was so humbled, that he hung down the head, as *denying himself worthy the name of an Apostle*, 1 Cor. 15. 9.

It is a good Sallad, and maketh Christ with his benefits relish better.

6. It is also a speciall furtherance of Gods glory, which cannot be safe, if his works should not be had in remembrance: The Lord forbad the Israelites to forget what things he had done, how he had cast out nations, taken them from bondage, for this end, that it might be remembred. Hence it is that the Name of that Converts have been, is continued upon them; *Matthew* is called *the Publican*, though now he was not so: *Simon, the Leper.* 6.

Use. Think not much, to be told of former evils.

This must not be heavie to any to hear of; and it must be practised by us all, to remember what we are, and were, before God taught us to know him in Christ. We must not, with the Priest, forget our old Clerkship, we must still carry in minde our naturall estate; this will make us thankfull, diligent, and humble.

Gentiles in the flesh:] In corruption, in the flesh in regard of the outward man, rejoycing in the flesh; a prophane nation, without the seal of the Covenant in their flesh; this is put *Synecdochically*. You Gentiles, not of us Jews. Mark further that he saith, These were called uncircumcision, of the Circumcision in the flesh made with hands: This difference from Gods people was in name, diversity of names beseemeth diversities of people separate in Religion. Now the Jews and Gentiles were severed both before God, and one from another; they have interchangeably passing betwixt them one and the other, names of difference, *Circumcised* and *Uncircumcised*: The Lords people, while that Unity continued, were one uniform name together; when they grew into divers Sects, then likewise they grew to diversity of names within themselves, as *Essens, Scribes, Pharisees, Herodians, &c.* So in the New Testament there was but one name to the

Diversity of names among Gods people, unseemly.

the professors of Christ Jesus; *first Disciples*, which at *Antioch* was fitly, and with the confession of the mouth which tendeth to salvation, changed to the name of *Christians*, and this continued. The Apostle therefore, when men would bring in new heads of families after theirs, dealeth roundly against them, 1 *Cor.* 1. 12, 13. shewing why they were not thus to distinguish themselves one from another, in regard of such to whom they did adhere; and justly; for, shall we be such as are in one body, and one spirit, one hope of calling, one Lord, one Baptisme, one God the Father; may not one name serve the turn? What if there be some accessary differences, shall they be able to change the name? The better, not the greater part must give the denomination: Therefore it is lamentable, to see how full the Christian world is of names importing difference; of *Puritans*, *Formalists*, *Calvinists*, *Lutherans*: The Gentiles called the people of God one name, the people of God called them another. But let not us, who are all his people, have diversities of names one for another; *If ye bite one another, and devour one another, take heed ye be not consumed one of another*, Gal. 5. 15. And it is pity there is no more kissing of the main thing in which we conspire, and mutuall toleration of lesser matters, in which many are diversly minded; for in some cases toleration may be used without sin: *Phil.* 3. 15. *As many as be perfect, be thus minded; and if ye be otherwise minded, God shall reveal even the same unto you*: Which I speak out of the simplicity of my judgement, not desirous to give the least wipe on one side, or to insinuate on the other. These names are naught, they are breaches of the Commandement, and as they are bred of variance, so they cherish dissention, which is the viper that eateth through the bowels of the Church: It is the solace of the enemie, open or secret; let us therefore bury them.

Again you must mark, that amongst many things which might have been chosen, this is it that maketh the different denomination, even Circumcision.

Doct. Sacraments, chief bonds of the Churches union.

Whence observe, *That the Sacraments of the Church are principall bonds of the union of it*: The not communicating in them, a most speciall difference; 1 *Corinth.* 10. 13. *We are all baptized into one Spirit.* When the Apostle, *Ephesians* 4. reckoneth up the grounds of unity, this is one main one, *Baptisme*: And we see here, that the conjunction of Gods people, and their disjunction of those that were not, are set down from communicating in Circumcision. There are many ends of the Sacrament; for they are seals of the Covenant, they are bonds obliging us to thankfull obedience, they are coards of love, and notes of distinction: And so was this of Circumcision ordained to distinguish the people of God from others uncircumcised.

Use. Use Sacraments for that purpose.

This then must be a ground of knitting, even unity in Sacraments, because *though many, yet we are one bread, one body*, 1 Cor. 10. 17. *We are baptized into one Christ Iesus.*

Again, we see how Christendom doth distinguish us from all Turks, Pagans, all without: Yea, in this point the Papists and we differ,

differ, who have Sacraments that are not bonds of faithfull people together, many of their Sacraments not agreeing to many that are faithfull; who take away the Cup, that we all are commanded to drink, that we may through Communion in that blood have the Spirit, which coupleth every member together.

Papists Sacraments taxed.

The last thing to be marked, is, the manner in which these things are set down; To be circumcised in the flesh made with hands.

Doct. Action in Sacraments, outward and inward.

Whence we must mark, *That there is an outward action in the Sacrament upon the outward man, which must be distinguished from the inward action which God worketh on the soul.* This Circumcision was a seal of the righteousnesse of Faith; yet what the ministery of man did in it, the first institution will testifie to *Abraham.* And (*Exodus* 12. 48. *Leviticus* 12. 3.) there being a further action to be looked for; *Moses*, in *Deuteronomie* 10. 16. and the Scripture of the New Testament doth distinctly set down a double Circumcision; *One of the flesh, in the letter, made with hands*, Romans 2. 28, 29. *Circumcision of the flesh, and Circumcision of the heart*, Colossians 2. 11. which here are expressed, not made with hands, but of God. Thus it is in Baptisme; we must know that there is an action of man reaching to the flesh, the washing away of the filth of it, 1 *Pet.* 3. 21. and an action of God, which washeth the conscience from the guilt of dead works; a Baptisme of Water and of the Spirit, outward and inward. Not that there are two Baptismes, but there is one Baptisme, which is distinguished into the outward and inward actions, as parts of one intire Baptisme: Even as when we conceive thus of man as outward and inward, we do not multiply men, but do consider one and the self same man in a double kinde.

Use 1.

And this must be marked, that God may not be robbed of his glory, that the Papists and Lutherans errours may be avoided: The Papists will have the Ministers action lifted up by God, to the taking away of the souls sin. But then it could not be truly said, that the removall of corruption from the Spirit, were not done by the hand of man: As because God doth by meats maintain our life, he by his blessing giving that vertue to them, it cannot be truly said, that our life is sustained by meat and drink.

Use 2.

We must not tye Gods working to Circumcision, or think there is no effectuall grace with these things, if we feel not the working presently: God burns with fire, so that it is a naturall instrument, and cannot suspend the effect, God gives grace with the Sacrament, as a voluntary instrument when it pleaseth him. The Sun shineth, though blinde ones see not; and the seed is seed, though it presently spring not.

Secondly, we must look that we content not our selves with the one:

1. That we conceive no vertue communicated with these externall things.

2. That we tye not God to any circumstances of time, wherein to work by them.

3. That all the efficacie of the Sacrament is from Faith, and endeth in Faith.

Vse. 1. It signifieth. 2. It sealeth. 3. It is an instrument applying; as going into the pool of *Bethesda*, it was the mean of healing them, their going in, yet no vertue infused into the water, but a vertue in the water put forth.

Doctr. Mark here further one point; How the people of God esteem of the Gentiles, even as a prophane, and wilde kinde of persons, there was nothing more contemptuous, then to be an uncircumcised one: So that we learn hence, That the high things of the world, if not taken to the mercie of God, and to communion with him, what are they in the eyes of the godly? vile and sinfull. The person who is heir of glory, what doth he think of that forlorn person? he is vile in his eyes. How did *David* reckon of the Philistim, but as a dog?

Vers. 12. Vers. 12. *That ye were at that time without Christ, and were aliens from the Common-wealth of Israel, and were strangers from the Covenants of promise, and had no hope, and were without God in the world.*

Here he cometh to the things he would have remembred, their misery standing in five points: First, [*without Christ.*] The Apostle speaketh not of that they were in Gods counsell, or in respect of Christs redemption, but in regard of actuall Application.

Doct. To be without Christ, the head of all misery.

Whence we may see, *What is the head of all spirituall misery; it is this, to be without Christ Jesus:* This doth lead the dance to all the rest. Who so hath Christ, *with him shall have all things also*, Rom. 8.32. all the good things of God are his, but who wanteth Christ, he is in death, under wrath, poor, neither having things spirituall, nor true Son-like title to things temporall, he is without the Father. Now there are two wayes of being without Christ; 1. the one, in regard of that presence of his in the Word and Sacraments: 2. the other, of dwelling in us by his Spirit: *He that is in me, bringeth forth fruit*, Joh. 15.5. that is, so far as by the apprehension of knowledge, and so far forth as by putting me on in the Sacrament: This must here be understood; 1. By hearing of him, and putting him on in the Sacrament: 2. By a *perfunctory* and common work of the Spirit: 3. By true Faith. Now these every way were without him, without the true belief, without any of those more superficiall works, without so much as hearing of Christ.

Divers wayes of being without Christ.

Vse 1. Numbers still in a miserable condition.

Now this must be laid to heart with us, as being a glasse for us to look in; we were in time past as they: but now we have Christ in regard of his manifestation, in Word and Sacraments, and many in temporary hypocriticall perswasions: But how few are not without him in regard of his dwelling in them? Now if we be such, it is not only a miserable condition, but it had been better with us, that we had never heard of him, as sometimes it had been with these Gentiles. If Christ were with us, that we had him, we should be fed with his Spirit, we should not give our selves to fulfill our lusts; *Who so are led*

led by the spirit, fulfill not the lusts of the flesh, Rom. 13.14. *Who so hath put on Christ, must take no care to fulfill the lusts of corruption; he hath put on Christ, that hath crucified the flesh with the lusts of it*, Gal. 5. 24. *Whosoever is in Christ, is become a new creature*, 2 Cor 5.17. Now all such as have not him, are worse then Heathen, if so they should continue: For it were better for them, if they had never heard him named, then not to beleeve: *This is condemnation, that men beleeve not in the name of the Son of God*, Joh. 3.19. This of all other shall be the most fearfull in the day of reckoning. In hearing of him, you are lifted up to heaven; but if you be without him, he coming thus near unto you, it shall sink you lower in hell then the uncircumcised heathen: *He that hath the Son, hath life; he that hath not the Son, hath not life*, 1 Joh. 5.12.

How Christ is to be got and had.

Seeing our life and death standeth in this, to have Christ, I would give a thousand millions for him, may some say. No, he is no sale ware, neither can he be purchased by money, or money-worth; if thou wouldst have him, thou must have him as a free gift, thou must sue for him in *forma pauperis*, I am a poor miserable man, I must unlap my sores before him, and shew him my nakednesse: Hereupon a poor soul in his rags steps into Gods presence, and challengeth Christ as a gift from the hand of the Father: Thus by Faith he cometh to be possessed of Christ.

Gods gift, mans receiving.

The better to understand this point, consider what is done on Gods part; Whether he hath not given sufficient ground whereupon to rest our Faith: Surely, if we would devise how a man may give a gift in a more advantagious manner without all exception; we cannot devise it more free, then that gift of God in giving Christ: God offers him, *He that will come, let him come*, Revel. 22.17. What can be more free then this? If you doubt of it, I will read unto you that great Proclamation, *Esay* 55.1. *Ho, every one that thirsteth, come, &c.* The Lord there setteth the Conduit running with Wine; *If any be athirst, let him come, buy without silver, &c. Revel.* 22.17. The Spirit and the Bride say, *Come, whosoever will, let him take of the water of life freely.* Here Faith layeth hold, and receiveth Christ tendred as a gift out of his Fathers hand.

Rev. 21.6.

Vse 1. Blessednesse to have Christ.

Again, we may see here what is his grace unto us, who before that we knew good or evil, should put his Christ upon us, if our unbelief have not resisted the proffer of God: for in thy infancie God sprinkled the blood of his Son upon thee, and brought thee from death to life with Christ.

Again, that thou shouldst have Christ held out and painted before thee, especially that thou shouldst be drawn of God, to go unto him by the trust and affiance of thy heart; *Blessed are your eyes that see these things*, Luke 10.23. If to be without him, be the fountain of all misery, to have him is a well-spring of life and blessednesse: *By him we have peace with God*, Rom. 5.1. By him, title to all things, Rom. 8.32. By Christ, the change of all crosses, of death, *Christ shall be to me in life and death advantage.*

Doctr. Misery to be out of the Church.

Strangers from the Common wealth of Israel;] that is, such as had no communion with the Church: So that we see a second *degree of misery is this, to be barred from communion and fellowship with the Church of God.* As it is a most excellent priviledge to have fellowship with the Saints, and is that heaven on earth: So to be secluded from this, is no small misery.

Reason 1. For first, they that are without, can have no fellowship with God. *Where two or three are in his Name, there is he*, Mat. 18.20. *He walketh among the candlesticks*, Revel. 1.13. he dwelleth with the Saints.

2. Secondly, they must needs be under the effectuall tyrannie of Satan, therefore when one is cast out of the Church of God, *he is delivered up to Satan.*

1 Tim. 1. 20.

3. Thirdly, he is without all means: for who so will have God his Father, must have the Church his Mother. And the net of God, which must draw us out of our wofull condition, is not spread but in his Israel.

Vse 1. See former misery, and relapse not. 1 Joh. 2.19. This should make us recount how miserable we have been in our predecessors, and still to look that we be not such, who though they are bodily amongst the people of God, yet are not of them: *They went out from us, because they were not of us; if they had been of us, they would have continued with us.*

2. Honor Christ for our cõfort and hope of glory. This must also make us acknowledge the bounty of Christ, who hath made us be born the Israelites of God, even amongst the Churches of God, so that we have the means of Doctrine, and government, attained communion with Christ, and communion one with another. The Lord commanded of the Gentiles, they should not come into the congregation of his people; the vile and precious could not be mingled.

And happy times of birth. 1. How should we blesse God for his goodnesse in this regard? What stayed the omnipotent arm of God, from creating us in that vast compasse of time, I mean that almost 4000. years between the Creation and Christs coming; and from planting us without the pale of the Church, where we should have had no means, or ordinary possibility of salvation, but have lived and dyed in cursed Paganisme, and heathenish Idolatry? It was nothing but his meer mercie, respiring and reserving our being upon earth, unto these more blessed and glorious dayes of the Gospel. Let us for ever put this point as a perfume into our daily sacrifice of Thanksgiving and Praise, with addition of further thankfull acknowledgement, that we have been born and brought up in that golden knot of time (as it were) and the very Diamond of the Ring of all that happier revolution since Christs sufferings: I mean, in the glorious breaking out of the Gospel, from under the clouds of Popery; whereas if we had sprung up in those darksome times, we had a thousand to one been choakt, and for ever perished in the mists and fogs of their comfortlesse Doctrines.

2. Nay and yet further, (that whereas for all the happinesse of the times) our lot of living in this world, might have light among the Turks

Turks and Infidels, (a World to Christendom) in Popish kingdoms, or in the persecuted and Schismaticall parts of the true Church: It hath pleased our blessed and most bountifull Lord God, to put us also into this little nook of the earth, where the Gospel shines with such glory, truth, and peace. Let us therefore be thankfull, and bring forth fruits answerable to this rich mercie of God vouchsafed to us; lest he take away his candlestick, and deface the face of our Churches, causing us to want our holy assemblies. 4. 5.

Thirdly, let us not leave our fellowship, and estrange our selves from Gods people, from the assemblies, as Brownists and other Novelists do. To be discommoned a Town, or for a Citizen to be banished a city, is a great evill: But to be an exile from Gods city, and discommoned from the communion of Saints, this is lamentable indeed. Why should we, like Prodigals, withdraw our selves from our Fathers house, and bring upon our selves by such singular separating, this great misery, to be estranged from them who are Gods true Israel? *Vse 3.* Cast not thy self out of this blessed communion.

It is again to be observed, that this phrase noteth more in these Gentiles, as being separated from the presence of Gods people, the not being members of Gods Israel; it noteth also an alienation of the affection from them. This word is thus taken, *Col.* 1. 21. *Ye being estranged, and enemies in understanding:* and thus it was in this matter. For administration, the Doctrine of Israel was a wall of separation, was hatred to the Heathen; they were not onely forth from being in it, or of it, but in affection were alienated, and hated it. ἀπηλλοτριωμένοι. ἐχθρὸς.

This doth teach us, how the naturall man hateth conjunction with them, where onely salvation is to be found. The wisdom of man cannot be subject to the wisdom of God, the Doctrine of God, the Discipline of God, the whole policie of the Israel of God: Man by nature is so estranged from it, that it is hatefull to him. Though the Gentiles were miserable, and no way to come out, but by joyning themselves as Proselytes with the people of God, yet they abhorred in hearty affection to joyn with the Israel of God. *Doctr.* Naturally we hate the means of salvation. Rom. 8. 7.

And it is even so now, that men are even most averse from that which should be most beneficiall to them. Men should chuse to live under the hearing of the Word, Sacraments, Discipline; but they for the most part, there bestow themselves, where they may be least troubled with these matters: So, where they should have their eyes to the Saints, who can teach them, who can exhort them, could wisely and faithfuly reprove them, *Prov.* 15. 12. they take such companions, as will rather intice and draw them to folly and wickednesse. So the wilfull Papists will not be drawn to the assemblies: The fool will not come to the wise; *They hate the light, because their deeds are evil*, Joh. 3. 19, 20. *Vse.* Note this fearfull brand of corrupt nature in many.

Strangers from the Covenants] of the Law, and of the Gospel; for these two Covenants were well known in Israel. It noteth two things:

1. That they were ſtrangers from the Doctrine.

2. That they were not confederates with God; for without the one, they could not be the other: The Doctrine of the Covenant unknown, they could not be confederates with God, *Acts* 14. 16. *The Lord left them to their own wayes*, Acts 17. 30. *The times of that ignorance God regarded not, but now exhorteth them to repent. God gave his Teſtimonies to Iacob, and his Statutes to Iſrael*, Pſal. 147. 19. The Covenants are a propriety of the Iſraelites; ſo that the promulgation of the Covenant was not vouchſafed the Gentiles, becauſe the Lord regarded not them ſo far: And, he being debtor to none, did freely chuſe Iſrael, gracing them with his Covenant above other.

Doctr. 1. A miſery, to be without the Doctrine of the Covenant.

Now then here we ſee firſt, *What is a great miſery; to be without the Doctrine of the Covenants of God*; and ſo, not to be in Covenant with him, he to be our God, and we his people: It muſt needs be wofull. For this taken away, the means of our coming to Chriſt, of our having communion with him, and one with another, is intercepted: Without this, nothing but darkneſſe, ſhadow of death. *How can we beleeve, if we have not heard?* Rom. 10. 14. This is reckoned, as one of the Iſraelites chief priviledges, *To have God for their God, and to be his people*, Pſal. 144. 15. this is reckoned all happineſſe: The Covenant is the ground of all benefits; man could not obtain any thing from God, but by that Covenant.

Uſe 1. Many in a miſerable eſtate. Pſal. 50. 16.

This letteth us ſee our miſery, if we be ſtrangers from the Covenant; *What haſt thou to do to take my Covenant in thy mouth, and haſt not to be reformed?* So that all theſe are ſtrangers from the Covenant, that are not reformed in their wayes, a wofull thing: They have no right to any portion, any bequeſt therein.

Uſe 2. Happineſſe of men within the Covenant.

This teacheth us to ſee our happineſſe, who have theſe things ſealed from our birth in our eyes and hearts; for by vertue of this Covenant God is become our God: *I will be his God, and he ſhall be my Son*, Rev. 22. 8. As the Husband ſaith, This Woman is mine: So the Woman ſaith, This Man is mine. In like manner, God by Covenant having married us unto himſelf, and plighted his faithfull love to his children, *Hoſ.* 2. *I have married thee unto my ſelf. This is my people*, (ſaith God;) and the people ſay boldly, *This is my God:* Or as the Father ſaith, This is my Son; ſo the Son ſaith, This is my Father. God doth convey himſelf (through his holy Spirit) into our hearts, with ſuch ſtrict familiarity, that he is ſaid *to dwell with them*. 2 Cor. 6. 16. So that, as a man may ſay of the thing which he hath in true poſſeſſion, This is mine; ſo may we ſay of God, He is mine, ſeeing I have him within me, and have a true poſſeſſion of him.

A Note whether God be in us by Covenant.

Now, whether we have God thus, or not, it will appear by the moving of the heart: For, as he that hath the ſpirit of Satan, ſhall finde him ever egging & provoking him to evil, & as it were jogging him on to one filthineſſe or other; ſo he that hath the ſpirit of God, ſhall finde it, and feel it active and ſtirring in him, to the reforming of the whole man, inlightening his Underſtanding, reforming his Will, correcting his

his Thoughts, and sitting as it were in Commission over the whole man, ruling and governing him in spight of the power of Satan, and privie conspiracie of his own flesh.

He that perceiveth this Monarchy of the Spirit, over-ruling the tyrannous assaults aforesaid, may well be assured he is taken into Covenant, and hath the Spirit put into his heart, and so consequently that he is no stranger to the Covenant of God.

Doct. Gentiles left without means of salvation.

Secondly, this doth let us see, that the Lord left the Gentiles without the means of calling them to salvation. For the clearing of it, we must set down three things:

1. That the Doctrine of the Covenant is the onely ordinary means.

2. That the Lord did deny them this.

3. That it was not any thing, but his meer pleasure, which did make him give it to the Jew, and deny it the Gentile.

It was not the Law of nature, if one could follow it, that could bring him to salvation. It is not the book of the creature: It is not every mans humour, and secret whispering of the Doctrine of Christ, such as might from the Egyptian bondage, or the Traffique of some private persons, or the Captivity, be here and there scattered among the Gentiles: *Psal.* 147. *He manifesteth his Word to Iacob, his Statutes and his Iudgements to Israel, he hath not so done to any nation.* It was not any thing, but his pleasure. *Deut.* 9. 4. *Say not in thy heart, For my righteousnesse the Lord hath brought me in, to possesse this land, &c.* This made the separation, and was the fountain of all that love to his people, above the rest of the nations.

It is plain then, how that the Gentiles were thus without the Doctrine of the Covenant, God not pleasing to vouchsafe it: *The Gospel is the power of God unto salvation*, Rom. 1. 16. *It pleased God, by the foolishnesse of preaching, to save them that beleeve*, 1 Cor. 4. They had not Christ once named: It was denyed in every age, before the Flood; after the giving of the Law. God cast *Cain* from his face, from the society of his, in the means of his presence; so that a distinction grew between the sons of God, and of men; the one had the worship of God, the other had not. After the Flood, the posterity of *Cham*; in the Tents of *Shem* was the Lord known. At the Law giving, we see that the Lord denyed the Ordinance of *Levi* to any nation, but to Israel: Yea, in time of Christ, the Gentiles were denyed, as dogs, *the bread of the children*, Mat. 15. *I am not sent, but unto the lost sheep of the house of Israel.* Mat. 10. *Go not in the way of the Gentiles. Paul* now girt to this businesse, is forbidden to preach in *Asia*; Acts 16. *God suffered them to walk in their own wayes.* The sending, or the not sending of Labourers into the harvest, is belonging to the Lord: the Lord killed that rebellious people with kindnesse, when others that had no such means, would have been more fruitfull; *I will have mercie on whom I will have mercie*, Rom. 9.

So that it doth let us see, that the Lord may justly leave men without

out the means of salvation; and that he doth so, not giving them his Word, much lesse giving his Son to dye for them, or willing their salvation: And moreover, that the Gentiles had not the Covenant, the Tables, the Doctrine of it, or confederacie in it, it was the Prerogative of Israel.

2. Secondly, if the posterity of *Abraham* (in regard of the flesh) were secluded, how can we dream that the Gentiles should be admitted? But Israelites, Madianites, Edomites were excluded. No outward thing can ground our hope.

Doct. A misery, to be without hope.

Without hope.] Observe *what is a great misery, even this, to be without hope.* The Gentiles were without the thing hoped for, without any expectation of it, utterly hopelesse: Now this is a pitifull condition, when we are without hope for hereafter. *Hope is the anchor of the soul*, Heb. 6. 19. So that as a ship on the main sea, tossed and hoisted up and down, in continuall danger of shipwrack; so is the soul without hope. Again, it is the spur of all diligent indeavour; *He that hath this hope, purgeth himself*, 1 Joh. 3. 3. Again, it is the ground of all Joy and peace, and but for hope the heart would burst. Their heads were uncovered, so that every wound was deadly to them; *The helmet of salvation is hope*, Ephes. 6. 17.

Use 1. Now then we must examine our selves, for such were we; which must be remembred: What was then our estate, when our souls waved up and down without an anchor; when we in evils had no hope of particular issue, or of that generall redemption; when we were comfortlesse, and without any prick to incite us?

2. Again, we must look whether we have hope, for else we are miserable: *The hypocrites hope shall perish*, Job 8. 13. He may boast that he looketh for life, but his hope is tryed in the day of adversity; *Job* 27. 8. *What hope hath the hypocrite, when he hath heaped up riches, if God take away his soul?* Every man may swim, while he is held up by the chin. No unbeliever can have hope, for this doth as a hand-maid follow faith: After the measure of belief, is hope proportioned; *My flesh doth rest in hope*, Psal. 16. 9. *If thou kill me, yet will I hope in thee*, Job 13. 15.

Three wayes one is without God.

Without God.] Three wayes a man may be said to be without God:

1. By profane Atheisme.
2. By false Worship.
3. By want of spirituall Worship.

For a man may be said in some sense to have God, that hath an acknowledgement of a divine power: Again, a man may be said to have God, and the true God outwardly, who doth make outward profession and worship, such as is taught of God: And man cometh truly to have God, when he knoweth him in Christ, when he loveth him, feareth him, trusteth in him. Now he speaketh here of the *Ephesians*, that both outwardly and inwardly, in regard of outward and inward worship, were without God; for otherwise they had

conscience

conscience of a divine power, and were worshippers of the great *Diana*.

This then is a wonderfull misery of any, to be without God: God is a fountain of life; who so is far from him, must perish. *Blessed are the people, whose God is the Lord*: Cursed are they that are far from him: He is the fountain of life; *The Father of lights*, James 1. 16. Thou cuttest off all that go a whoring after other gods; *Cursed be he that is withdrawn from the Lord his God*, Psal. 73.27. Idolaters, either by false worship, or by hearts withdrawn from God, shall not enter into the kingdom of God: All by nature are estranged, yea enemies to God; the hypocrite forgets God. *He that keeps my Commandements, the Father and the Son dwell in him*, Joh. 14.23.

Doct. A misery, to be without God. Psal. 144.15. Jer. 17.5.

If all our misery be in the want of having God for our God, then let us examine our state, whether we have him or no: God in Christ saith, He will take us for his people; We promise, that we will have him for our God. Now the having of God for our God, doth comprize all our duty to God, that we set up God in our hearts, as God: which thing we do;

Vse. Examination whether we have God for our God.

1. When we grow up to know him in all things; we cannot have God our God, till we come to know him in Christ. Ignorance doth estrange us from God, and Knowledge doth acquaint us with him. For look as the eye becometh one with that which it seeth, and is after a sort in that light it beholds; so we are by the vision of God, which is begun in us, one with him, and in him.

1.

Secondly, when we make him our trust, hanging all our hopes on his mercie and truth towards us: Who so reposeth all his confidence in God, he taketh him in so doing for his God; trusting on him for the giving and maintaining of all our good, both temporall and eternall, leaning on him for all defence, and deliverance from evils spirituall, yea and corporall, casting all our care on him, *Having no confidence in the flesh, but rejoycing in Christ Iesus*, Phil. 3.3.

2.

Thirdly, when we love him above all: Love, we know, makes man and woman one, and the same doth handfast us to God. When our hearts can say, *Lord, what have we in heaven but thee? or in earth in comparison of thee?* Psal. 73. 25. This is seen by that joy and delight we have in coming privately or publikely into Gods house or presence; *When our hearts long to be dissolved, and to be with Christ*, Phil. 1.23. When we hear Gods Name blasphemed, and all wickednesse committed, our hearts melt away with grief, and our eyes gush out tears; when wee delight in his Statutes, more then in all wealth.

3.

Fourthly, we have God for our God, when above all we fear him, and dread to offend him, because he hath been gracious unto us, and hath power to do with us as he pleaseth. When we tremble at his judgements, which so long have been upon us, and still hover about us: When we fear by the least sin to displease him: When our hearts are reverently affected in his presence; afraid to trespasse against

against his statutes, the breach of which is punishable with eternall death.

5. Fifthly, when we make him our chief and onely joy, *Rejoycing alwaies in the Lord*, Phil. 4. 4. For what we make our chief joy, that is our God; for the heart resteth principally in that with which it is most delighted. Now what is more equall, then that we should solace our selves in him with joy unspeakable and glorious, who hath delivered us from death, and sin, and satan? In him who is a fountain of all good, and defender of us from all evil, able to maintain all the good, both spirituall and corporall, which we have, and give us whatsoever is wanting.

VERS. 13. VERS. 13. *But now in Christ Iesus ye which were once far off, are made near by the blood of Christ.*

Now he cometh to the second thing he would have them remember; that is, What now they were; and it may be brought in by way of prevention: for, lest they should be swallowed up of sorrow, in recounting their former condition, the Apostle annexeth, that their grief might be sweetned, their opposite condition.

In the words you have to consider;

1. The persons described from their being in Christ, as members with the head.

2. From that they had been in time past.

3. Their contrary condition, *That now they were near.*

4. The meritorious cause of it, *By the blood of Christ.*

Doctr. So see misery, as still to look to mercie.

First then from the order of the Apostle, we see that *we must so look on our misery, that we remember also our estate by mercie:* These two do well agree together, the one corrects the other, so that both are wholsome; purging medicines, without restoratives interlaced, will weaken too much. *Paul* doth not onely shew them their estate of nature; but it being a bitter Pill, doth gild it over, with annexing their comfortable condition in Christ. He had no sooner said to the *Corinthians*, *Such were some of you*, but he presently addeth, *But now ye are justified, &c.* 1 Cor. 6. 11. nor to the *Colossians*, *You were dead in trespasses; but, you are quickened, &c.* Coloss. 2. 13. nor to *Titus*, *You were thus and thus, &c.* Tit. 3. 3, 4. but ever hath as a counter-poise added unto it, the change made by grace in them so miserable. We must have one eye cast downward on our unworthinesse, and another upward on the grace of God, and benefits by grace.

Reason. 2 Cor. 2. 11.

The Apostle, when he had cast down himself in thinking on his wretchednesse, doth raise up himself through Christ, *Rom.* 7. 24, 25. And he seldom telleth any of their misery, (which is to be marked) but he doth likewise annex what they were by the mercie of God: For the Apostle, who saith of himself, *He was not ignorant of the devils enterprises*; did note right well, that the devil will labour to swallow up in sorrow, as well as to kill by carnall security. And look as extreme medicines are not alone wholsome, unlesse they be corrected with contraries; so the Apostle, who knoweth well how to divide aright,

right, knew right well that it was not safe to leave them to the swallowing of those former pills, unlesse the bitternesse of them were some way allayed.

It doth teach us, how to dispence the Word in wisdom, and Christians how to carry themselves; they must not be all in one extreme, like those Philosophers, that are either alway weeping, or else alway laughing: But if there be heavinesse with them in the evening, they must look to that which may bring joy in the morning; and as a man after hard labour, delighteth to take the ayr in a garden: so must they, when they have humbled their souls, in viewing their misery, refresh themselves in walking among those sweet flowers, even the benefits of God. *Vse.*

Secondly, we see here how the Lord doth bring such as are furthest estranged from him, to be near unto him: *Many that are first, shall be last, and the Last shall be first; and shall come to sit down with Abraham and Isaac in the kingdom of God*; when the children in appearance are excluded: *You, when ye were enemies, your mindes set on evil works, you hath he reconciled*, Coloss. 1. 21. Mark here the free and large grace of God: if we had been enemies in heart onely, it had been much to finde favour; but when we have made a trade of evil works, and lived all our lives in open rebellion, how undeserved, and how rich is the grace which giveth pardon! If the King pardon one whose good will is doubtfull, and take him to grace, it is much; but when one hath lived in making attempts on his person, then to forget and to forgive, were more then credible clemencie. The love of God is seen in this, that when we were enemies, he gave his Son to reconcile us; and his free love, that of meer grace, not of our righteousnesse, nay against our deserving, saveth us. *Doct.* Most hopelesse persons, brought home to God.

He doth it for many reasons:

1. To shew the abundance of grace; *Where sin aboundeth, there grace aboundeth much more*, Rom. 5. 20. *Reason* 1.

2. To shew us presidents of mercie, as *Paul* saith of himself, *For this cause was I received to mercie, that Iesus Christ first should shew on me all long suffering, unto the ensample of them which shall in time to come believe in him unto eternall life*, 1 Tim. 1. 16. 2.

3. To increase love in us new converts towards him; *She loved much, because much was forgiven her*, Luke 7. 47. And this is love indeed, that he loveth us first, even when we hate; he carrieth even hell it self into heaven. 3.

Hereby we see, that none hath cause to put from him the benefits tendred, and desperately to deny himself the grace of salvation; *The grace of God hath appeared unto all*, Tit. 2. 11. and excludeth none, but such as exclude themselves. *Vse* 1. None need to despair.

Secondly, it doth make us able to expect with patience the return of such as are far wide; lye they where they will, bound with never so many, and so strong chains, God is able to draw them to himself: Publicans and Harlots he calls to his kingdom. Despair we then of none; 2. No not of others, though very bad.

none; he can pull *Ionah* out of the belly of hell: Examples hereof the Scripture hath plenty; *Manasses*, *Paul*, the Thief, Gentiles; for, *Greater is he that is in us, then he that is in the world*, 1 Joh. 4.4. *The Lord rules in the midst of his enemies*, Psal. 110.2.

3. Comfort to men already converted.

Lastly, it doth comfort us in the assured hope of our salvation; and may assure us, that he will not fail us, till he hath brought us to salvation; now we are friends, *who when we were enemies, reconciled us and made us near; much more now being reconciled, shall we be saved by his life*, Rom. 5.10.

Doctr. In converes a great change is made for good.

Thirdly, we see *what a change is made in those that are now in Christ*; the case is altered, their condition from cursednesse is turned into blessednesse; they from being aliens from Gods people, made to be near every way to God in Christ: As it maketh a new creature renewed unto light, a new conversation renewed unto the same; so a new condition lightsome, that is, blessed and prosperous, for this is the fruit of conversion. This may be amplified, from considering the particulars of our estate, out and in Christ; *Old things are passed away, and all made new*, 2 Cor. 5.17. new man, a new condition.

For the new creature you have heard of; the new conversation is plain, if you have learned Christ: *I live by the Faith of the Son of God, who hath given himself for me*, Gal. 2.20. So for their estate, full of all blessednesse. God dwelleth with Christ; we therefore being in him, must needs have communion with the Father and Spirit. Again, Christ is the head of his members; we must therefore needs be near to those that are in affinity with Christ, as in a marriage conjunction.

Vse. Triall of conversion.

So that hence we may judge of our being in Christ, even by that we finde in him: Look whatsoever you have been, if you once come into Christ, you will be altered; so that who so walk in darknesse, in strife, envying, coveting, in voluptuousnesse, all which are enmity with God, they are not come near to Christ: *For they that are Christs, have crucified the flesh, with the lusts thereof*, Gal. 5.24.

Doctr. By Christs blood we are reconciled. Exposition.

By the blood of Christ:] This is the last thing to be marked, *What it is, by which we come to be reconciled to God; it is the blood of Christ.* But before we come to consider of it, it is fit to answer some Questions, which will help us to more fruitfull understanding.

Quest. 1. *Ans.* First, what is to be understood by the blood of Christ?

I answer, his bodily death, or bloodshed, with the curse; for it is a Synecdoche. By [*Blood*] is meant a bloody death; by bloody death, a death on the crosse; by the death of the crosse, a cursed death. Though Christs intercession hath his place in appeasing God, and other actions; yet this death is chiefly named, because the force that other things have to pacifie God, is derived from this Sacrifice.

2. *Answ.* 1. Secondly, it may be asked, Why the Scripture every where mentioneth blood.

1. To shew in it an accomplishment of Types.

2. Because

2. Because it was most sensible.
3. Because in it was the perfection of all his obedience for us.
4. In opposition to the blood of Beasts, he doth thus point at the body, whereof those Leviticall sacrifices were shadows.

The third Question is, Whence this blood hath that force? 3. Quest.

Partly hence, that it is the bloody death of God; and partly, that it was indured with feeling the infinite wrath of God. Ans.

Now to consider of the thing, that in Christ his bloody accursed death, we come to be near to God, we come to have hope, we come to have all spirituall priviledges, redemption through his blood; *We are redeemed from our vain conversation, not with silver and gold, but by the precious blood of Christ Iesus, as of a Lamb undefiled, and without spot*; 1 Pet. 1. 18, 19. whom God hath set forth *to be a reconciliation through Faith in his blood*, Rom. 3. 25. It is Christ his blood, which breaketh down the wall of partition; *He purgeth us from our sins, in his blood.*

It teacheth us, what it is that the eye of our Faith should principally respect, and look upon in Christ; *viz.* The blood of Christ, the crosse of Christ, the obedience and sufferings of Christ; in a word, Christ crucified, that is the subject that our Faith must take hold on: Christ crucified, is the object of our knowledge, 1 *Cor.* 2. 2. the matter of our rejoycing, *Gal.* 6. 14. the ground and foundation of our Faith, *Rom.* 3. 25. It is a world of heavenly comforts, that a spirituall minde may gather unto himself, in the due meditation, and beholding of the death of Christ. Vse 1. A speciall object of Faith.

When we think of Christ crucified, and shedding of his blood, there we may see; Benefits accruing by the blood of Christ.

1. Our sins punished to the full.
2. Our sins pardoned to the full.
3. Our sins crucified and mortified by his blood.
4. The flesh crucified, *Gal.* 5. 24.
5. Our selves crucified to the world, and the world to us, *Galatians* 6. 14.
6. There we behold how patient we should be in affliction, even to the death.
7. There is the picture of our whole life, which must be a continuall course of mortification.
8. There is the seasoning of our death, that whensoever it cometh, it shall be a sweet passage to a better life.
9. There we see all evils turned to our good.
10. Lastly, therein we see all good things purchased for us, grace, mercie, and peace, and eternall salvation.

Yea, a heaven of treasure and riches gathered for us; and that we are made partakers of, by a due view of meditation of Christ crucified: And therefore whosoever would have any true relish of Christ, he must labour for the relish of the blood of Christ.

It teacheth us, the difficulty of the work of our Redemption, Vse 2.

Redemption by the blood of Christ.

which could not be effected, but by the blood of Christ, the Son of God. Oh how deeply had we plunged our selves into a bottomlesse sea of miseries, that nothing could pluck us out, but the death and blood of Jesus Christ! How fast did the filth of sin seize upon us, both in our bodies and souls, that nothing could wash us, and cleanse us from it, but the blood of Christ? How fearfully had we inthralled our selves to death, hell, and destruction, that nothing could deliver and free us, but the blood of Christ? How infinitely had we exposed our selves to the wrath and vengeance of God, that he being a God of compassion, and of himself most gracious, and ready to forgive, yet he could not be moved to have pity and compassion upon us, but onely by the cruell and cursed death of the Lord Jesus? The more difficult the work on his part, the greater was his love to us, and therefore the more thankfulnesse we are to render unto him.

Use 3. It is also a most precious work.

Thirdly, this doth let us see the preciousnesse of the work of our redemption: If we should tender a great masse of money, we would have it in esteem that cost us so dear, but this hath cost the very blood of the Son of God himself. How highly did the Lord value our fouls, who was pleased himself (that knew the worth of every thing) to set our souls at such an high rate, as the blood of Christ? How dearly did he esteem and love us, when he would come and purchase these poor souls of ours, and pay so high a price for them?

Use 4. Sin hence appeareth hainous.

This doth shew us how horrible sin is, to ingender in us godly grief; such Epicurisme is in us, that we count sin a light hurt, which any thing will salve. But who so duly weigheth this, that sin, ere it could be done away and satisfied, hath made the Lord of glory to empty himself of his Majestie, to shed his precious blood; this will make his heart to melt and bleed within him for his sins: *I will pour* (saith the Lord) *Zach.* 12. 10. *upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and compassion, and they shall look upon him whom they have pierced, &c.* If once the Lord make us run our eyes to Christ, and to regard what he hath suffered for our sins, nothing will more then that humble us with godly sorrow, and bruise our hearts for them.

Use 5. Hereby assurance of Gods love.

Lastly, it doth assure us of Gods love for the time to come: *If when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life*, Rom. 5. 10. If a man out of his love hath sought the friendship of his enemy, and used means to be reconciled to him, is it not likely that he will be constant in this love, and take all wayes to maintain it to the end? But howsoever it fall out with man, who is variable; most sure it is, that God, since his love was so wonderfull towards us when we were enemies, that he gave his Son for us, to reconcile us to him, will now much more freely exercise his love toward us, and firmly abide in his good will unto us, that enmity being undone and dissolved.

VERS. 14. VERS. 14. *For he is our peace, which hath made of both one, and hath broken the stop of the partition wall.*

Now

Now followeth the proof; [*For he is our peace:*] He hath taken away all enmity, and made us one with God and our selves; he is the Author of our peace: Therefore we have this set down, that Christ is our peace, that is, the Author of peace; the abstract put for the concrete, as wisdom, to make us wise.

Secondly, this is proved by the effect, and manner of working the effect, [*He hath made both one:*] The manner of working, by taking away that which hindred peace, set down in three phrases, all signifying one thing, though different, in regard of divers considerations. The end of this is set down, in regard of men, and in regard of God. Now then herein we will consider of this:

1. That Christ is the Author of peace.
2. The branches of it.
3. Objections against it.
4. The uses of it.

Doctr. Christ the Author of our peace.

Observe first, *Christ Iesus is the Author of all our peace:* All true peace cometh by Christ; so it was foretold by the Prophets: called the *Prince of peace*, Isa. 9.6. The true *Solomon*, in whom that is onely accomplished, even abundance of eternall peace, *Zach.* 9.10. *The bow of battell shall be broken, and he shall speak peace unto the heathen:* The Angels sing, *Peace on earth*, when Christ entreth, *Luc.* 2.14. For better understanding, we are to know wherein this peace standeth; and that is in two things:

Wherein this peace standeth

1. In restoring the amity and friendship which we had in creation, but lost by the fall. 1.

2. In vanquishing those enemies which had taken us captive, and wrongfully detained us. We must take with us the consideration of our estate in our selves, opposite to this peace we finde in Christ. Men considered in themselves, are still waging a five-fold war: 2.

Fivefold war, as of our selves.

1. With God; for, *Rom.* 5.10. *We were enemies to God*, *Coloss.* 1.20. so that we neither are, nor can be subject to the Law of righteousnesse: As thus we are towards God, so his wrath is kindled against us.

2. We are at war with the Angels; breaking peace with the Creatour, we can have no truce with the creature.

3. There is a war twixt us and the creature, for that is ready to minister to the Lord of hosts, and to take revenge of us; as in our selves considered. As he that loseth the favour of the Lord and Master, loseth also the love of the true and trusty servant; so we, having brought upon our selves the displeasure of Almighty God, all creatures are ready prest upon the will of God, to conspire our destruction.

4. Man is at war with man, wolves one to another.

5. Man is at war with himself, having accusing and excusing thoughts; by which hee is in himself rent asunder; *Romans* 2.15.

All taken away by Christ.

Now Christ hath put an end to all these wars, at his coming all are husht, and peace made on all hands.

1. He hath reconciled us to God, 2 *Cor.* 5.19. *Rom.* 5.1. *This is my beloved Son, in whom I rest well pleased*, Mat. 3.17. This was it which all the atonements made by propitiatory sacrifices, did pre-signifie; even how this high Priest, Jesus Christ, should with the sacrifice of his body, make God and us one again in mutuall love, as he and the Father are one.

2. The good Angels come to be at one with us in Christ; *They rejoyce in a sinners conversion*, Luke 15.10. now *ministring spirits for the good of the elect*, Heb. 1.14. they preach Peace, and are thankfull for our weal and happinesse.

3. We have peace with the creatures; as was promised, *Hosea* 2.18. *Iob* 5.23. *The heavens hear the earth, the earth the corn, wine and oyl.*

4. In Christ, outward and inward peace amongst men; Jew and Gentile hath he united, all of one heart, knit together in the bond of peace, foretold by the Prophet, *Esay* 2.4. and 11.7.

5. In Christ we came to have peace of conscience in our selves, *even that peace which passeth understanding, a continuall feast*, boldnesse, and confidence to God-ward, *Ephes.* 3.12.

Object. 1. But it may be objected, first, what Christ saith, He came not to send peace, but a sword.

Answ. This doth not make any thing against it, *That he is the Author of peace*: For the same peace is not understood in both these places; *He came not to send peace*, that is, carnall peace; he is the Author onely of spirituall peace.

Luke 12.51.

Object. 2. Secondly, it is objected, that the state of the Jews, to whom he came, was turbulent, full of tumult, till they were subverted.

Answ. True, the state of the Temple and Jews was troublesome; but so, that the world could not take away this peace, *My peace I give unto you, and none shall take it from you*, Joh. 16.22.

Object. 3. Thirdly, it is objected, that we finde in our selves, since we came to be in him, more disquietnesse then we ever tasted before.

Answ. To which I answer, what we finde in the world, we must look for; *In the world ye shall have affliction*: And what we finde in our selves, taketh away the feeling of peace, not peace it self, like as in juggling, things remain unaltered, though our sense is corrupted.

Secondly, he is an Author of peace, but applyeth it successively by degrees: Like master, like man; like Prince, like people: Christ for a while indured many and great troubles, and so must his members.

Use 1. In all terrour of conscience look to Christ. This doth let us see, to what we must look in all our terrors of conscience, by apprehension of Gods wrath, even to Jesus Christ, he who hath with his blood quenched this wilde-fire; for, *Gods wrath is a consuming fire*, Hebr. 12.29. We with skreens do keep the fire from our faces and eyes, but they are wise, which put between their souls and

and Gods wrath, this skreen of Christs reconciliation, lest this fire burn to the pit of destruction: This doth still the conscience, and fill it with good hope. When we have offended some great personages, if some mean one should move them in our behalf, it would not so stay us, for we know they will not often hear them speak, or have them but in light regard, if they give them hearing: But if we can procure such as be their peers, to deal effectually for us, we doubt not but things shall be well compounded; what will they deny to such as be equall to themselves? So with us, &c.

Again, this must make us cleave unto Christ, even to let our tenderest bowels love him that hath done this for us: Oh if one do but take up some hurtfull jar betwixt us and some other, whose favour we have found very beneficiall to us, and whose displeasure we know may prove prejudiciall, we would be very thankfull to him. If one should mollifie the Kings displeasure, and make him favour us, would we not with all love imbrace him? Christ hath healed worse things betwixt God and thee, how shouldst thou love him? *Vse 2.* Cleave fast unto Christ.

Seeing Christ alone is the Author of all true peace, this should cause us to seek to be under his kingdom, yea to give our eye-lids no rest till we were got under the regiment of Christ. Look how you would do if the enemy were entred your gates, taken your wives and children, spoiled you of your goods: If there were a Town near unto you, where you might prevent such danger, and finde safe protection, and live peaceably and securely; who would not with all expedition betake him thither? Why, so it should be with us, by nature we are taken, spoiled; now the Prince of peace protecteth all with the covert of his wings, so that there is no destruction, no desolation within the walls of his regiment: If we love not to be spoiled, we would flye to him most certainly. *Vse 3.* Seek to retain to Christ.

This is also for our imitation, to become followers of Christ, that we learn to be peace-makers, and to be of a loving, meek, and peaceable disposition; *This is the wisdom from above*, Jam. 1.17. *Vse 4.* Make peace, as Christ did.

This letteth us see the miserable condition of the wicked; they not being in Christ, can have no peace, *There is no peace (saith my God) to the wicked*, Esay 57.21. Men out of Christ, have no peace with the creatures, nor one with another, but are Wolves, Lyons, Leopards one to another. *Vse 5.*

How can this be? Wee live quietly, and neighbour-like one by another. *Object.*

Though a snake play with a man, not offer to sting or hurt, yet it is a snake; so, though these fruits are prevented, and restrained by Gods providence, yet the root liveth within thee. Man by nature is cruell and unpeaceable, his feet shift to shed blood, he knoweth not the way of peace, *Rom.* 3.15,17. *Answ.*

Which hath made of both one.] Observe then first, *The separation of this people before this work of Christ.* *Doct.* Without Christ, people separated one from another.

Concerning which, mark, 1. When

1. When it begun chiefly.
2. In what it stood.
3. Before whom.
4. How long it indured.

1. It begun after the peoples return out of *Egypt*, and when they were now by lot under *Joshua* assigned to *Canaan* for their polity and place, in which they were bounded. There was a separation from the beginning, of faithfull and unfaithfull, *Cain* and *Abel*, sons of God and men; so after the Flood, *Cham* and *Iaphet* from *Sem*; but this entred after, and was more conspicuous.

2. It stood not onely in things temporall, but spirituall, they having Christ looking on them, through the Lattice-windows of their Ceremoniall worship: *The Law a School-master to Christ, an introduction of a better hope*, Gal. 3. 24. They had light and life, when the rest were in darknesse and shadow of death.

3. God was the Author of it; see *Deut.* 32. 8, 9, 10.

4. It indured untill the death and resurrection of Christ. Now it followeth, to consider of the uniting of the Jew and Gentile by means of Christ: Thus the Prophets did fore-tell this taking of the Gentiles to fellowship with the Church: *In Christ all the nations of the earth should be blessed*, Gen. 22. 18. *All the nations should flow unto the house of God, and should worship one God with Iacob*, Isa. 2. 2. And God saith, that *He will make a path from Egypt to Ashur; and Ashur shall come into Egypt, and Egypt into Ashur: so the Egyptians shall worship with Ashur*, Isa. 19. 23. Now in Christ these promises were Yea and Amen, all of them accomplished, when Christ said, *It is finished*, Joh. 19. 30. Whereupon presently, he that had forbidden his Apostles to go into the way of the Gentiles, *Mat.* 10. 5. he doth bid them *Go teach all nations*, Mat. 28. 19.

Oneness of all people, what.

Now secondly consider, in what this *One-ment* standeth; it is a strait conjunction, even into one man mysticall, of which we shall speak hereafter. In the mean while, the fourth chap. of this Epistle will open unto you the contents of this union; they were not now worshippers of *Diana*, but had one God with the Jew, they were joynt worshippers of the true God, one in spirit; an effect of which in them was, to be of one heart and minde, in one hope, in one Faith.

Object. 1. It may be objected, that Christ his making way for the Gentiles was the occasion of rejecting of the Jew, as concerning the Gospel: *They are enemies for your sake, the casting away of them is the reconciliation of the world*, Rom. 11. 15.

2. Secondly, we see that still there are differences, as of Jew, Turk, and Christians.

Answ. For the first, the rejecting of Israel is but in part, and for a time. 2. This is though said to be done, because it is in part done; for the full accomplishment shall be, when all Israel, all the people of Jew and Gentile are called. 3. Therefore we are one, not that the Jews and we now go hand in hand, but that the ancient Church and we do conspire.

For

For the second, 1. God hath even a hidden Church in Turky: 2. They are not of Gods setting, but of mans taking up, to distinguish them that gather themselves to the Churches from other.

Object. But their children are unholy.

Answ. It is good to be sober here; for the present estate of men cut off from the Church, doth not prejudice their children: The right to the Tables doth not require the immediate parents faith of necessity, but any within the thousanth generation; neither would the Apostle, finding Infants of deceased parents (where they planted Churches) have denyed them Baptisme.

Use. Union of men in the Church, a matter of thankfulnesse. It doth binde us to thanksgiving, if we could recount the great comfort of this benefit, we should break out into thankfulnesse; the union of two kingdoms, the union of any Churches of the Papists with us, would it not rejoyce us? Every good subject will seek the inlargement of the Kings territories, and the rooting out of all opposites, that set themselves against the welfare of his Kingdom: How much more should it be our joy, to see the Kingdom of Christ propagated, and our selves with the Saints of all the earth linked in one?

Doctr. 1. Way to peace is, to remove hindrances. *Hath broken down the stop of the partition wall.*] Observe, *What is the way to peace; namely, to take away that which debars it. Cast out the whisperers. What peace, saith Iehu, can there be, while the fornications of Izabel are unrevenged?* 2 Kings 9.22. A folly to meditate of peace between God and us, or man and man, out of this order: As if one would make two rooms one, or make Closes into one, he must beat down the wall, and pull up the hedge that maketh the partition.

Doctr. 2. Use of the Ceremoniall worship. Secondly, mark what was the use of the ceremoniall worship, to hem the Jews in among themselves, and to separate them from the Gentiles, *Gal.* 3.23. *Before Faith came, we were kept under the Law, and shut up unto the Faith which should afterward be revealed.* It had many ends: To reach them their guilt, it was a Bill against them to drive them to Christ, to typifie out Christ in his offices, they were shadows of him the body, sinews to tye them together, to be exercises of their faith and obedience, to be rules of their distinction, to be as a wall about them, keeping them apart from the nations, and the nations from them; that is to be marked of the Ceremonies of Sacrificing, and of Circumcision.

The Morall Laws were not a wall of partition, for the Gentile was bound to them, did in some things the work of them, was plagued from heaven in all ages for the breach of them: Yea, if the Gentile had come amongst the Jews, he might have been forced to the work of them, as *Neh.* 13.21. the forein Merchants for breaking the Sabbaths, are brought to order. It was not the Judiciall, founded in naturall equity, as the letting their land rest every seventh year; or touching persons, as the Law of Divorce, selling children; or of Ceremonie, as the Judiciall, of flying to a city of Refuge, in case of involuntary Murther: But these, Circumcision, this made the Gentiles let flye names at them; Sacrifices, these were an abomination to the Egyptians,

Credat Iudæus Apella, non ego.

tians, *Exod.* 8. 26. Apparell, gestures, distinctions of meats, Swines flesh: It is not their Idolatry onely, but their superstitions which do make a divorce twixt them and us; and we see that with us matter of Ceremony hath the same use: If of God, they do both serve to be bonds of unity, and walls of separation from those without; if of man, they do binde such together as receive them, and are a wall twixt such and others who cannot yeeld to entertain them. I would it were not too apparent, that they from their first admission were occasion and prop of difference: and now Christians are subdivided by them into conformable and unconformable.

Vse. The use hereof is, to let us see what the form of Gods worship is to us, it is as a wall about us, both garding us, lest we go out, and keeping others from having accesse to us. And it letteth us see, what is the best constitution of Worship, the spirituall worship, with what care we are to maintain it, if we will have the city of God in safety: For, look as a breach made in the wall, the city is soon entred. The Papist hath polished his Doctrine; for what, but in religious Rites and practise, stands all their Worship? Never more extremely observed, teaching every thing by some sensible significant Rite or other: Whereas, God will have no sensible Rites in his Church, teaching any thing to the minde, but Baptisme, and his Supper, which himself hath ordained as sufficient. Wicked therefore is their practise, that would still bring the Church to be in the *A.B.C.* and to use the Feskue, from which Christ by his death hath delivered it.

We learn hence, to turn away from monitory and signifying signs; why should we take up that which is happily buried? True it is, Gods Worship is for the substance of it spirituall, and was alwayes; but for the manner of it, it was carnall; that is, standing of sensible and fleshly observations which God did prescribe, not as simply delighting in them, but as accommodating himself to the childish condition of the Church in those times, wherein the more plentifull presence of spirituall gifts was not obtained, Christ not being as yet manifested and glorified.

VERS. 15. VERS. 15. *In abrogating through his flesh, the hatred; that is, the Law of the Commandements, which standeth in Ordinances, for to make of twain, one new man in himself, so making peace.*

Doct. Naturall men hate divine ordinances. *Hatred.*] Observe hence, how those without are affected to the Discipline and Worship which God himself erected, they have it in utter hatred: *The naturall man doth not entertain the things of God*, 1 Cor. 2. 14. *The wisdom of the flesh cannot be subject to the wisdom of God, but is enmity against it*, Rom. 8. 7. Though that this Divine Service and Worship did onely (of all Worship in the earth) lead to the knowledge of our selves by Christ, and salvation in him; yet the Gentile, because it savoured not with corrupt nature, had it in detestation: And so it is the portion of the wisdom of God, to be rejected with the world. We see, that the orders which Christ hath left for the governing of his Church, the simplicity of the Word and Sacraments,

nents, and the whole worship of God, how doth the Papist (to let the Jew and Turk alone) like of it? It is hatefull to him, it is too base, too contemptible, hath no pomp or state in it, nothing pleasing to nature, and the sense of man; and therefore they have found out such pomp for the eye, such perfuming and incense, that it would ravish a man to come into their Temple; like lips, like lettice. So, whereas Excommunication, the preaching of the Word, the Sacraments, the works of Mercie, Prayer, Fasting on occasions, are recommended to us by God, as his onely pure Worship, the true administring of censures, the earth cannot bear it. The thief indureth to hear of hemp, as well as unruly lustfull men to be shackled in the fear of being excommunicate: And for the Word, they cry down with this preaching despightfully. And there being but three lights; 1. one of Conscience, 2. of Conversation, 3. of the Word: As they have made sure with the former, so they would have the third extinct too. For Fasting, the same might be said, they love no such exercise as afflicteth the soul: For besides the enmity of mans understanding, there is baseneſse in the spirituall and glorious simplicity of the true Discipline and Worship of God; and further, a kinde of violencing the unregenerate part, which touching the free-hold of a carnall man, will not therefore easily be digested.

Three lights to direct us.

Reason.

The Use is, that we be not dismayed at any hatred, nor think we are not right, because our way is ill intreated; nay, the wisdom of God shall be hated, and *have none to justifie her, but her children*, Luke 7.35. yea this is a token, that we are in the blessed way, when we finde hatred: And though a man cannot say, that Religion and Worship which carnall men hate, is the right; (for the proof is but probable) yet one may say, that what carnall men hate, as they are unregenerate, not as mis-led in particular errours, that is of God.

Vse 1. Be not discouraged for the worlds hatred.

Secondly, it doth teach us to hate the garment spotted, else their zeal will condemn us, as colder for God, then they for *Baal*.

Vse 2. Hate their evil, as they our good.

The second thing that he saith, [*The Law in Rites:*] If he had said the Law of Commandements, we might have conceived the speech of the ten Comandements; but he saith for specification, the Law of Commandements and Rites, about Ordinances.

The Apostle therefore doth insinuate thus much, that the Laws commanding, are of divers kindes. There is a Law of Commandements, which the Apostle putting alone, doth put for the ten Commandements, giving the generall name to the most excellent kinde. There is a Law of Commandements, about judgements, which note out the Laws governing the state Politique of the Jews. There is a Law of Commandements in Rites touching Ordinances Ecclesiasticall: This distinction is well known. But it becometh you to see what footing such things have in the Word. Many Arguments there are proving it, as from the nature of Laws, from times putting difference, from different circumstances of delivery, from limitations of Scripture; I do but point at them, as in the Text.

Divers sorts of divine Laws

The

The third thing to be marked, is the abolishment of these Laws; whereof, for more ample consideration of the point, consider what our Saviour saith, *Mat.* 5. 18, 19. *One tittle of the Law shall not escape*, &c. And, *Rom.* 3. 31. where the Apostle affirmeth, that *the Doctrine of Faith, and the Gospel, do not abolish the Law, but establish it*: How both the words, the former in one, the latter in the other is denyed of the Law, which here are affirmed of it. So that the Doctrine teacheth more fully, *viz.*

Doctr. Legall Rites are abolished.

That these Laws, especially this of Rites is utterly abolished, otherwise then the Law Morall, the curse whereof in us receiving alteration; for as these phrases testifie there is such removall of these Laws made, as that in regard of bond they are a nullity, they stand repealed, and men are freed from them, as if they never had been given. And to speak proof of a thing fore-prophesied, executed, really applyed, such as this abrogating was; I will, 1. clear onely the maner of their removall, 2. shew you the reasons; 3. the use.

I. Not the Morall Law.

First therefore for the Morall Law, there is no change made in the Law, the Law it self, but the order of it in us is changed; for we are freed, 1. from justification by it, 2. from the curse, 3. from the rigour of it; but yet so, as all this order must have his accomplishment in another for us: Therefore the Apostle never saith, The Law is dead, but *We are dead to the Law.* Rom. 7. 4. Gal. 2. 19

2. Nor Judiciall, which hath perpetuall equity.

Secondly, the Laws judiciall are of three kindes.

1. The one of such as are grounded on unchangeable reason, as the Law of punishing voluntary Murther with death: Now these are not to be altered in the generall, though the kinde of death may be changed.

2. They are such as are cloathed with Ceremony of Type or Order.

3. So tempered to State, persons, &c.

For the first, we are free from them as ordinances Politicall delivered, they binde us, 1. as the perpetuall equity of God, agreeable to the Law of Nature and Morall, is in them. 2. We are bound, not to the particular determination of punishment, but the generall; with liberty both to intend and exchange the kinde, and to mitigate or release the kinde, freed from all particularities and circumstance, bound onely to the substance, or somewhat proportionable.

2. But onely, as cloathed with Ceremony.

The second, not grounded on unchangeable equity, and cloathed with Ceremony, no way binde, yet may without sin be taken into use, the Ceremony ceased, the generall equity remaineth; the particular determination bindeth none.

3. For the third, how far the Ceremony is abrogated?

Ceremonies were either Typicall, or of Order onely, without signification. Now the first are repealed, in regard of bond to them, in regard of use, in way of signification, in way of worship; yet so may be used, as to prevent offence. This we are to know, that the Ceremonies of the Jews were not onely taken away, as they were Types fore-

fore-shewing things to come, but as they were a worldly or carnall elementary kinde of instruction; or as they were sensible trainings of them, to which God did condescend, because it was the baby-age of the Church, wherein men were carnall in great measure, but in little measure spirituall. True it is, Gods worship is for the substance of it spirituall, and was alwayes; but for the manner of it, it was carnall, that is, standing of sensible and fleshly observations, which God did prescribe, not as simply delighted in them, but as accõmodating himself to the childish condition of the Church in those times: This was the wisdom of God, in training the minority of his people.

The use of them remaineth in liberty, without these formall respects, with these three limitations:

In what cases Legall Ceremonies might be used after Christ.

1. To open a door of Edification.
2. To avoid scandall of the weaker.
3. To keep the due time, till refractory wilfulnesse, rather then reachable infirmity, craveth their continuance.

Ceremonies for Order are abolished, this generall remaining, that all things be done in Order; it being in the power of the Church, to conclude ministeriall Rites tending to Order.

Now for the Reasons of their removall:

2. Reasons of removing Legall Rites.

1. The ends of these Laws are ceased; if Reason is the soul of a Law, look then as when a soul departeth, the body dyeth; so when the Reason ceaseth, the Law is abolished.
2. They were given but for a time: Now a Law given to a certain time; the Law, when that date expireth, is a nullity, every thing runneth as before, it is a dead thing till it be quickned, till the time of correction, &c.
3. The nature of them, they were shadows; when the Sun riseth, shadows are eclipsed: The state of us in minority, might require them, but men at years need no Guardian.

Vse 1. Be the more hearty in spirituall worship

The Use is to let us see the Lords indulgencie to us, and it should binde us to most free service: Circumcision, Sacrifices, infinite circumstances they were tyed unto to observe, which we are freed of.

2. Liberty of God in changing the forms of his service.

Secondly, it letteth us see the Laws liberty to change his services; not that God becometh another, because his service one while is thus, another thus: As if a stripling have a disease, the Physitian describeth one thing; if when a grown man, he giveth another; his art is constant, though his prescript changeth: So God, in our infancie in one kinde he ministreth to us, in our constant and grown age, in another. And we owe him the reverence, how oft soever he shall reveal himself thus or thus, to give attendance.

3. Papists condemned for receiving Jewish worship

It doth confute the Papists, as reversers of the liberty by Christ, and setters up of that he hath pulled down, in their service setting up a foolish imitation of the old worship.

Through his flesh,] that is, his manhood, in the dayes of his flesh and his manhood: A Synecdoche; for this our nature is an instrument

ment personally united, in whom the second Person worketh, and by which, as by a conduit, he conveyeth our spirituall life.

Doct. Christ crucified antiquates Legall Rites.

So that we see what it was which put an end unto these shadows, it was *Christ crucified*: The exhibition of Christ did not do this, nor yet his teaching, for the Ceremonies were applyed in his blessed flesh, and he taught men to go and observe the Law of *Moses*; but when his hour was come, that he should in that Priest-like office of offering himself to his kingdom, and eternall intercession, then he nailed all these to his crosse, and abolished them, at his death the vail rent in sunder, and as *Daniel* had fore-told, he should be slain, and abolish the Sacrifices. For what things were against uniting of his people, against us as Bills witnessing guilt, and Types of Christ dying, these were to end in his death. *If I be lifted up, I will draw all unto me*, the hand-writing of Ordinances, shadows, the body of all is Christ.

Use 1. Esteem of this liberty as a rich legacie.

How we are to esteem this liberty, and to reckon of it: Look how things bequeathed by death are accounted of, as we will stand for the priviledges of our Towns: And in a City, how a Charter on such and such consideration granted in such a Kings dayes, &c. how much more in these granted by God, through the purchase of the sufferings of Christ? *We must stand in the liberty wherof Christ hath made us free*, Gal. 5. 1. We see all shadows abolished; the shadow and the body will not stand together. As Painters, who take an imperfect draught of a thing, when they have now finished their master-table, they cast away all their former rudiments; so God having now brought the true image of heavenly things, doth cast off those imperfect shadows which had formerly been in use.

Simile.

Use 2.

This letteth us see a right property of Pharisaicall spirits, that stand precisely on every trifling Ceremony, not caring for the great things of the Law, and the true spirituall obedience of it, they will tithe Mint and Cummin precisely, wash hands and cups, their hearts being all foul, and full of lusts. For look as idle bodies which will not follow due labour, they will go with their tales, as a Pedler with his pack, from one to another; yea their fingers shall go, and their feet shall speak, they will occupy themselves busily in that which is superfluous: So here, when men will not exercise themselves in the power of godlinesse, it is strange how they will abound, and how eagerly they will stand upon kissings and cringings, &c. This may be seen in the Church of *Rome*, who not knowing the powerfull ordinances of God, have turned all into such dumb shows, as are the Masse, their Processions, as full of superfluous observations, as empty of substance.

Doct. Churches peace to be set at an high rate.

For to make of twain one.] Mark first, *how highly the peace of the Church is to be rated.* God letteth all his own institutions be repealed, that this may be procured, it is plain from the Argument in the Text, that the union of the faithfull is highly rated with him.

1. He that giveth his Son to death for this purpose,

2. He that beateth down all his own ordinances, rather then this should

should be prejudiced; he doth not passe what question his glory might come into with men so obstinate, as if his service were a monethly matter, and the least Innovation dangerous: But so dear reconcilement is, that nothing may stand twixt him and it. *Psalm* 133 doth wholly handle this Theme; what an excellent thing concord of brethren is; he doth liken it to *Oyntments*, (now those were in delight) to the *dew of heaven*, which made all things fruitfull.

Vse 1. Prize peace highly as God doth. Rom. 12. 18.

It teacheth us what is our duty, even to prize peace with our brethren: *Inasmuch as in you lyeth, have peace with all men. Be of one minde, live in peace, and the God of love and peace shall be with you*, 2 Cor. 13. 11. Ceremonies were of Gods own ordaining, yet they weighed lighter then this unity, and must yeeld to it. And the rather, it is good to look at the example of God, lest the examples of men sway us a wrong way. We think, though matters of Ceremony are thought but light matters, yet we see great learned men otherwise minded: But if we will go by example and fact, let us look at God, who is without all exception, he beateth down his own, giveth his Son to be crucified, to conclude a truce twixt his people, and those that were not his people.

Vse 2. Seeke the peace of Sion. Dissidia nostra amicorum dispendia, hostiũ compendia *Hieron.*

Again, as we must prize it, so we must seek it; *Seek the peace of Ierusalem:* Sundry reasons for it; it weakens the faith of many; it threatneth a consumption of all; *If ye bite one another, take heed ye be not consumed one of another*, Gal. 5. 15. It strengthens the enemy; some one way, some another: He is the best that is of *Gallioes* religion, and careth for no such things.

Vse 3. Sin of them that make a rent in the Church.

This reproveth such especially as make a secession, and departure from the Church of God, our visible assemblies, either upon dislike of some disorders in administration Ecclesiasticall, or disallowed forms, and manner of procuring things, which the communion of Saints for full complement and perfection requireth. This is not in my conceit so much to reform, as to deform, to massacre the body, to divide the head; as appeareth by the *Corinthians*, who notwithstanding *they held Christ the foundation, yet parted Christ*, 1 Cor. 1. 12, 13. in that they addicted themselves to divers teachers of the same Gospel. Admit she be strangely attired, so was her husband, when also in purple. It is fornication onely, that makes the divorce; and therefore for any to murmur in argument, as touching a repudiating bill, is too too officiously to meddle between the bark and the tree, and out of jars and discords, over boldly to pronounce them sundred, whom the Father as yet in his wisdom hath given and coupled. And surely he that recommended unto us the dwelling with our wives, *as men of knowledge*, 1 Pet. 3. 7. knoweth well how to deal with his Church, notwithstanding her manifold imperfections.

Object. What then (say you) shall we submit to that which is evil?

Answ. Godly and golden moderation.

Let every man (as it was said of the tree in the garden) bring forth fruit in his kinde, that is, walk within compasse of his calling. Whatsoever lyeth not in us to reform, it shall be our zeal and piety to tole-

rate, and with patience to forbear. Especially in things of this nature, which concerns not so much that outward and aspectable communion, which we have either with God or men, essentially required in a visible state, as the due ordering and carrying of every businesse in the said communion, wherein there may be many superfluities and defects, *Salva tamen ecclesia*; yea, and such a Church notwithstanding, as wherein the best and truest members (circumstances considered) may have more cause to rejoyce, then to grieve.

To make of twain one new man in himself.] Here we are to observe;

1. The persons, with their condition, [*as two.*]
2. In whom, [*in himself.*]
3. To what we are framed, [*one new man.*]
4. The union it self, or kinde of it; the form of it, we have spoken, [*the creating.*]

So that three things would be considered:

1. The way of uniting us.
2. The strait conjunction of all the faithfull.
3. The fruit of our being in Christ, or whence all true peace floweth.

Doct. In Christ only we become one. Hos. 3. 5.

Observe first, *The way we come to be one, is in getting fellowship with Christ*, who is one and the head of all; and this *Hosea* foretold, speaking of this union of Israel, that they should go and gather themselves together under one head: For what is the ground of the unity in all the members? That they have this conjunction under one head: so it is in the spirituall consideration; and therefore the ground of making us one, is the ἀναϰεφαλαίωσις spoken of in the first chapter. Look as it is with two never so disjoyned, take some man and woman, let them and their allies be utterly alienated; yet if marriage be made between them, they come interchangeably to be near in kin, each to the friends of the other, the husbands brother, the wives brother, hers the husbands: So when by Faith we are married to Christ, so that he is one flesh with us spiritually, all his brethren become ours, and we thus in him come to be one. ἀναϰεφαλαίωσις.

Vse 1. The Papists therefore, the Jew, the Turk not holding Christ the head, cannot be one with us. See *Col.* 2. 19.

2. It teacheth us what we must do, if we would grow into acquaintance with God and his people, we must become members of Christ the head.

Doct. Vnion of Beleevers is most strait. Secondly mark, [*one man:*] Observe, how straitly the faithfull come to be combined: To be of one Nation had been somewhat, to be one kindred, to be one household; but the beleeving come to be *one man, all one in Christ Iesus*, Gal. 3. 28. *till we all meet together into one perfect man, through the unity of Faith*, Ephes. 4. No conjunction in the world so coupled; the man and wife are near, even one flesh after some sort, but yet they are not one person any way: But the godly gathered, when they come to be in Christ, become one person with the rest of the faithfull spiritually.

There is to the constituting of man, three things: 1. A soul. 2. A body. 3. A personall union of these two to one man: So there is, 1. one soul, even the Spirit; 2. one body; the head, Christ; the members, every beleever: 3. a concurring of these to make one mysticall person, the which is called Christ mysticall; and all the beleeving of all ages shall make but this one Christ. See 1 Cor. 12. 12, 13.

How doth it reprove strangenesse, shynesse, contention, hatred, unmercifulnesse &c. What union is this? Or how are we of Christs body? *Vse* 1.

It doth teach us to seek the good one of another, to do honour one to another: Beasts will goare and dosse amongst themselves, but who ever violenced himself? 2.

Again, seeing we are one man, and so members one of another, it teacheth care for the whole, fellow-feeling in joy and heavinesse, 1 *Cor.* 12. 26, 27. 3.

New man.] This is a consideration, that if it meet us every day, we must not balk; it doth teach us, *what is the condition of all such as come to be in Christ, they are such as must be renewed*; such, with whom all old things must grow out of acquaintance. *Whosoever is in Christ, is a new creature*, 2 Cor. 5. 17. *Doct.* All that have to do with Christ, must be renewed.

Now to understand this, mark what it is to be an old one, and that standeth in two things: Old man, what.

1. To be in fleshly corruption, in blindnesse, unrighteousnesse, unholinesse, to be overspread with darknesse, and the deceivable lusts of sin.

2. To be under the difference, and in the administration of outward things. As in the outward man, there is difference of country, of liberty, of wealth, of learning, &c.

Now to be in Christ a new man, is 1. to have the spirit of our minds renewed, our wills altered, our affections sanctified; 2. to be made dead to the admiring of all outward things, swallowed up in the acknowledgement of nothing but Jesus Christ; and this the Scripture confirmeth, which maketh the new man to stand, 1. in restoring the Image of God; 2. in ceasing of all outward respects, Christ coming in the room of them all, and being all in all: *Neither Circumcision nor uncircumcision availeth, but a new creature*, Gal. 3. *Neither Iew nor Grecian, male nor female, but Christ is all in all.* New, what. Col. 3. 11. Gal. 5. 6.

It is with us as with wilde Olives graffs, which grow up to change, according to the stock into which they are ingrafted: Thus it is with the faithfull, who finde, that since they knew Christ effectually, their mindes, wills, and affections have been changed, they have not thought so highly of outward things, as when they knew no better. Nay, they acknowledge no man as blessed, according to outward things. *If ye have known Christ after the flesh, henceforth know ye him no more*, 2 Cor. 5. 16. Their eyes are closed upon the world as a crucified thing to them, and their hearts and affections are set on Christ, and the things wherein Christ abideth.

Vse. Numbers not yet in Christ.

This doth convince to men, that as yet they are not in Christ; the man walking in lust, whose heart is stuft with cares of the world, is not in Christ; the more any admire these outward things, and knoweth no better, is not in Christ; *I account all losse in comparison of Christ*, Phil. 3.7,8. *You that are Christs, have crucified the flesh, with the lusts thereof*, Gal. 5.24. Other things cannot longer occupy the heart, whose affections are possessed, and filled with Christ. For look as a woman, the more she groweth up in love of her husband, the more she groweth out of lusting after any other, (the heart can truly love but one at once:) So were our affections once taken up with the love of our heavenly husband, they would grow out of adulterous desires, and delights in the things of this world.

Doctr. True peace ariseth of conjunction with Christ.

So making peace.] Observe what is the fountain of all true peace, it floweth hence, from our conjunction with Christ. The Apostle, *Ephes.* 4. 3. exhorting them to *keep the bond of unity in peace*; doth lay down this as the principall, *they were one body*, vers. 4. giving us to understand, that hence it is that we come to be in peace, because we are made one man in Christ Jesus, peace goeth not before, but followeth our uniting in Christ, Col. 3. 15. *Let peace rule in your hearts, whereunto ye are called in one body*; be of sweet or gracious behaviour, and this followeth on the knowledge of God: First, there must be an agreeing of us, before there can be a peaceable walking of us: Now it is our insition into him, which maketh us lose those wolvish and lyon-like qualities which are with us by nature.

Vse 1. By this we see how it is with us, if we be in Christ, then we shall be of one heart, as was said of the multitude of beleevers, all of one minde; then there will be no hurt in us, how intolerable soever we have been; of lyons, we shall be made harmlesse companions to lambs themselves.

2. Secondly, by this we may try whether we be in Christ, by that love we bear to his members. *Hereby we know we are translated from death to life, because we love the brethren*, 1 Joh. 3. 14.

3. Thirdly, we are not to wonder, if we see want of peace, for we know the cause, all are not in Christ. And how should the seed of the serpent, and of the woman agree, there being intestine enmity to be expected? Politicians, if they pacific jarring affections, they take this way, to make union by intreaty of marriage. Contract thy soul to Christ, and so thou shalt be at peace with thy Father in heaven.

VERS. 16. VERS. 16. *And that he might reconcile both unto God in one body by his crosse, and slay hatred thereby.*

Now followeth the end, in regard of God, and in it is to be considered:

1. Our reconciliation it self.
2. The order of it, us both in one body, that is, now being incorporate in Christ, and so concorporate with his members.
3. To whom.

4. The

4. The cause { More remote, himself crucified. / More immediate, the abolishing of hatred in himself.

The word [*reconcile*] with the third circumstance [*to God*,] doth teach us two things; the one included, namely, That there is a difference, or enmity by nature twixt God and us: Mediation is not of those that are one, but of those that are at odds, that are two; so in setting free, so in redeeming, these phrases import we are bond-slaves and captives; and this is that the Scripture openeth, that our sins do make a wall of separation, they do make God an enemy to us, sons of his wrath: *Our wisdom is enmity against God*, Rom. 8. 7. averse, and repugnant to the will of God; *Our mindes set upon evil works*, Col. 1. 21. We are all by nature enemy-like affected to God and his people. *The judgement of every man naturally counteth the things of God foolishnesse*, 1 Cor. 2. 14. In his affections he doth not favour them; he counteth his Commandements a yoke intolerable, and maketh a tush at sincere obedience. For the Saints, *the righteous is abomination to the wicked*, Prov. 29. 27. Were not the Jews a mock in the mouth of the heathen? did they not reproach them for their Circumcision? *Galatians* 4. 29. *All the amity of the world is enmity with GOD*, James 4. 4.

Doctr. 1. By nature we are at enmity with God.

Esa. 59. 2.

Let us hereby see our selves, we are altogether by nature thus, *We have a Law in our flesh, rebelling against the Law of our minds*, not induring the spirituall obedience of Gods Law, Rom. 7. 23. What is all our love of this world? Is it not enmity against God? If a woman cared not for her own husband, but were bent to the imbrace of other men, were she not enemy-like affected to him? So we to God. What is enmity, if this be not? Not to care for him and his wayes, to incline and look another way. For the Saints, they are our enemies as we think, and they are hatefull of all other to us. Our spirituall Phrensie liketh not them of all others, whose presence doth binde us in some sort.

Use 1. Note and bewail thy naturall condition.

We must labour to be changed, seeking to God, to give us another minde: Who can indure to hear these terms, Thou art an enemy, a hater of God? Yet who laboureth to be free from the thing, praying to God to purge forth the secret hatred, which maketh him he cannot assent to, and affect that which is good? Could an honest woman finde a heart strange toward her husband, would she not be ashamed of it, labour to the contrary? Dost thou finde a heart averse, not affected toward thy God? O wilt thou not cry, *Who shall deliver me from this body of death?* Rom. 7. 24. Seek to God to put enmity against the seed of the Serpent, *and to circumcise thy heart, making thee love him*, Deut. 30. 6. *Who ever hardened his heart against God, and prospered?* Job 9. 4.

Use 2. To become Gods friend, become a new creature.

Secondly, we see here, *That there is a reconciliation wrought betwixt us and God.* 2 Cor. 5. 19. *God was in Christ, reconciling the world unto himself.* And on the entrance of Christ you see, that *good will* is sung

Doctr. 2. In Christ is reconciliation made.

to the sons of men, *Luc.* 2. 14. We by nature are full of pollution, which the eyes of Gods holinesse cannot behold; but in Christ, who is the *well-beloved, in whom he is well-pleased*, Matth. 3. 17. he cometh to be well-pleased with us, to bear us great good will, and to be delighted in us. This the Lord promised, *Isa.* 65. 18. *I will make Ierusalem a rejoycing, and her people a joy*; which sheweth nothing else, but that Gods favour, his pleasure and good will should be toward every member of his Church on the face of the earth; yea in *Isa.* 62. 4. he promiseth, that the Church in the New Testament shall *be called his* חפצי-בה *Chephtzibah*, for the Lord should delight in her. But to see the heavenly meaning of this more brightly, we are to know, that as hatred or displeasure are not properly in God as affections, but therefore given to him, because he shunneth a thing, and punisheth it, which men do when they hate, or are displeased with any thing: Even so, reconciliation is attributed to God, because he worketh the same which man doth, bearing good will, and being kindely and favourably affected.

Reconciliation with God, in what.

Now if one should ask, in what this standeth; I answer, 1. In the removall of all that which was hatefull. 2. In that the love of God is procured. 3. In that the fruits of his love are communicated: By *Moses* was the Law, *but grace and truth came by Iesus Christ*, John 1. 17.

Vse 1. Make sure of such reconcilement.

It teacheth us, that we labour to know our selves reconciled to God in Christ, and for assurance of it by the Spirit of God. To stir us up to this, consider; Is God our enemy? Who then can be our friend? As the Apostle saith on the contrary, *If God be with us, who can be against us?* So if he be against us, who can be for us? In his favour is life, his wrath and anger is more bitter then death; if all the world be not worth one smile of his countenance, who for all the world would indure the frowns of his face? *Ahashuerosh* was angry with *Haman*, *Hamans* face was presently covered, darknesse and blacknesse best befitted him, when now the King was angry with him; Was it thus with him, when but man frowned? Then well may they take their leave of all outward comforts, that stand under the wrath of God. If the displeasure of a King be death, how many deaths must Gods displeasure be, whose wrath is everlasting, and burns to hell and destruction?

Rom. 8. 31.

Vse 2. Renew it still after every breach.

Have we therefore broken our peace with God, lost his favour? What is to be done? Take a course to live again, seek and sue unto him in Christ, whom he hath set forth to be a reconciliation for us, through faith in his blood; and that God, who chargeth us to forget all quarrells and wrongs, when once our brethren call for peace, he will himself make good that which he hath promised, saying, *Return unto me, and I will return unto you, saith the Lord*, Zechariah 1. 3.

Doct. 3. To be reconciled to God, get into Christ.

Thirdly, we see hence in what order we come to be reconciled to God, *We must get fellowship with Christ, we must be incorporated in him,*

him, and with beleevers, before we can be reconciled with him; for we being one body with Christ, and his members, come to be reconciled. Though some think, that this body is to be understood of Christ his personall body, they are mistaken; for it hath reference to one man, and is the same with that σύσσωμα, *chap.* 3.6. and *chap.* 4.4. ἓν σῶμα, *Col.* 3.15. He would have then said, his body of his flesh and his crosse, is put for his body crucified. Whosoever comes to salvation, and tastes the fruit of his favour, must first be in this body; *for he is the Saviour of his body*, Ephes. 5.23. For though we by nature are Traytours; and the vengeance of God is in part on us, and hanging over us, yet when we come into union with Christ, the Son of his good pleasure, and with the multitude of his beloved ones in Christ, all our defaults are covered, and anger ceasing, the good will of God is inclined to us, his righteousnesse, the head, shining through every member, as the righteousnesse of it now in him.

Vse 1. Get to be of this Corporation.

We see then by this, the necessity of coming to be of this body; if ever we have God reconciled, or any spirituall blessing from him, we must come to it in this body. We chuse to be of such Corporations, in which we have most immunities: Strive then to be of this Corporation, *If we walk in light, we have fellowship with Christ, and one with another, and the blood of Christ cleanseth us from all sin*, 1 John 1.7.

2. Misery of the that are no members of this mysticall body.

Secondly, it letteth us see what is the condition of all such who are not of this body, who may assure themselves they are not of this body: The head hath nothing for any thing out of the body, no influence of life, or cõmunication of any saving good. Wherfore, as you would have any benefit by Christ, labour to come into this body; not to be as Wens, & woodden legs, but to be living members, such as have Christ living in you, teaching you by his Spirit to think, speak, and do all things. It is good being members of good Corporations, which have great endowments, priviledges, patrons; but there is not a body like to this, which hath all the unsearchable riches of Jesus Christ given it, in which onely there is salvation.

3. Dignity of men incorporate into Christ.

Lastly, observe the dignity of the faithfull, and near conjunction with Christ, they are the body of Christ, not the *naturall* body united to the second Person, nor the *sacramentall* body, but a *mysticall* body; such who by force of Christ his Spirit are knit to him, and receive all things from him proportionably, as the body naturall doth from the head: Many other comparisons, as of vine and branches, man and wife, &c. do set it down; but none more lively then this, which is most frequented.

4.

This also may assure us of Christ his love; *Who ever hated his own flesh?* Ephes. 5.29. *He that toucheth you, toucheth the apple of my eye*, Zech. 2.8. It letteth us see the fearfulnesse of abusing the godly, that are truly faithfull; they lift at mill-stones, prevail not, but must be crusht to pieces, *chap.* 12.3.

By his crosse:] The meaning of which is, himself crucified, as

Gal.

Gal. 6. 14. God forbid that I should rejoyce in any thing, but in the crosse of our Lord Iesus Christ, Col. 2. 15. *He triumphed over principalities and powers in the same crosse*; 1 Cor. 2. 2. *I esteem to know nothing among you, but Christ crucified.*

Doctr. Christ crucified, sets a peace for us with God.

We see then what Christ hath done, that he might make a peace twixt us and God, he hath offered himself upon the crosse. It is Christs sacrifice, which restoreth amity twixt God and us: which was typically taught, in as much as the Lord smelled a savour of rest from the sacrifices offered for sin; and the Apostle telling us, *how God was in Christ reconciling the world to himself*, doth shew, that this was by making Christ a sacrifice for sin. The which will be thus cleared to you, if you consider what things must be wrought for the mutuall reconciliation of God and man, which are these four; two on Gods part, two on mans.

2 Cor. 5. 19.

Four things done hereunto

As 1. the matter kindling Gods anger, must be slaked.

2. Gods favour must be procured, in the offending person.

1. The enmity of our nature must be abolished.

2. Our love must be regained to him; as in the pacification of two disagreeing, we must first still the anger, work the affection to re-entertain as heretofore, else we should onely make him no enemy, not a friend also. In the party offending, we must make him lay aside rancor, and perswade him to love, and the offices of love, toward him whom he hath offended. Now that which taketh away sin, and so anger against sin, is Christ crucified. Hebr. 9. 22. *Without shedding of blood, no remission of sin. The blood of Christ purgeth all sin*, 1 John 1. 9. 2. That for which God doth not onely put aside anger, but become a father to us, is the looking on his Son offered a savour of rest, *In whom* (he saith) *I am well pleased*, Mat. 3. 17. That spirit which killeth our enmity, healeth our poysoned natures, maketh us live fruitfull in all these things which are pleasing to God, all is given us through Christ crucified; this spirit which doth circumcise the heart to love God.

Gal. 4. 4. Gal. 3 14. Tit. 3. 6.

So then we see what we must look to, if the wrath of God do sting us, Christ crucified is the propitiatory sacrifice; even as they looked to that brazen Serpent, so must we to Christ, *the correction of our peace was on him*, Isa. 53. If we would have the love of God broken out on us, we must hold Christ crucified.

Vse 1. In the terrour of sin look at Christ crucified.

2. It doth confirm our faith, that the Lord Jesus will bring us to glorie, *Rom.* 5. 10. *For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life.*

3. Be willing to be reconciled with God.

A ground of Exhortation unto all, that they would be reconciled, we else make the blood of Christ a vain thing, when we will not be reconciled to God: Like as a Traytor in hold for Treason, should still plot and practise more villany; and when the Prince had procured his pardon, should still conspire, and not listen to the benefit, nor set his heart to return into the Kings favour.

VERS.

VERS. 17. *And came and preached peace to you which were afar off, and to them that were near.*

VERS. 17.

Now he cometh to the second thing that maketh us actually near to God, and one to another; there must be not onely the perfecting of this matter in Christ himself, but the application in us: Therefore the second part of the proof, that in Christ we are made near, is on this manner:

Argument.

He that hath effectually published this peace to Jew and Gentile, in him we are near.

But Christ hath effectually preached, and by preaching applyed this to us. *Ergo*, &c.

Now the second part of the reason is in this verse: The conclusion is before. For the words, Interpreters with one consent do construe this coming, of his first coming, this preaching, both of that he did in his own person, and that which he did, and doth by Delegates.

But though thus it would afford matter profitable, his first coming, his personall executing ministery, yet I think it is not the meaning of this place, to mention that preaching which was before the death of Christ.

What coming, and preaching this is.

The scope will teach us, how far we may lay out this circumstance, and have it correspondent to the rest: The scope is to shew, how the Jew and the Gentile are made one body; now the procuring of it in regard of Christ, is laid down before; the means therefore of applying this, must be such a preaching of Christ as is common to all, as doth draw all to him.

Again, he speaketh of a coming and preaching which followeth his crosse, now that went before: Construe it then thus; As he had wrought these things in himself, so he applyed them in us, and came for this purpose in spirit and power in preaching, that is, with effect opening to us the Gospel of peace in his Apostles ministery, not to us near onely, that is, us Jews, but to you afar off, you Gentiles.

Doct. Christ absent, yet is present with his.

First then, that Christ is said to come to us, teacheth us, that Christ is so absent from us, that he hath not quite forsaken us; *I am with you to the end of the world*, Mat. 28. 20. *I and my Father will come in, and sup with him*, Revel. 3. 20. There are three comings of Christ, the one in the flesh, called the coming in his kingdom, *Mat.* 16. 28. *Iob.* 21. 22. *Iob.* 16. 16. The other of judgement, called the second: But there is one betwixt these two, and that is the coming in spirit and power in his kingdom, as the Gospel speaketh; and this is one piece of his promised coming, *Iob.* 16. *There are here which shall not taste of death, till they see the Son of man coming in his kingdom*, Mat. 16. 28. Thus doth Christ come daily; when the Word is effectuall in you, Jesus Christ by his spirit is come to your hearts.

Three-fold coming of Christ.

Secondly, that he saith, [*Christ preached to them.*] that the reconciliation made by him might take place in them, it doth teach thus much: *That look what Christ hath purchased on his crosse, that he doth apply*

Doctr. Benefits purchased by Christ, applied by the Ministery. 2 Cor. 5. 18.

apply to us by the ministery of his Word. It was not enough that Christ had reconciled God to us; but the *ministery of reconciliation* must be betrusted to the Apostle, that this might be made to find place in them. For Christ hath not so purchased these things in himself, that they should without any thing on our part have effect in us, but so, that they shall come (in us beleeving) to finde accomplishment. Now therefore they must be held out in a word of Faith, which is the Word preached; *For how can we beleeve without hearing* (Rom. 10. 14, 17.) *the Word of the Gospel preached?* So that this, that between the procuring of all spirituall things in Christ, and the fruitfull effect of this in us, there must come the Ministery to this purpose.

Vse. To injoy Christ, make much of the Gospel.

It must teach us, that as we would have any part in that which Christ hath wrought, so to cleave unto the publishing of the Gospel. By the Gospel we come to be possessed of those unsearchable riches of Christ, by the glad tidings of it, which God doth send by his messengers, 2 *Tim.* 1. 10. *Our Saviour Iesus Christ hath brought life and immortality to light through the Gospel.* For look as we cannot know what is done in *France*, till some come over thence, and tell us the news there, so we cannot know what is done in heaven, till God send down the news of it unto us. For the Gospel indeed is nothing but news from heaven, touching righteousnesse, and life eternall through Faith on Christ Jesus. And as when things are lost, we cannot come by them, till we have word from the Cryer or others, that they are found; so our life, which we have all quite lost by nature, we cannot get it again, untill God by his κήρυκας, *viz.* Preachers of his Gospel, send us word of it. We must therefore stir up our attention to this Word, which discovereth such wealth. If one can tell us of some rich purchase at a cheap rate, of some gainfull bargain, &c. how will we hear on that side? The Gospel telleth us of all blessednesse in this life, and that to come, through Faith in Christ, in comparison of which, all the wealth in *India* is but drosse and dung; give therefore the more diligent heed, beleeve, and obey.

Gospel, what.

Thirdly, that he saith, *Christ preached to them afar off.* Now he was never a *Minister, but of the Circumcision*, Rom. 15. 8. *to the lost sheep of the house of Israel*, Mat. 15. 24. in his own person.

Doct. In mens preaching, Christ hath a part and presence.

Therefore we see that *Christ is present, and hath a part in preaching, even when men preach. Ye seek a proof of Christ speaking in me*, 2 Cor. 13. 2. *It is not ye that speak, but the spirit of your Father which speaketh in you*, Mat. 10. 20. *The Spirit of the Lord is upon me, and hath anointed me, that I should preach, &c.* Isa. 61. 1. *Paul* was sent for execution of the ministery of the Gospel, *Acts* 26. 16, 18. All is from the spirit of Christ, God exhorting by us. For this is the office of Christ our great Prophet, not onely in his own person, to open to us the will of his Father, nor to furnish out by his command, Ministers of his Word, but to be present, and teach inwardly in the heart with that Word which is outwardly sounded unto the ear by men, extraordinary or ordinary, and thus he is with them to the end of the world: This was

Reason.

his

his promise, *I will be with you*, not onely infallibly to assist you, but to teach inwardly with your Word, not onely in your mouths, but in the mouth of all Pastours and Teachers, *to the end of the world.* Thus *Paul* preached to the ear, but Christ to the heart of *Lydia.*

This must teach us to look up to Christ as the chief Prophet amongst us, and the chief Preacher whosoever speaketh. When we speak, he holdeth us in his hand: It is he that speaketh to the heart, we can but recommend to the ear, and there we leave; but the affections, and the heart, and understanding, he preacheth to them; *We are all of us taught of God*, Esa. 54. 13. Want of this teaching maketh weak proceedings.

Vse 1. Still reckon Christ the chiefe Preacher.

It maketh us see the fearfull judgement which abideth this age, which heareth not the beloved of the Father, whom we are bid to hear, who speaketh to us. *If the word spoken by Angels was stedfast, and every transgression received a just recompence of reward; how shall we escape if we neglect so great salvation?* Heb. 2. 2, 3.

2. Sinfulnesse of sin in this age. Heb. 2. 2, 3.

Secondly, mark here, *That Christ preacheth to all, to Iew and Gentile, dispersed to the end of the world.* And truly, he that in so few years did shed the savour of himself through the earth, may well be said a diligent Teacher. He is faithfull in executing all his offices, so in his dispensation on the earth diligent himself, preaching to his, sending to them, yea once running forth unto the borders of *Tyre* and *Sidon.* Whence one of the Ancients doth resemble Christ in those dayes of his flesh, to a yong woman full breasted, that hath both sufficient for her own at home, and to lend a draught to her neighbours childe in case of absence.

Doct. Christ a diligent Preacher.

We must imitate this faithfull diligence which Christ sheweth over every sheep, and his whole sheep-fold, in the particular flocks committed to us; *To be instant in season, and out of season*, 2 Tim. 4. 2. Dry breasts are a curse, though many wilfully chuse to have them: So in Ministers, *clouds without rain*, breasts without milk, a wofull judgement.

Vse. And such ought we to be.

Iude v. 12.

Lastly, mark here, *After the death of Christ all are preached unto.* This was before promised in the Prophets by Christ, When I am lifted up, I will draw all unto me; that is, teach all, so that they shall learn from me, and be drawn unto me.

Doct. Gospel preached to all.

So that we see, the words of God fall not to the ground, but have their accomplishment; for this was Christs calling, not onely to be a Minister of Circumcision, *but a Doctor and light of the Gentiles. Behold, I gave him for a witnesse to the people, for a Prince, and a master unto the people*, Isa. 55. 4.

Vse.

Peace.] Observe, *That the Gospel of Christ, which he himself, and which his Ministers do preach, is a Gospel of peace.* Christ therefore is called a *preacher of peace*, Zech. 9. 10. *He shall speak peace unto the heathen*: And the Ministery committed to us, is called *a Word of reconciliation* twixt God and us, 2 Cor. 5. 18. It calleth upon men to be at peace; be of one minde. The two Commandements of the Gospel are, to beleeve, and love one another with brotherly love, and those that

Doct. Gospel is a word of peace.

that were cast into this mould, it is said of them, that *they were of one heart*, Acts 2. 46.

Vse 1. A slander to charge it with unpeaceablenesse.

This answereth to the prophane Objections of such as load the Gospel and Preaching with imputation of unpeaceablenesse: Neighbours lived quietly together, lesse spent in Law: When there was not so much of this which we call Preaching, we see all were of one minde; now twenty Sects and opinions in the world since this come up: They say it breeds difference, even among those betwixt whom formerly there was the best agreement.

Ans.

For answer, we may not marvell at this, that resistance doth always accompany the first publishing of the truth, so also division of hearts doth follow it; and to this end is that speech of Christ to his Disciples, *Think not that I came to send peace into the earth*, (that is, such peace as the world dreameth of) *but the sword*, Mat. 10. 34. We read that when *Paul* exercised his ministery at *Iconium*, there was much ado, *and the people of the city were divided, and some were with the Iewes, and some with the Apostles*. This made him to be accused before the civill Magistrate, for *a pestilent fellow, and a mover of sedition*; according as at this day [factious and humorous] is a common imputation.

Acts 24. 5.

Division must needs follow the Word beleeved.

Now a division cannot chuse but follow Preaching; for when among the hearers, some mock, some *cleave unto the Teachers, some believe, and others beleeve not*; and men fall to have great reasoning among themselves, there cannot but follow a kinde of division and siding; so that they which in their ignorance accorded together, are by the working of the Word sundred; and some became zealous followers, others malicious opposers, and some neuters, neither cold nor hot, but just of deputy *Gallio* his religion, who *cared nothing for those things*, Acts 18. 17. By this it appeareth, that division and tumult must needs follow the soundnesse of setled Preaching; though those that are reclaimed to the knowledge of God *are all of one heart, and of one soul, proceeding by one rule, minding one thing, and indeavouring to keep the unity of the spirit in the bond of peace.*

Acts 4. 32. Phil. 3. 16. Ephes. 4. 3.

Vse 4. God faithfull in accomplishing all his word.

Here we see the fulfilling of that which was foretold, *The Gentiles shall have hope in his Doctrine*, Joh. 12. When I am lifted up, I will draw all; that is, I will teach, and bring to me by vertue of the Spirit, Jew and Gentile.

In as much as this is here accomplished, it doth teach us the faithfulnesse of God, in making all his words good in due season; *The Word is pure as silver often tryed*, Psal. 12. And, *Heaven and earth may passe, but not one jot or tittle of this Word shall passe unaccomplished*, Mat. 5. 18. The former things are come to passe, therefore we must learn to grow up by experience, in the full belief of that God speaketh, even when we see it not yet take place.

Beleeve therefore for time to come.

Men will easily, if they have all things at hand, say, God is true this way, and that way; but when we see nothing, then to hang upon his Word, yea to say, *Shall the unbelief of man make the truth of God of none effect?* This is praise-worthy. When we trust God so far as we

we see him make sure that he speaketh, we trust his word; as the Vsurer beleeveth the borrower, he makes no doubt but a man will bee his words-master in paying tenne pounds whi[ch] he hath a pawne of twenty: this is to give credit to the pledge, not to the person. Trusting on a civill mans word or bond we doe seek them carefully, and are glad when we have gotten them, and as we say, we write upon them, that we shall have so much money, at such a day, upon a substantiall mans word or bond, given us. But God who promiseth all good things in this life, as well as in the life to come, his seales we seek not after, which is a signe of our great unbeliefe in them. While wee have meanes or good likelyhood of this or that, we are well; let these fayle, we are troubled. Which sheweth that we rest not upon the word of God, which is as sure in the want of all things, as in abundance.

Ver. 18. *For through him wee both have an entrance unto the Father by one Spirit.* Vers. 18.

Now the argument followeth, proving that they had heard the doctrine of Peace effectually taught: thus it standeth. *Argum.*

Such as dare goe to God the Father, say in prayer, calling him *Abba Father*: Such have the word of reconciliation effectually taught them.

But both *Iew* and *Gentile* now goe to the Father through Christ in the Spirit.

Therefore both of them have had published to them the Gospell of Peace.

First then in generall, *we see where onely the word of Peace hath taken place, namely in such as have accesse to God.* This is an unseparable companion of receiving the word of Peace powerfully, free accesse to God the Father. It is impossible that we should presume to be suiters to God, untill the word of reconciliation hath been applyed in us; till by preaching we have been brought to Faith, and so to Peace toward God: *How shall they call on him in whom they have not beleeved?* Rom. 10. 14. *Whosoever commeth to God, must be perswaded that God is, and that he is a rewarder of them that seek him.* Iob. 27. 8. *What hope hath the Hypocrite if God take away his soule?* We see that if Princes bee displeased with any, the party dare not come into presence, much lesse be a Petitioner, untill indignation is throughly quenched. Look upon *Absalon* and behold, hee durst not presse upon his Father, though in part restored to favour: Much lesse can any sinner (till the word of reconciliation hath been sowed in his heart, which doth teach him that God is pleased with him in Christ) dare to enter the presence of God. *Doctr.* 1. Accesse to God ever followes the prevailing of the word. Heb. 11. 6.

So that we may hence learne, how to know whether the Gospell of Peace hath found entertainment in us or not, if we have recourse to God through Christ; it is an evident argument that Peace and reconciliation is gone before. *Vse.* A note of right receiving the word.

Now in the verse is layd downe the doctrine of invocation. In it we have; 1. To consider of the nature of it: It is an entrance or Prayer, what.

comming to God. *Let us come before the Lord with Psalmes. Let us draw neare the throne of grace.* Hebr. 4. 16. We bowing the knees of our hearts doe speak to God. 2. Marke to whom it is to be directed, to the Father; thus Christ teacheth us in the Lords prayer; *Our Father, &c.* And *Iohn* 14. *Whatsoever yee aske the Father in my name, ye shall receive it*: yet we must not so conceive as if the Sonne and the Holy Ghost were not to bee called on, for things are wished from Christ as well as the Father, and the spirit is prayed unto well as either: The Sonne and Spirit are not indeed expressed. But the Father excludeth all other persons that are pure Creatures, not Persons, which have the same singular essence with him. Secondly, these are not named, because such is the divine dispensation, that though when one is invocated, all are invocated; yet the Father is fitly alone named, because the Sonne hath the part of a Mediatour, through whom we goe to the Father: and the Spirit, the office of a Schoolmaster, teaching what to pray, and as we ought. Neither hence may it be inferred, that therefore Saints are not excluded: For as this or that said of the Father doth not exclude the Sonne and Spirit, each being one God with him, so it doth shut out whatsoever is not God from participating in that which is appropriated to him. 1 *Cor.* 8. 6. *Yet there is but one God, which is the Father, of whom all things, and we in him: and one Lord Iesus Christ, by whom are all things.*

To whom.

Even to the Sonne and holy Spirit.

Marke secondly, *by whom we have accesse with boldnesse; by Christ, and him only: There is one Mediatour between God and man, Christ Iesus*: one Mediatour, who bringeth of all sorts to God, and maketh our prayers for every kind of men to be acceptable, 1. *Tim.* 2. 5. He alone being able to make our prayers welcome to God, and speed in the things they intreat: and therefore the Scripture doth found his intercession in his sacrifice. *He gave himselfe a sacrifice of a sweet smelling savour to God*, Eph. 5. 2.

Doct. 2. Only by Christ wee have accesse to God.

Object. But it will be said, How is it then that we pray one for another?

Answ. This is no making our selves Mediatours one for another, but a joyning in petition to one Mediatour, love in fellow-members so requiring; as if I had a suit to the King, if I should take two or three to accompany me in delivering my petition to some one Master of requests, this were not to make his friends Masters of requests, but loving associates with himselfe going with him.

Object. But why then may we not call the Saints at least to joyne with us in our severall petitions to Christ?

Answ. Why Saints on earth joyne in prayers, not in heaven.

This particular praying wherein one Christian joyneth with another, is grounded on three reasons, none of them being the like with the Saints departed or Angels.

1. Not simply on love of member to member, but on love determined to such duties as the occasions of this life require: now though the Saints are more perfect in love, yet these particulars of it, they are freed from.

2. It is grounded on the expresse commandement of God, *Pray one for another.*

another, *Iam.* 5. Let *prayers be* made for all, 1. *Tim.* 2. 1. Now there is no command, as Popish writers, some confesse, and others that will not confesse it, cannot shew any.

3 The more personall remembrance of one another doth arise from outward communion, which by letter or face to face, we have one with another, from imparting our estate each to other: therefore the Apostle by letter telleth wherein he would have them pray for him. *Iames* saith, *Confesse one to another, and pray* one for another, particular ground of particular prayer. For this cause it were a foolish thing, (though in some particulars we pray one for another through the earth) to expect or bid any joyne in particular prayer for us whom we cannot particularly acquaint with our condition; as, who would not laugh to heare one standing here speak by name to one in *France*, and wish this or that to be remembred? Now this externall communion of ours is dissolved. And there is no other way, whereby the Saints should be informed, that the Scriptures manifest: For as for soules absent, or making Angells Knights of the Post, or Gods prompting by immediate revelation, or their seeing these things in God, as we see things behind us in a glasse, these and the like fancies, like untempered mortar, fly out: men of their owne learning have sufficiently refuted them.

3.

Iam. 5. 16.

But it may be thought; Is it not more fit to goe to God as we use to come to great Princes, by the mediation of such as are neare them?

Object.

Blind reason must not judge what is decent in matters of God. Againe, if the King should say; Whosoever will have accesse to my presence, let such or such bring them to me: he now that should take such to whom this service was not commended, should know the displeasure.

Answ.

Christ is now most glorious and of terrible Majesty; the Saints are men nearer us, and such as have felt the like evills with us.

Object.

Christ his throne is glorious and terrible; but to us who are his, exceeding gracious, and he *was tempted in all things like us, that hee might have compassion on us.*

Answ.

Heb. 2. 17.

It is more humility, not to presume to goe forth right to him.

Object.

The worship of Angells (*Coloss.* 2. 18.) was clothed with this pretence; yet condemned by the Apostle. True humility is to obey God in that he commandeth, and to think so vile of our selves, that none in heaven or earth, but the Sonne of God is, or can be a mediatour for us.

Answ.

Blessed are the poore in spirit: Come unto me all yee that are weary and heavy loaden: when *Peter* told Christ, Thou *shalt not wash my feet*, hee was sharply rebuked. These are sheeps clothing which covers woolvish seducers. Let us rest onely on the intercession of Jesus Christ. Aske them, whether is the safest; Some of them confesse, it is the safest to goe to God in Christ; this is expressely injoyned, the other neither commanded in old, nor new Testament, as some of them grant. Others say, it is commanded, but not expressely. Besides, they yeild it a thing, which is dangerous Idolatry. If a man were bid by the King, come

Math. 5. 3. Math. 11. 28.

Eckius.

to him with security to speed at his owne hand: say one should reason thus: I know if I should goe to the King I should speed, yet though I know not so well what the Courtiers about him will or can doe in my cause, I will about with it by them; every one would condemne it as absurd in him. But wee have sure ground of security touching our requests. We are perswaded that *whatsoever wee aske in his name he heareth us in it.* If a man had some great person in the Court that would second him and speak to his petition preferred, a man would write upon it that he should speed. Hee that sweat water and blood; that made *his soule an offering, and gave himselfe a sacrifice of a sweet smelling savour acceptable to God the Father, he it is that is our Mediatour; let us therefore goe boldly unto the throne of grace that wee may receive mercy, and find grace to help in time of need,* Heb. 4. 16.

1. Ioh. 5. 14, 15.

Esa. 53. 10. Eph. 5. 2.

By *one Spirit.*] Observe then, *what it is which doth enable* us to come *unto God in prayer, the spirit of God.* No man *can name the Lord Iesus without the spirit,* 1. Cor. 12. 3. We *know not how to pray as we ought, but the spirit helpeth our infirmities* with sighes and *groanes unutterable,* Rom. 8. 26. therefore called the *Spirit of supplication,* Zach. 12. 10. Look as it was with those holocausts, they must have the fire from heaven kindle them, if they were accepted: So it is true, that our sacrifices of Petition and Thanksgivings they must have the Spirit which is a fire kindling them, or the savour of them will not be sweet in the nostrills of God. Such hellish darkenesse, such mists of ignorance, such remainders of death hang about us, that wee cannot for matter or manner order our prayers acceptably to the Lord. The inward man of the heart must chiefly bee occupyed in prayer: in all our service we should say with *Paul, Rom. 1. 9. that we serve God in our Spirits,* but especially in prayer: It being not the warbling of words, but the yearning and panting of the heart after God and the things of our peace. Such was Christs prayers, *Heb.* 5. 7. from his soule they came, for they were offered up with *strong cryes* and *many teares:* and if ardent desire is the thing which God heareth, though there be no voyce annexed, as appeareth in *Moses, Why cryest thou unto me?* the Spirit is the rise of true prayer, if it proceed not thence it is an empty thing, which God regardeth not. And this maketh prayer laborious, because the Spirit is to travaile in it; and the Saints in this regard can endure better to heare an houre, then to pray a quarter.

Doct. Spirit brings us before God in prayer.

Reason 1.

Exod. 14. 15.

Vse 1. Intending to pray, beg the Spirit to assist.

Which must teach us to begge the Spirit above all things, without which we are not able to come neare to God in prayer: it is the Spirit which teacheth us with a childlike affection to cry *Abba Father,* when sent into our hearts, *Gal.* 4. 6.

2. Many prayers are worthlesse.

It serveth to convince such prayers as are nothing but vaine babling and words without spirit; as with many, the mind is running on twenty things, while the body boweth to prayer and lips whisper words that way. Yea it doth check the indevotion and want of Spirit that doth creep upon us that are the Lords. And let us take heed; for a powerlesse prayer, if it come not from meer feeblenesse, which is accompanyed

accompanyed with abjectnesse of heart, but as it doth most times from a spirit of sloath, joyned with presumption; if we from these grounds shuffle up our prayers, without power and life, God will certainly punish our prophaning his name, with letting us fall into some sinne which shall awaken us with smart enough.

To detest the prophanenesse of such mock-Gods, as make jests at being men of the spirit: See *Iude* 20. 3.

It doth assure us that we shall obtaine with God: God knoweth the sense of his owne spirit, and acknowledgeth the longing which his spirit stirreth up in us. 4.

VER. 19. *Now therefore yee are no more strangers and forreiners, but citizens with the Saints, and of the houshold of God.* VER. 19.

Having proved, that Christ was their peace or the maker of them neare to God and one another: he now commeth to amplify their condition: for I told you in the thirteenth verse, that the Apostle to the end of this chapter did but prove and more fully declare what in that verse was affirmed: the proofe reacheth hither, the amplification to the end. Now he setteth down their condition. 1. By denying that which they were not. 2. By affirming that which they were. 3. Hee layeth downe the ground of their new estate in their being builded on Christ the foundation: for this hath the force of a reason. 4. Hee proveth Christ the corner stone or foundation from the use of it, layd downe in generall and speciall. Method.

Touching the first, these three things are to be marked.

1. What is the distinction of these two, a forreiner and a stranger.

2. How they can be said to be such, when *Peter* and *David* and *Abraham* confesse it of the faithfull.

3. Why the Holy Ghost doth inculcate it unto them.

For the first, we must know that the city and house of God is visible and invisible: so consequently the being a stranger, or sojourner here is externall or internall. Now the outward was thus to bee conceived: the Church of the Jewes was onely the Church of God; some that were inwardly of it, were outwardly lesse priviledged. Now it is the scope of the Holy Ghost to deny their utter estrangement, but he doth it by denying the kinds, which are found in outward conversation. There are in cities three kindes of persons: strangers, forreiners, and citizens. 1. A stranger is one that commeth, and his occasions served, returneth to his home. 2. A forreiner is a stranger that maketh dwelling in a city, but is not priviledged, hath not freedome. Now the Apostle setting downe their spirituall estate by allusion to citizens, doth likewise deny their spirituall estate before set downe at large, by allusion to such kindes as we may observe amongst our selves: It is not to deny them to be such as come up to worship, or such as being Proselytes did live amongst them, for these were citizens, and Gods houshold, and therefore cannot bee thus opposed. Difference of strangers and forreiners.

2. This doth ſtand with 1 *Pet.* 1. 1. becauſe they ſpeak not of one and the ſame matter: For they are ſaid to be ſtrangers in regard of any during city here, theſe are ſaid to be ſtrangers in regard of their city not made with hands, which they live in, and have right to, even the city above.

Vſe 1. Now 3. the often rehearſall of this doth warne us of our dullneſſe, for eaten bread is ſoone forgotten; deliverances, though great, are but a nine dayes wonder.

2. Againe, it doth ſprinkle a ſweetneſſe upon the heart, the ſecure remembrance of a miſery eſcaped. Men will tell with delight now rich, how poore they came hither or thither, how little they begun with, how friendleſſe. The love of God which maketh us bold to goe to God, is ſhed in our hearts.

3. To love Chriſt which wrought their enfranchiſement that they are brought to that neare conjunction with God, which a family hath with an houſhold or maſter of it.

Secondly, he affirmeth that now they were fellow-citizens with the Saints; it doth teach, how they believing have communion together as thoſe that live in one city; *They that believe are come to be of one city with all the Saints.* Heb. 12. 22. *We are come unto the mount Sion, and to the city of the living God, the celeſtiall Ieruſalem, and to the company of innumerable Angels.* Where two things are layd downe: 1. That when we are brought to the faith, we come to have Communion with all the Saints, that is, be fellow-citizens in one city, we live with them. 2. How this Communion ſtandeth with the Saints which are here below. Firſt, what it is? *Anſw.* A ſtate of glory by which God commeth to dwell in us, in which the elect creatures dwell as in a commodious, rich, defenced city: For this city muſt be ſo conſidered, as to receive in it God and all Saints, it is therefore ſaid the city, or the Tabernacle of God, *Pſal.* 134. 1. Againe, it is ſaid that *Abraham ſought a city*, Heb. 11. And *nought ſhall enter into the city, but thoſe who are written in the booke of the Lambe*, Revel. 21. 27. A city is conſidered two wayes: 1. For a ſociety of perſons; 2. A place. The perſons, God, Chriſt, Angels, men elect, dead or living. *Qu.* But how come we to converſe with them in heaven? *Anſw.* In regard of faith, hope, and deſire. Faith *is the evidence of things not ſeen:* Hope is the eye: *our converſation is in heaven, whence we look for the Saviour. I deſire to bee diſſolved and to be with Chriſt.* Phil. 1. 23. Love; 1. Pet. 1. 1. *Whom, though yee have not ſeen, yet you love*, and rejoyce *under the hope of the glory of God.* We pray for their accompliſhment with ours, *come Lord Ieſus, Come quickly.*

Doctr. Believers are fellow-citizens. Heb. 12. 22.

Heb. 12. 1. Phil. 3. 20.

Rom. 5. 2.

Vſe 1. Seek one anothers good.

It doth teach us that we are bound, being fellow-citizens, to ſeek the good of each other: As every one made free of any corporation, is ſworne to the common good of it.

2. Conform to the orders of our city.

It doth teach us, that we muſt live according to the cuſtomes of that city, whereof wee are free denizons: wee ſee in cities, their cuſtomes

stones must be stood too. If the law and their customs meet, so as they cannot be reconciled, law giveth place to custome: so must wee, if the fashion of the world, or the lawes of men yeeld us this or that, yet if they come against the custome of this city, they must not bee admitted.

This doth teach us our happinesse when we are brought to believe, and should provoke us unto faith.

3. Beleevers happy.

It doth teach us, that the godly are set a part from others, and must not seek to be priviledged in state of the world; we must not have to doe with that spirituall *Babell*, nor seek freedome to follow the lusts of this world: What agreement betwixt the city whereof God is the Head, whereof Saints, just spirits, sanctified men are members, and that whereof the Devill is the Head, evill Angells, spirits of unjust men and incarnate Devills are the citizens?

4. Citizens of Bethel must not communicate with Babylon.

Of the houshold of God.] Observe hence, *That all the believing are conjoyned among themselves as members of one family:* To be fellow-citizens, is to be neare one another; but to be of one and the selfe-same family, is a more straite bond; and often wee are called the *house of God, the houshold of faith*: And in the Parable, God is brought in as an housholder, and we as one joynt household.

Doct. 1. Beleevers are all of one family. Gal. 6. 10.

The which consideration should serve to increase love; wee being confined within one family, a common roofe under which wee all live and board, we must bee all of one heart, at peace and unity; and the God of love and peace will be with us. 2. *Cor.* 13. 11.

Vse. A motive to love and unity.

Secondly, it is to be marked that it is said, *wee are Gods houshold.* Now this is a circumstance full of divine meditations.

Doctr. 2. It is Gods family.

First, it doth teach us, how wee must live to him who is the master of us all, every one faithfully seeking his advantage. Wee see that all the household is bound to give obedience to the master of it in the Lord. The Parable of the talents doth teach that God expecteth this; he giveth us all works to goe about, and looketh that we should be faithfull in them, if we doe not, the Lord will not beare it.

Vse 1. Live unto God.

Secondly, it doth teach us how reproachfull to God our sinnes are, that professe our selves to be his: the good behaviour of our households are his praise, the folly and scapes committed in them, they turne to our ignominy who are their governours. If any in the country live beastlike, it discrediteth not the good housholder; why? Because hee hath not taken them so neare, as to undertake the guidance or care of them; but if one of our households, of our families, bee taken with theft or uncleanenesse, we that are governours, will bee branded with it: so though Atheists, and Papists, and Epicures commit sinne with greedinesse, Gods glory and name heareth not ill from them in comparison; but when those that will praise themselves his household, will walke covetously, riotously, proudly, contentiously, unchastly, Gods name heareth ill: these are your Gospellers, your forward professours, what commeth their Religion to? they are as griping, as covetous, as contentious, as proud as the Divell. But let this teach us, that

2. Sinnes dishonour God.

if

if we work ill, God shall heare ill, and we shall be a shame to him and to all the household.

Vse 3. Cast all your care on this housholder.

It doth assure us, that the Lord will provide for us carefully: though a man hath his head beaten about many things, yet all draweth to this, provision for his household, present and future. *I will set my eye upon you for good.* And how can he fayle in this who putteth into man this care? Shall he that maketh the eye, not see? Shall hee that giveth to sinfull man to be carefull, insomuch as he accounteth *him worse then an Infidell*, shall not he provide much more for his family? Your heavenly *Father careth for you.*

1. Tim. 5. 8. Matth. 6. 32.

Obiect. I, but I see wicked men that make no conscience, they have abundance and are exempted in the evills of men, and my selfe am pitched with many distresses. But this should not dismay, to see the wicked kept high; If one keep dogges and horses well liking, will hee starve his servants? if God be so good to those that are dogges and swine, (as the Scripture truly termeth) shall he be careless of such as are his household? No, we have a master in heaven, who will abundantly provide for his servants.

Answ.

Vse 4. Be meek to your servants.

That we are all of us one household, should teach us meekenesse to our servants, who live in subjection under us; for though wee are masters over our owne households, yet we are but fellow-servants with our servants in this household: hereupon the Apostle exhorteth, *Do the which is equall, knowing you also have a master in heaven*, Eph. 6. 9.

VER. 20. *And are built upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone.*

The spirituall building.

Now he sheweth, how they come to be thus: the ground is, they are built upon Christ. *What is it to be builded upon Christ? Answ.* To be brought to the faith, by which every beleeving soule leaneth on Christ, as every parcell of the house on the foundation: for this hath some respect to the seventeenth verse, Christs effectuall publishing the Gospell of peace, and so bringing them to acknowledgement. Againe, if the multitude of believers coupled with Christ be the thing builded, as they are called in the next verse, and in the third to the *Corinthians*, then the bringing to the beliefe, must be the building.

Two sorts of Prophets.

Secondly, it may be asked what these were? There were Prophets of the old and new Testament: In the new Testament there are two sorts; Prophets foretelling, and Prophets having the gift of interpretation, which served to edify the Church. Now I think he meaneth Prophets in the last sense: and the fifth verse of the next chapter doth perswade to it, and chap. 4. 11. where Prophets must bee taken for Prophets then extant, who had a more full revelation.

Christ is the foundation,

It may be asked, what is meant by *Foundation*. *Answ.* Christ himselfe, whom the Apostles and Prophets preaching and writing did publish; 1. *Cor.* 3. 10. 11. *I as a master-builder layd the foundation, other foundation can no man lay* then that which is laid, Jesus Christ. What is meant by *Corner stone? Answ.* It is the selfe-same with the foundation, as *Esay* 28. 16. Christ is called the foundation, the

and Corner-stone.

Corner-

Corner-stone, one matter expressed by divers termes.

Now then here are two things to be marked. 1. The building of the Ephesians. 2. The thing on which they are built.

The thing is laid downe, 1. By a circumstance; 2. In expresse words: as if he should say; thus you come to be from what time the effectuall preaching of the Gospell did bring you to faith, did lay you and build you on Christ, the onely foundation, which the Apostles and Prophets preaching and writing doth lay, *viz.* Christ; for Christ alone is the Corner-stone or foundation, there can bee no other layd, Christ only being he who doth beare up all the building, which is a property of every foundation.

First, then the figurative speech, that the beleeving are said to *bee built*, it doth give us to consider *of that property of faith which doth make us to leane on Christ*, as the building leaneth on the foundation, it is called therefore leaning or relying our selves on God, *a staying* on God, Isay. 5. 10. *a trusting in God*, Isay. 26. 3. Prov. 3. 5. *Trust in the Lord with all thine heart, and leane not unto thy owne wisdome: Commit thy way to the Lord: Roll thy self and all thy affayres upon him*: this is it which doth bring us to bee of Gods household; therefore called a household of faith; *Whose house you are, if yee hold fast your confidence*, Heb. 3. 6. Our faith must not be a swimming conceit, but an assurance, making us stay on our God.

Doct. 1. Faith is a leaning or relying on Christ.

Secondly observe, that the Church is built on Christ; *On this rock will I build my Church*; which doth let us see the stable condition of every beleeving soule: the firmenesse of the house is according to the sureness of the foundation: and therefore such things as are reared on sands, they stand not, but the house built upon the rock, that is immoveable, and therefore our Saviour hence teacheth how impregnable his Church is, because it is built on himselfe: *Hell shall not prevaile against it: They that trust in the Lord shall be as mount Zion which cannot be moved, but remaineth for ever*, Psalm. 125. 1. This is it wee find in our selves, for the waves would disperse us asunder, and stormes would overwhelme us, but that this foundation doth break them, and beare us up. Persecution, Heresies, flagitious examples, Crosses, Terrours within, Evills without, all these would overcome us. *Isay.* 54. 17. *All the weapons that are made against thee, shall not prosper.*

Doct. 2. Church is built on Christ. Matth. 16. 19.

To let us see, that our standing is sure: Looke as *Paul* said, 2. *Cor.* 4. 8, 9. *We are afflicted on every side, yet are wee not in distresse; in poverty, but not overcome: persecuted, but not forsaken: cast downe, but wee perish not*: and as *David* saith, *Psal.* 73. 26. *When heart and flesh fayleth, yet God is the strength of mine heart, and my portion for ever*: So is it with us, we find it by experience, we may be shaken, but wee have too good a ground-worke to fall: shaking houses stand surest, they say.

Vse 1. Standing of Christians is sure.

Secondly, it doth teach us, that there is no stability in the wicked, they are without a foundation; *the wicked is as the dust, chaffe, stubble*: And therefore all the great things of the world are extinct as if they had

Vse 2. Wicked men in an unstable condition.

had never been. The Church, though it hath all the world against it, abideth as mount Zion, as the Sunne or Moone, recovering her ſelfe glorioufly from all Eclipſes.

Pſal. 1.

Doctr. 3. Antiquity of the Goſpell, noted.

Thirdly, that he ſaith, the foundation is layd in the Apoſtles and Prophets doctrine, we ſee, *that the Goſpell is no other new Goſpell*, it buildeth us on no other foundation then the Prophets layd down from the beginning of the world, *Luk.* 2. 70. *The ſelfe-ſame thing ſpoken by all the Prophets ſince the world began.* And *Paul* (*Acts* 26. 22.) ſaith, *hee continued teaching that which the Prophets had taught ſhould come*; and therefore this is no new Goſpell, but one and the ſame, *Gal.* 1. 7. For the firſt preaching differeth from the laſt, not in ſubſtance, but degree; we believe through our Lord Ieſus Chriſt to be ſaved, even as they; *Ieſus Chriſt yeſterday, to day and for ever.* A common faith to the elect, of all times, places. Thoſe Philoſophers of the Epicures and of the Stoicks ſaid, May we not know, *what this new doctrine whereof thou ſpeakeſt, is?* So, where was your faith (ſay the Papiſts) before *Luther?* We anſwer, in the writings of the Prophets, and Apoſtles, and thoſe that embraced them.

Acts 13. 8.

Act. 17. 19.

Vſe. This letteth us ſee, there was never but one way of ſalvation: The Sunne riſing, and at noone, differ not for ſubſtance: Chriſt is the kernell of both Teſtaments: bloſſome and ripe fruit.

Doct. Beleeve only the doctrine of Prophets and Apoſtles.

The ſecond principall thing is this, *viz. that whatſoever is to be believed, it muſt have Propheticall and Apoſtolicall Authority*; or thus: whatſoever the Church or houſe of God believeth, it muſt be the doctrine of the Prophets and Apoſtles: the text is plaine; for he doth not ſay, Ye are builded on men, or on traditions of men, or on opinions, but on that which the Propheticall and Apoſtolicall doctrine hath revealed unto you.

1. The truth of this muſt be expounded and proved.
2. The meaſure of it, *viz.* how farre we are builded on the Propheticall and Apoſtolicall doctrine.
3. The uſe of it.

The firſt is ſo cleare a truth in the termes propounded, that the Papiſts themſelves in word yeeld: For they ſay, that whatſoever is a matter of beliefe, muſt have Apoſtolicall Authority; that the Church with the Pope cannot make any article of beliefe new: that no rite muſt be admitted contrary to Gods word: but *hony words and perſuaſive hearts often concurre:* For between us and them is a maine difference in theſe points. 1. That they have a word of Apoſtolicall authority unwritten. 2. This which is written, the ſenſe which their Church holdeth, is to bee held for the true ſenſe of it. 3. That the Church may determine ſome particulars to be believed, which are not expreſſed in Scripture. If you ſay, then they are contrary to Scripture: they anſwer, No, becauſe look as the particulars of the new Teſtament are not contrary to the Old, becauſe wee are bid to heare Chriſt, in which after a ſort, all the particulars of Chriſts doctrine were included: So when the Church doth not onely expound, but determine

new

new specialls, it is not contrary to the Word, because the Lord said of the Church, *He that heareth you, heareth me*: in which after a sort all these things which the Church should determine, are included; as praying for Saints, dirges for the dead, Purgatory, &c. So that, though they say every thing to bee believed must bee Apostolicall, yet they bring under this their unwritten verities, their owne senses of Scripture, what points soever their Church shall determine, though never so different from the Word written; which are not contrary, because in the generall at the least, which biddeth us heare the Church, they are infolded. Luk. 10. 16.

Now the true exposition of this doctrine standeth in three branches.

1. In shewing that the Apostolick doctrine is no word beside, but this onely which we have written.
2. In shewing that the Scripture is a glasse in it selfe, and we are to hang on no construction further then it is warrantable by Scripture.
3. That the generals and particulars to be believed, are expressed in the Scripture.

For the first, I prove it from the office of the Apostles to preach by mouth and writing to the world, by writing to continue, *I am with you to the end of the world*. Which could not be meant of their personall ministry and word of mouth which passed, but of their doctrine penned to be a word of Faith to the end. Secondly, from the all-sufficiency of the Scripture, in all that is necessary to salvation, *Ioh.* 20. 30, 31. Exceptions against it, see in them that handle controversies. Math. 28. 20.

2. For the sense: the Scripture it selfe sheweth the sense of Scripture: either the sense of scripture must be brought from the scripture, or brought unto it: But we must not bring senses to it, for they are not the senses of scripture, but our presumption. What doth preaching hold out in lively voyce, that construction the scripture maketh of it selfe. scripture is both the glosse and text: For that which is the sense of scripture, must bee brought from circumstance of the text, from conference, from proportion of Faith. Yea the Papists themselves fall unto it: for aske them, whether the Pope and Counsell determine immediately: No; for that is the difference betwixt his determination and scripture, there must be study and consultation about the scriptures. But in truth they deny this, for the mystery of their learning doth take away this: For they move scriptures and Fathers but as cyphers; What are all Fathers but the writings of private Doctors, therefore lyable to errour? And what are the scriptures from a whispered tradition, and from a personall spirit of the Pope and his Clergy? they robbe the sense of scripture, suffer not themselves to be ruled by it. They thinke the scriptures not of absolute necessity: they are Anabaptists in effect: for they have a spirit teaching them, out of this written scripture, the foundation of our faith. How to gather the meaning of Scripture.

Thirdly, we say, that this word written, which sheweth forth a construction

struction of it selfe, is sufficient for every particular: But *though we, or an Angell from heaven preach unto you otherwise then that which we have preached unto you, let him be accursed*, Gal. 1. 8. 9.

Object. Beside that which *we have preached.*

Answ. Preaching is either by word of mouth and writing. Whatsoever he preached, the substance thereof was written, whatsoever was to be believed unto salvation. They object [*Beside*] *mai*; is contrary.

Answ. Contrary is beside, but beside is not contrary. To preach otherwise, is to preach contrary. Because precepts and doctrines, may be delivered if they be diverse, and not contrary. As the Gospell of *Iohn* and the *Apocalyps*, were written after the Epistle to the *Galatians*, which are diverse to it, though not contrary. All the Apostles are alike in Commission, but doe not write.

This first must be laid as a ground, That as it was their office to preach by word of mouth, so to the world by writing; they were not onely Gods cryers, but registers also.

Preach, I am with you to the end of the world, Mat. 28. 20. And what way soever they published the Gospell to the world, is here commanded: but they published it by writing: The reason, because the Apostles cannot bee thought to have exceeded their Commission; yea more properly writing then preaching; because this is not with their fading voyce, but with the substance of it written to the end of the world, and a divine instinct did lead to it, which presupposeth an expresse commandement.

Secondly, that they writ all things necessary to salvation, appeareth, 1. From their office. 2. From the end of writings. 3. From scripture. The absolving of it did cease all extraordinary instruments. They that preached nothing the summe whereof was not in the Old, did much lesse preach those points of beliefe which are not in the Word: That which from the first delivery was sufficient, that together is much more sufficient. This being granted, two maine conclusions follow.

1. One, that the scriptures alone by themselves without any other word, are abundantly sufficient to salvation, whether we regard doctrines of faith or manners. For he that delivers any doctrine out of them, and beside them, as necessary to be believed, is accursed.
2. The second is, that unwritten traditions, if they bee tendred to us, as a part of Gods word, and as necessary to salvation, they are abominations, because they are not built upon this foundation of the Prophets and Apostles.

The Roman Religion then falls to the ground: because it is founded on Tradition out of, and besides the written word.

The authority of man in matter of doctrine and Religious observance, is not to be respected, against or beside the word of God. Men of estimation have alwayes been of some regard, so farre that their opinions have been entertained, because they were theirs: this made the

the Jewes so erroneous, the authority of their great Rabbies and traditionary divinity, was so embraced by them, as Christ saith, *It is said of old, but I say*: So in matter of rites, *their washing of hands* with signification; they call it a constitution of their Fathers; this was in the Primitive Church continued that many were so addicted to some men, that they would receive the things fathered upon them, though discrepant from the Evangelicall doctrine: So that in *Tertullians* time many did defend, that the Apostles did not write all truth for us to know, but that there was a more perfect Divinity which was traditionary: yea in *Irenaus* his time before *Tertullian*, *lib.* 1. *cap.* 23, 24. For this is the property of Heretiques to calumniate the perfection of Scripture, neither doe they ever flye to it, but only to the barke of the outward syllables, that they may so avoyd the substance and matter of it, which is most manifest: and the authority of Antique tradition is so forcible, that it beguiled some of the Fathers, drawing them to use some ceremonies utterly ungrounded in the Word, as Milke and Honey in Baptisme, giving the Eucharist to children, not kneeling from Easter to Whitsun-tide. But how did *Tertullian* then shew that traditions were not to be regarded which were beside the authority of the Word, in matters of faith and manners? Even thus. The Apostles were sent by Christ; if therefore they did not publish things faithfully, either they were unable or not syncere, and Christ blame-worthy that would send those so qualified. Wee may say: either they could and would not: would, but could not: or else were willing and able, but might not. That they could not, is absurd, who had the gifts of the Holy Ghost so abundantly. That they would not, is unlikely, who were so faithfull, and who suffered all things, yea death it selfe, for the Churches good. That they might not, lest holy things should bee too much divulged, and so *Pearles cast before swine*; for Christ bidde them *speak all things they heard from him*, (yea though in secret) *upon house tops*: And as for dogs and swine there is no feare; for the Bible (though open) is a clasped book to them; as for others, all the counsell of God belongeth to them.

Mat. 5. 21. 22.

Be not then deceived with things after the traditions of men. By this we discerne the deceived estate of the Roman Church; for one egge is not like another then they to those old Heretiques: and the principall part of their beliefe and practise hath no better ground then humane tradition, without the Word.

Vse 1. Be not deluded with traditions as Papists.

Secondly, this must teach us not to stand too much upon the authority of men, as to pinne faith upon their opinion. *Omnes Patres & tota Schola*, are not the Old and New Testament, we all incline to speak as they, *Which of the Rabbies and Doctors of the Law say thus?* and to reject that which commeth not ushered in with humane Testimonies. Whereas we should not receive any thing, because men affirme it, nor deny any thing in this regard simply, because great Clerks are of other judgement; (though wee must not on the other extreame passe by antiquity and moderne judgements upon a selfe-willed fancy,

2. Stand not too much on authority of men.

as they were not to bee heeded.

Quest. You will say then, What use are we to make of them? How are we to be disposed toward them?

Answ. I Answer. Say I conceit this or that opinion; but I see, or it is told me such & such are against me in it, of worthy note. Knowing this; 1. I am so far to respect this, not as therefore to discard it, and judge it erroneous, but onely not to precipitate any determination against them. 2. I am to have the more jealousy of that which by opinion I conceive. 3. I am to excite my selfe to the more full inquiry, to see what grounds they had, what verisimilitude at least for their sentence. 4. If I finde my selfe in the truth, I am with more humility and thankfulnesse to imbrace it, when I see that even men of greater parts had it not shewed unto them. So on the other side, the Fathers say this *unanimi consensu*, I doe not therefore believe it, this were humane Faith, but I account it a Presumption, that the thing is true. 2. I search the grounds of it with more alacrity and confidence. 3. I having grounded my Faith on Gods Word, am in this regard more confident in my perswasion.

Rules of modesty and moderation.

Vse 3. Adoro plenitudinem scripturæ. *Tert.*

Lastly this must teach us to adore the fulnesse of the Scripture, according to which who so speaketh not in the things of God, speaketh without understanding. For whatsoever any knoweth out of his naturall wisdome is foolishnesse in Gods matters: what hee knoweth without the Word, he hath it out of his owne wisdome. There is no shift unlesse we will say there is place for Revelation, without the meane of the Word; therefore what he thus speaketh is foolishnesse; the Word containeth all things, if not in syllables, yet in sense, that are needfull for faith and manners, yea direction for all indifferent things which are variable.

How farre we are built on the truth.

For the second point, How farre the houshold of God are built on this truth. I answer, The houshold of God must be considered 2 waies. 1. in regard of those in heaven. 2. in regard of those in earth. These on earth are either so in truth, or in appearance. The first are perfectly freed from error, & have the clear light of this truth. *Heb.* 12. *The spirits of just and perfect men*: The second are builded on this truth but in part, so as they may erre not fundamentally to a totall revolt, *Hell gates shall not prevaile against them*, he doth not say, shall have no power. *We know but in part.* Those who are not true members of the Church of God, being so outwardly in profession, may fall quite away, both teachers and people; as this Church of *Ephesus*, which *Paul* writing to *Timothy* (whom he had now left over it,) doth call it *the Pillar of truth*, yet there was an Apostasy of the shepheards themselves among wolves.

1 Tim. 3. 15.

Vse 1. To shew us a note how to discerne the true Church, namely, if we hold close to Propheticall and Apostolicall doctrine alone, with faith, love, and obedience.

2. To confute unwritten words: they came neither from Prophets nor Apostles, therefore are to be rejected.

It

It proveth the authority of the Word above the Church: For the being and authority of the Church is from the word of the Apostles and Prophets. The Church being therefore a Pillar of truth, because it is builded on this truth. 3.

Object. The Church doth not make it selfe above the word in it selfe, or authorise in it selfe, but with us.

Answ. The Church was before the writing, not the word written; this is the same word with the lively voyce, though clothed with letters and syllables; as a man is the same for substance naked and apparelled. 2. The word written is now in the place of the lively voyce. 3. It is therefore authorised with us, because it is the word of God to us: the Kings writ or letters Patents to any, the persons, the messengers.

This teacheth us what we must preach; namely the pure word of the Prophets and Apostles: doe not trifle in the Pulpit, weigh first how it will edifie, before we broach it to the people. What if you know some things that are not obvious, must they as wild figges needs come forth? Many make Preaching a prophane medley; being not unlike them *Hugo* speaketh of, who not knowing how to containe things within even bounds, seek syllogismes in Grammar, inflexions in Logick: so we use to cord with the word of God all kindes of strange language: thinke of it, where doe shepheards feed; is it not in their masters walke? with what in hard weather, but with their masters store? so must wee lead them to those *green Pastures*, feed them with the wholesome word; cast them into this mould. 4.

Oportet presbyterum silendo discretum esse, in loquendo autem utilem.

Christ himselfe being the chiefe corner stone.] The same with the foundation as appeareth, 1. because *Esay* putteth them for one. 2. Because it is not the intent by calling him a Corner-stone, to make him a Principall or partiall foundation, but a sole and entire foundation, as the next words teach.

Hence then we are taught; that *We relye on Christ as a sure foundation to uphold us.* Isay. 28. 16. he is called *a stone, a tryed stone, a precious Corner-stone, a sure foundation:* every way a sure stay, none shall bee confounded that put their trust in him. So that in all our temptations we must remember this, and cleave fast by him. Looke as one would cling by a rock, so must we by Christ: *Take heed there be not in any of you a heart of unbeliefe to depart from Christ.* Hee that *waiteth on the Lord, shall renew his strength.*

Doct. Christ is a sure foundation to rely upon.

Heb. 3. 12. Esa. 40. 31.

This then doth serve to convince the doctrine of the Romish Church, teaching the Pope to bee a foundation of the Universall Church visible. Yea, they apply the place in *Isay*. 28. 16. to the Pope and justify their doctrine. And *Revel.* 21. 14. we are said to be builded on the Apostles, as foundations. Againe, we are to know, that a thing may be called a foundation properly or figuratively. Properly, that which supporteth all: Figuratively, that by which any thing is in any manner borne up as a Pillar, or one stone to another: That which serveth to lay us on the foundation, as Doctrine, Faith, Confession; wee yeeld that improperly all the Apostles, all Ministers may bee so called

Use. Popish foundation undermined.

Foundation properly and figuratively so called.

called, yea all living stones each to other. But this maketh nothing for the Pope: for they will have the Pope to be but a ministeriall and secondary foundation. *Answ.* It is otherwise, they make him such a foundation, that the shaking and ruining of him, is the shaking and fall of all the Church; that as the Sunne is in the heaven, so is hee in the Church. Further, wee must know that their doctrine maketh him a proper foundation, one, from whose person all things flow unto the Church immediately, all determinations of truth, Lawes binding the conscience, all administration of holy things; as the vertue of Christ is the cause of them, so the person of the Pope is the Conduit-pipe of them; so that, whatsoever they believe, it is after a sort resolved into the Pope. For look as all the work of the Spirit is determined in the lively voyce and Scripture: So all the Faith of Papists is determined in the voyce of the Pope, and builded on him. They make him a foundation, on which immediately and next of all our Faith is grounded on Christ. But, 1. The foundation on which we are laid, is the same on which the Prophets builded: the Prophets builded not on the Pope. Secondly, if the Pope were properly the foundation of us, though second from Christ, then we should bee built first on the Pope, by meane of him on Christ. But we are not built on men, but immediately on Christ. *We preach not our selves as Lords of your Faith, but Christ, and our selves your servants for Christs sake.* 2. *Cor.* 4, 5. Saint *Peter* telleth the Jewes, that they were come, not unto him, but unto *Christ, a Corner-stone:* Paul *is yours, Apollos, Peter, but you are Christs*, 1. Cor. 3. 22. *As ye have received Christ Iesus, so walke in him rooted and built in him*, Col. 2. 6, 7.

Arguments against them.
1.
2.
1 Pet. 2. 4, 5, 6.

3. Thirdly, God gave Saint *Peter*, not to bee a foundation, but to bee a *master-builder*. Take we then these Conclusions.

3.
1 Cor. 3. 10.

1. None can be a foundation properly bearing up, but Christ; for it is the spirit of Faith comming from him which doth uphold us.
2. The Apostles were not, any of them, but ministers laying this foundation.
3. None is so a foundation, as the Apostles were, none having immediate and infallible assistance.

Distinctions must be proved from Scripture.

1. If there were a ministeriall head, then men should say; I am *Cephas*, &c.
2. Then the Apostle should build men first on *Peter*, then on Christ: But *Peter* and the rest, call them immediately to Christ. *Col.* 2. 7. 1. *Pet.* 2. 4, 5, 6.
3. If *Peter* had been the foundation of the Catholique Church, then *Paul* should every where have built on others foundation; but he did not so. *Rom.* 15. 20. I enforced *my selfe to preach the Gospell* (*saith Paul*) *not where Christ was named, lest I should have built on another mans foundation.*

VER. 21. VERS. 21. *In whom all the building coupled together, groweth unto an holy Temple in the Lord.*

Now

Now hee describeth the fundamentall stone from the use of it, which is twofold.

1. It containeth and upholdeth all.
2. All groweth up in it.

The use is laid downe in generall, and in particular with application to the *Ephesians*. In generall in this verse, from a double use it hath in the whole building: 1. from hence, that the building is held together and sustained by it; 2. from this, that the building increaseth in it.

In whom,] that is, by Faith in Christ, all the multitude of beleevers is coupled fitly, both with him, and one with another by love, doe grow and encrease from Faith to Faith, Holinesse to Holines, till they become an holy Temple in the Lord, through the vertue of Christ, with whom they are joyned. So that here are these points to be considered.

1. That the beleeving are called a building.
2. The strait and even conjunction of the beleevers with Christ and with themselves.
3. How the beleeving receive an increase, from what time they are in Christ.
4. What is that Temple wherein God dwelleth.
5. What vertue it is, by which we are sustained and augmented.

The first giveth both teacher and people to consider of Christian instruction: for the beleeving being a kind of building doe shew, *that there is a speciall wisdom required in these that are to dispense the doctrine of Faith, that are to build the body of Christ, that must proceed by line and order.* Wee see in building, there is an order in raising the frame from the beginning, and in casting every thing commodiously. Men doe not rough-cast before the foundation be laid. Wee see in the materiall Temple, how that the works of it required extraordinary gifts of art, that men made wise by the Spirit of God were used for that purpose. We see againe, how we betrust not a peece of worke of any moment, but to those that are their crafts-masters (as we say.) So then, much more must men thinke, that this spirituall building, which differs no lesse then substance from shadow, requires wise master-builders, *workmen* that labour so as *they need not to bee ashamed*, 2. Tim. 2. 15. Wisdome which may make them deliver the counsell of God, every parcell of it in his season, not bringing forth the roofe and tyle when the grounds of Religion are not savourly digested.

Doct. Spirituall builders must deale wisely.

It teacheth people how they should submit themselves to bee framed and squared according as the Ministery doth require. Before a rough stone can be commodiously laid, it must be hewed by the Mason, fitted, polished and plained, and so brought to the rest of the building; so it is with you, you must be smoothed and plained, before you can come to lye in this building. The matter to be builded must be a Patient under the builder, you are the building, we given to be builders, *Eph.* 4. 12. *Obey them therefore that are set over you, who must give account for your soules; Receive the Word with meekenesse, laying aside all anger &c.* Jam. 1. 21. 1 Pet. 2. 1, 2. If yee bee Gods building, yee must

Vse. Suffer thy self to be throughly wrought on by these builders.

must be squared to his modell, fitted and furnished for his entertainment. Every man according to his degree, loves to have his house trimme and delightsome. The Devill himselfe likes well, when his house is empty, swept and garnished, *Matth.* 12. 44. Empty of good thoughts, swept from good exercises, garnished with appearances. The Lord in a contrary sense, loves to have his house also empty, swept & garnished, empty of pride and vaine-glory, noysome lusts, &c. swept and cleansed from all filthinesse of the flesh, and garnished with all holinesse and grace; paved with love, *Cant.* 3. 10.

Doctr. Believers have strait conjunction with Christ.

Secondly, when he saith, this building is coupled together in Christ, he doth give us to understand, *how strait and even a conjunction the faithfull have with Christ, and one with another.* Looke as in a house, the building all of it, must be fitted to the foundation, and every part of it suit one with another; so in this building, which wee are, there must bee a strait coupling with the foundation, and correspondence one with another: Thus in the materiall Temple, (the type of us) the walls or rowes of stone that were in it, they were so squared, that one piece did not belly out above the other, but as they write, being layd together, a man would have thought them one entire stone. So all the other things were so contrived, that window answered to window, dore to dore, chamber to chamber; there was a pleasant proportionableness in every thing: So must the multitude of beleevers all of them be layd on one foundation, and all of them so even, that they may seem as one living stone, and every one answering most commodiously to other: And thus it is with the faithfull, if you consider them with Christ, they are most straitly conjoyned by Faith: by Faith we put him on, and he commeth to *dwell in our hearts*: And look as the Head and Members, the Vine and Branches, the House and Foundation are most straitly linked: So it is with us beleeving and Christ Jesus.

Eph. 3. 17.

Againe the beleeving are fitly coupled one with another, there is no uneven bunching out in them, love making the multitude of them as one man, of one mind, and heart: And as all the parts of a building have a commodious correspondency each to other: So love maketh the Saints each seek the good of the other, and be serviceable each to other.

Vse.

Remember and study this edification.

Doct. Believers are ever growing.

Groweth.] Whence observe: *These that are true beleevers, they grow up from day to day.* Even as it is in great buildings, they are not at once begunne and perfected: So it is, the whole and every living stone have their increase till they come to perfection.

1. I will shew and prove the things.
2. Open the qualities of this growth.
3. Make the use.

1. To see this increase, you must know that there is a double consideration of the faithfull. 1. In regard of the whole number. 2. In regard of every particular stone.

The first is to be seen in these materiall buildings, which by the accesse

ceſſe of one part to another, are further augmented. The ſecond is not to be ſeen in them, becauſe the particulars are not living, but is in this, the ſtones of it, every one being living ſtones. *Who ſo hath, to him more ſhall be given. The righteous ſhall flouriſh like a green Palme tree,* Pſalm. 92. Luk. 8. 18. Pſal. 92. 13.

For grace is a ſpring of living water, which will never bee utterly dry, but guſh out in abundance ſo much more violently, by how much for a ſeaſon it is ſtopped. We muſt not ſtand at a ſtay, but grow in grace, 1. Theſſ. 4. 1. *We beſeech you brethren and exhort you, that yee increaſe more and more. Grow in grace, and in the knowledge of our Lord Jeſus Chriſt,* 2. Pet. 3. 8. *He that is righteous, let him bee more righteous ſtill,* Revel. 22. 11. This is the nature of true grace, if but as a *graine of muſtard ſeed:* Grow up, as *new borne babes, to greater ſtature* and perfection in every member; *Forgetting that which is behind, ſtriving to that which is before.* Mat. 13. 31. 1. Pet. 2. 2. Phil. 3. 13.

Now for the qualities of this growth, it muſt be continuall in us, we muſt never ceaſe to grow, but with *Paul forget that which is behind:* where we ceaſe to grow, there we decline; he that winnes not, loſeth; and he that in this life ſetteth downe his reſt from going forward in the way of grace, that man never yet ſet right foot in the way. Leave off indeavour to be better, and you ſhall ſoone ceaſe to be good. 2. Qualities of a Chriſtian growth. Phil. 3. 13.

Secondly, this growth of every one of us is by little and little, ſo ſmall that the progreſſe of it ſtep by ſtep is inſenſible: as the moving of a Watch, or the ſpringing of an hearbe: no creature ſo hardly getteth up as an infant doth, but it thriveth faſter then this inner man of the heart can. 2.

Thirdly, it groweth in all things. Even as an infant groweth in every member: So muſt we in obedience to every commandement. 3. Augmentatio fit ſecundum omnes partes.

Fourthly, we muſt grow to fruitfulneſſe, to abound, to bring forth more fruit in our kind, to be fat and flouriſhing, like Cedars in *Lebanon,* Pſal. 92. 13, 14. *Ioyne with faith vertue, and with vertue knowledge, and with knowledge temperance, &c. If theſe things bee among you and abound, they will make you that you ſhall neither be idle nor unfruitfull, &c.* 4. 2 Pet. 1. 5, 6.

This then firſt doth let us ſee, what is our duty: if we bee truly in grace we muſt ſhew it by increaſing; Let *him that is righteous bee more righteous;* Be *yee perfect as your heavenly Father.* *Vſe* 1. Grow on to Perfection. Rev. 22. 11. Matth. 5. 48.

How may we come to this? *Anſw.* 1. By ſhaking off luſt. *Fly the corruptions that are in the world through luſt;* the widow loaden with luſts was *alwayes learning, but never taught.* For as it is with infants whilſt any ſtone breaking forth is with them, it keepeth them downe; or as a man that hath a wolfe feeding on him, can never hold out: ſo a heart abounding with noyſome luſts, cannot but be brought low and languiſh in all the graces of the Spirit; and with leane and ſpiritleſſe ſoules they pine away. How we may grow dayly. 2 Pet. 1. 4. 2 Tim. 3. 7.

2. They muſt *hunger after the milke of the Word,* 1 Pet. 2. 2. *that they may grow thereby.*

3. They muſt blow up the graces of Gods Spirit: *None awaketh* ἀναζωπυρεῖν. 2 Tim. 1. 6.

waketh himselfe to lay hold upon God, Isa. 64. 7.

4. Take heed of that which may quench your affections to God; dead company, who can neither speake nor heare the language of *Canaan*.

5. Take heed of worldly cares, the common choak-weeds of all seeds of grace and goodnesse, inordinate diligence about earthly matters, eating, drinking, building, the world shall bee drowned in these when Christ cometh to judgement. Weed out of your hearts all such things, as like weed spring up and smother better devotions.

Vse 2. Tenor to backsliders.

For rebuke; the Sonne of righteousnesse is gone back with many in their diall, who are fallen from their first love, from that life and power which sometime they have had, sustained visible decayes of ancient gifts, selling their God for bread, and the unspeakable peace of a good conscience for outward peace and liberty; these may feare that God will cut them downe as unprofitable branches, good for nothing but combustible fuell for the fire of his everlasting wrath.

Doctr. Beleevers fall not finally.

Secondly, This doth give us to understand, *that the state of a beleeving soule, is such as cannot finally fall or be utterly extinct*. Every stone in this building hath an increase in regard of it selfe, and in regard of others which come to be laid with it, it doth not shrinke in and quite fall out: the Holy Ghost the builder of this Temple wanted not wisdome to lay these stones: Yea such mortar as is everlasting, even those *gifts without repentance*, of Faith and Love. And touching the increase of grace in the believing, hold these things.

Rom. 11. 29.

1. First, this grace is of a more excellent property then that in the Angells fallen, or in *Adam*; Christ is the Head whence this issueth spiritually: as *Adam* was the Head whence that other grace being naturall should together with nature have been conveyed. It hath a higher rise, and the name of it maketh it eternall, as being a life not subject to death, not onely promise and assistance.

2. Secondly, this cannot totally fall away.

3. Thirdly, this grace hath his swoundings, when as yet life lyes in the heart, like fire in a flint.

4. Fourthly, such grace as the Scripture maketh us fall from, is temporary grace, as much differing from true, as wild hearbs and those of the garden, as things solid and superficiall, grace in estimation and appearance, grace in regard of outward profession; and thus a man may be in Christ in the shape of Faith, that is not inwardly ingraffed into Christ: It faileth not in saving faith. Or if they speake of true grace, they onely doe it by supposition, not affirming any such matter.

Now let us consider out of the words these three circumstances.

1. To what it groweth, *a Temple*.

2. A *holy Temple*.

3. In whom, *in the Lord*.

Doct. Beleevers are a Temple for God.

First then we see what *kind of building the beleeving are*, *namely*, *a Temple for Gods habitation*, a house in wich it pleaseth him to be a residentary, 1. *Cor.* 3. 16. *Know ye not, that ye are the Temples of the living God?*

God? 1 Pet. 2. 5. *And ye as lively stones be made a spirituall house to God.* It is not a materiall house which is a Temple for God; he is a spirit, and as *Solomon* confessed in the dedication; and as *Isa.* 66. *The spirit of the humble and contrite men*, fearing before him, they are the *fittest houses for him:* and the materiall Temple was symbolicall, such as had reference to a further thing which it signified, that is 1. the Humanity of Christ, the Temple of the God-head, in the true Immanuel. 2. The multitude of the faithfull here in this place. 3. Every particular believer, 1 *Cor.* 3. 16.

Hierusalems temple a type three wayes.

For the second, How or in what regard they are a Temple? *Answ.* In respect both of soule and body: primarily of soule, secondly, of body: as the seat of God was the Arke of propitiation primarily, secondly the whole Temple.

Vse 1. A great dignity of Christians.

The use hereof is, to let us see the excellent priviledge of us, that are the houshold of Faith, and therefore *Peter* doth reckon it as the first, that we are a spirituall house. It was a great blessednesse to approach unto the materiall Temple, *Psal.* 104. to minister before the Lord in it, but to be the spirituall Temple, even the true rest of the Lord, this is a blessing above all we can conceive. Againe, this doth amplify the dignity of it, that the Lord made such promises: For looke what was spoken concerning the outward Temple, that God would delight in it, rest in it for ever, defend, sanctify it, these things have the true accomplishment in that which is performed upon the believing.

Vse 2. Defile not the temple of God.

Secondly, this doth teach us our duties, that we must not at any hand averse our selves, that is, we must not alienate our selves from the Lord; for if we withdraw our selves from him, wee robbe him and commit sacriledge; If we surrender our soules or bodies to spirituall or bodily uncleanenesse. Church-robbers of all others are counted odious: But if one will goe for a Christian, and give himselfe up to sinne, or offer to corrupt the soule of another, and so snatch him into one destruction with himselfe, this is to deny the Temple it selfe. The world is full of Church-robbers in this sense.

So when men will pinne themselves upon men, call themselves after them, setting them in the roome of God, it is an interverting of this Temple, as orders doe the authors of them, as the *Corinthians* did. Though I know the Papists say they hold nothing but distinction, and what is more, they hold not allowable.

Vse 3.

It teacheth us that wee must avoyd all uncleanenesse; for as the former, so this is a prophanation of the Temple: now in *Vzzah*, in the buyers and sellers, and in others of whom the Ecclesiasticall and prophane story mention, you may learne what a terrible thing it is to prophane a Temple, wrath from heaven following it. Prophane it not with fornication. Prophane it not with idolatrous association, *Separate your selves and come out from amongst them, and I will receive you.* Whatsoever is done to the withdrawing man from God, is a spirituall sacriledge. If we yeeld to the inveigling seducements of false teachers,

teachers. If we withdraw our hearts from God and fall to the world, this is a surrender of that which is Gods unto the devill, a horrible sacrilege. So if any doe robbe us leading us to lust, to false doctrine, he is a sacrilegious person: the Apostle intimateth no lesse, that those who build stubble or hay or straw, are destroyers of the Temple of God, and such will God destroy. We must neither doe nor give consent to such an evill.

Doct. True beleevers are only holy.

It is said further, *a holy Temple*; which doth teach us that *the believing are such who must be sanctified throughout*; in the Temple there was not any thing but was holy, so in us there must not be any thing but must be holy: the God *of Peace sanctify you throughout*, we are in every part sanctified, that are come unto God. Thus if wee should goe through all the parts of a Christian, mind, will, affections, senses, members of body, the Scripture doth teach us that all these must be holy, and instruments of holinesse; the Temple which our soules and bodies are, must be a holy Temple: *Be renewed in the spirit of your mind unto true holines*: covenant with your eyes: *give up your whole bodies instruments of holinesse*: put not out the finger to evill. The Temple had in it, 1. An alienation of things from prophane and common use. 2. The Dedication of them to divine use. 3. The conservation of them in this property: correspondent to which must be our holinesse; 1. Wee must come out of the world, and separate our selves from the customes of an evill and froward generation. 2. Wee must yeeld our selves up to God. *Rom.* 12. 1. *I beseech you brethren by the mercies of God, that yee give up your bodies a living sacrifice, holy, acceptable unto God.* 3. We must labour to keep our selves from all prophanation. 1. *Thess.* 5. 23. *That your whole spirit and soule and body may be kept blamelesse.* Now then we see, what is the thing that all in Christ must grow to, even holinesse: not to knowledge, not to cotten letter with performance of outward duties, not to a more familiar conversing with men of the best mind, as commonly we speake: Wicked ones that are not this Temple, may know so much as to be teachers of others, wicked ones may come to learne the yoak of outward duties more easily: A wicked one may (like *Simon Magus*) be a companion of the disciples: And many that say, *Have we not eaten and drunke in thy presence?* And many that have lyen in the same sheets with them shall not enter: The thing which principally all the building on Jesus Christ must grow, is holinesse.

Eph. 4. 23. Rom. 6. 13.

Three things in the Temples holinesse and ours.

Vse 1. Triall whether we bee built on Christ.

Looke then if you will prove your selves believing, that you stay on him the corner stone. Looke if you have growne in holinesse: what encrease of faith thou hast got, what more griefe for sinne, watchfulnesse against sinne, victory over thy corruptions, wrath, lust, intemperancy, covetousnesse, unbeliefe; what increase of faith, patience, meeknesse, sobriety, chastity, heavenly mindednesse; if we have no growth in these, all our showes are but a blanke, worth nothing: every stone laid on Christ must grow up to an holy Temple. Whosoever thou art that canst say, I thanke God, I was so haunted with pride, with uncleanesse, with intemperance, with wrath, with covetousnesse, that my

poore

poore soule was chained up in them, usurping and triumphing over me: but now though I see some scarres of them, yet the Law and tyranny of them is ceased, and my soule much freed, I thanke God it is somewhat better stablished with grace: Blessed are these.

Secondly, it doth teach us, what we must endeavour to, increase of holinesse; *Be ye holy, for your heavenly Father is holy*: if those that did beare any thing belonging to the materiall Temple, were to be holy; much more must we who are the Temples themselves.

Vse 2. Follow after holinesse. 1. Pet. 1. 15.

Thirdly, it doth convince many to have no conjunction with Christ, for they are the devills Chappell, rather then Gods temple: they are a cage of uncleannesse; What dwelleth in them, but covetousnesse, envying, strife, pride? Can these filthinesses have aboad in a temple of God? Many mock at holinesse, at carefull refraining their riot, their swaggering, their looseneſse; can these be in Christ, in whom, whosoever is builded by Faith, must grow to bee a holy temple of the Lord? No surely; for *what Communion can there be twixt light and darknesse?* Looke as in the 8. of *Ezech.* the Lord spake of the type: So now it may be spoken of living spirituall houses of God: as that had these two abominations, the pictures of every creeping thing, which though they were to be pulled downe, yet there were the Elders offering incense before them: So it is with many that outwardly will bee Christians and holy temples; in them are all uncleane pictures, their thoughts and imaginations which are the pictures and portraytures of their mind, what are they of the glory, lust, profit of this world: And whereas by mortification, they should root these out, it is farre otherwise, for they applaud them, and after a sort sacrifice to them, taking up their happinesse and contentment in them, these are Idoll temples.

Vse 3. Many are the devills stye, not Gods temple.

2. Cor. 6. 16.

In the Lord.] The last thing here to be observed is; *That it is the vertue of God our Lord, which doth build up and increase the number of beleevers. I will* (saith Christ) *build my Church*, it is not the strength of men. Look as it was in the type *Zach.* 4. 6. *neither by an army nor strength, but by my spirit, saith the Lord of hosts*: so in the truth, neither can it be other, if men will open their eyes to see the enemies which oppose it; not *Sanballat* and *Tobiah*, *Neh.* 2. 10. not flesh and blood, but spirituall wickednesses. And this it is, that hath made the Church still goe forward, notwithstanding heresies, persecutions, all scandals of life, all the gates of hell, because God hath been He whose vertue and strength undertaketh the building of this spirituall temple.

Doct. By the power of Christ we have our growth. Math. 16. 18.

To teach us, whither we must looke, even to God, because we concurre and conspire with God as subordinate unto him in the worke of conversion and edification of his elect. God indeed maketh us Coworkers with him, not that we adde unto the power of God, but that wee obediently apply our selves unto the working of God; *Wee are mighty through God*: and energeticall, able to beget children in Christ Jesus through the Gospell. 1. *Cor.* 4. 15. *Not as of our selves, but our sufficiency is of God; who also hath made us able Ministers of the New Testament,*

Vse 1. Looke up to him for thriving spiritually. 2. Cor. 12. 9. ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ

2. Cor.

2. *Cor.* 5. then no marvaile if God and the *Word of his grace* be able *to build men up further, and to give them an inheritance among them that are sanctified, Acts.* 20. 32. Rather we may marvaile that at any time the word of God should faile of his effect, or that any of his fellow-labourers should say, *I have laboured in vaine*; But indeed it is not a vaine word, but shall accomplish that I will, and prosper in the thing whereto I send it; *Isay.* 55. 10.

Vse 2.

Secondly, it may comfort us that wee shall in due time be finished. God will make up all the breaches and ruines of our sinfull nature, and build us up a glorious Temple for himselfe, wherein hee will dwell for ever.

VER. 22.

VER. 22. *In whom you also are builded together for an habitation of God, through the Spirit.*

In this last verse he speaketh with application to the *Ephesians*: of whom he layeth downe two things; 1. their *building together*, 2. the end, *to be a dwelling of God:* the manner being annexed, by *his Spirit.* The things, especially of the first part have been spoken of: but that he saith these *Ephesians* were thus and thus; it doth teach us, *that we are particularly to apply the blessings of Christ to those with whom we deale.* It is a good thing to bring people to know particularly the things bestowed on them. And the infancy of many requireth, not onely that the Minister have the breasts of the Testament, but that hee bring those hee dealeth with, to take them rightly; and those that are more perfect, though they know the things bestowed, yet the dulnesse of them is such, as if they be not remembred in this kind, they are short of duty. And all are not alike husbands, reviewing their commodities as others.

Doct. Christs benefits to be applyed to beleevers particularly.

Quest. But it may be asked, how S. *Paul* speaketh this.

Answ. 1. In the judgement of charity: 2. in the judgement of certainty, for he speaketh of the beleeving, for these are the words of Faith in particular.

Doct. Built on Christ, we are a dwelling for God. 1 Pet. 2. 5, 6.

Observe first, how we come to be a dwelling of God, by being builded on Christ, *You* (saith S. *Peter*) *being built on him, become a spirituall house*; by comming unto him wee have conjunction with him, and so God by his Spirit comming to us: For Christ Jesus is he, in whom is founded all Gods drawing neare to us: in his humane nature the Godhead is personally, so that we by Faith being laid on him, the Father, Sonne, and holy Ghost, come by this meanes to rest in us: and *Gal.* 3. 10. the Holy Ghost saith we *receive the Spirit by Faith*; hee that hath not the same, hath not the Father, nor Spirit. Even as there must bee a connexion with the Head before there can bee a Communion of the spirit of the Head.

Doct. God dwelleth in and with beleevers.

To be a dwelling of God.] Observe then, that the believing have the Lord dwelling with them, walking with them, hee dieth and suppeth with them, as is testified in the Old and New Testament. *Levit.* 26. 11. *I will set my tabernacle amongst you, and will walke among you.* John. 14. 17. *the Spirit of truth dwelleth in you, and shall be in you.* 23. *My Father will love him, and we will come unto him and make our abode with him.* verse 23.

It

It teacheth us that we must cleanse our selves, that we may no way grieve so glorious a guest: *Cant.* 3. 6. *Who is this that commeth out of the wildernesse like pillars of smoake, perfumed with myrrhe and frankincense, with all powders of the Merchant? How jealous God is of those to whom he approacheth? I will be sanctified in all that come neere to me: for what Communion can there be betwixt light and darknesse, the Lord being a consuming fire; and who can dwell* with those *everlasting burnings?* If any great Personages come to visit us, wee will have every corner swept, and not leave sluttish holes for nose-gayes to them. The Apostle on this ground enforceth his exhortation, 2. *Cor.* 7. 1. *Having such promises, let us cleanse our selves from all filthinesse of flesh and spirit, and grow up to full holinesse in the feare of God.*

Vse 1. Grieve not, but please this guest. 1. Per. 2. 45. Levit. 20. 3. 2 Cor. 6. 16. Esa. 33. 14.

Secondly, it doth teach us the blessednesse of all the faithfull: What an outward felicity it is deemed, if a Prince do grace with his presence this or that place? if he reiterate that favour, there is no small joy in that city: and when a house is more meane, if then a Prince shall in progresse, or otherwise lodge it, it is a narration for posterity, how thus many times it pleased so great a King to grace such or such a place with his presence. But that the great King & Lord of heaven and earth should once vouchsafe to take up his lodging under our roofe, this bounty cannot be sufficiently extolled.

Vse 2. Honour of true Christians.

Wee reade how that when the Arke came amongst the *Israelites*, they shouted *that the heavens did ring for joy*, 1 *Sam* 4. yet that was but the pledge and token of Gods gracious presence to his people. And we see if wee have tenements, wee are glad to have them bestowed on those who will keep them from wind and water. God dwelleth in us, not for his good, but for ours; we have houses against weathers violent, which shall stand fast as mount Zion, that cannot bee moved, *Psal.* 125. 1.

Vse 3. How to recover the presence of God.

A ground of meditation, when we find God absent, how to request his presence; to long for him, to cry after him, to hold our selves most miserable without him. To this end thou maist purge and cleanse thy selfe, prepare a cleane roome in the closet of thy heart for him. *The humble heart is* the onely Palace of *his delight*; Isay. 57. 15. *For thus saith he that is high and excellent, he that inhabiteth eternity, whose Name is the holy One, I dwell in the high and holy Place, with him also that is of a contrite and humble spirit.*

Obiect. But it may be said: *God filleth heaven and earth, Heaven is his throne, and the earth his foot-stoole.*

Answ. Essentially God is every where present, *Ier.* 23. 24. but here his presence is taken energetically for his effectuall action, neither that universally, for so he is present with all things visible and invisible, governing them by the power wherewith he created them, both according to nature and against nature: but more especially and peculiarly with his Saints and chosen, making them partakers of all those gifts which are needfull and necessary for them unto salvation. In which sense the words of Christ are to be taken, *If any man love me, my Father will*

Divers sorts of Gods presence.

come in unto him and dwell with him, Iohn. 14. 23. Wouldst thou then know, whether God dwelleth in you? If he be in thee, he is like the Sunne which giveth light over the whole Horizon, the grosse fogges and mists of blindnesse are scattered, and the day-star of understanding hath appeared. If God dwell with thee, then is thy conscience sanctified, and clearely acquiteth thee of all thy transgressions; for thou hast received the Iudge into thy house, who hath fully discharged all, and freely stricken off all thy sinnes. If God dwell with thee, thy will & affections are reformed, thou hast the mind of God, willing that which is good, hating that which is evill, thou feareſt God and loveſt his truth, and art humble in thy owne eyes. For as a wise master of the house guideth his whole family with discretion; so God ruleth in the soule with the scepter of his Word, and composeth the working thereof to his will. Contrariwise, if thou be still ignorant, faithlesse, unruly, ungoverned, proud, covetous, full of carnall policy, and the like; then Christ is not in thee, but Satan, who ruleth in the children of disobedience, provoking thee unto ungodly, unlawfull pleasures, contention, wrath, blasphemy, contemning the ministery of the Word, maligning the professors thereof, by mischievous practises, mockes and scornes.

Notes of Gods indwelling.
1.
2.
3.

Vse 4. It teacheth us further how to lift up our lamentation in Gods absence, when we see others usurping his possession. *Lift up your heads yee gates, and be yee lifted up yee everlasting dores, that the King of glory may enter in, Psal.* 24. 9. If one should barre the dore of the owner, not giving him ingresse and egresse, what a riot would it bee deemed? Be carefull to entertaine him entred, in enjoying him, by rejoycing in him: let him not waite at our dore; Behold I stand at the dore and knock, *Rev.* 3. 20. And when he taketh up his Inne with us, and lodgeth with us, we must not misrulily molest and awake him, lest in displeasure he take his leave and depart from us.

Obiect. How can the Father and the Sonne be said to dwell in us by the Spirit, seeing they are no lesse present with us then the Spirit?

Answ. True in regard of Omnipresence, not true in regard of putting forth this effect, in which their inhabiting of us is grounded.

By the Spirit:] inasmuch as the Father and the Son are there present in their Spirit, so they are every where manifesting a peculiar presence by the effect of sanctification. This was promised in the Old Testament, *I will put my Spirit into you. Know yee not that yee are the Temples of God, and that his Spirit dwelleth in you?* 1. Cor. 3. 16. and 6. 19. *Your bodies are the Temples of the Holy Ghost, whom you have from God.* Our sanctification, in regard of which effect God is said to dwell in us, is referred to the Spirit, with some distinction, though it be the work of the Father and the Sonne.

Prov. 1. 23.

Vse 2. By the worke of the Spirit conclude of Gods presence.

So that we may see in what we are to set the presence of God, in finding his Spirit working in us. When we find the Spirit of God working Faith, patience, love, meeknesse, then we may say, wee find God dwelling in us. When wee find the Spirit of God comforting and chearing

chearing our hearts, then wee may ſay, we find God as it were ſupping with us: hee ſmelling our ſpirituall ſacrifices, wee feeding of his comforts: when we find the ſpirit confirming & ſtrengthening us, then we may ſee God repayring his houſe. 1 *Iohn*. 4. 13. Hereby *know wee, that we dwell in him and he in us, becauſe he hath given us of his ſpirit*: Working truth in us and ſpirituall peace. *Iohn* 14. 17.

Obiect. But the ſpirit is every where.

Anſw. A man, though he come into twenty houſes, is not ſaid to dwell in them all, but where he lodgeth, where he dineth and ſuppeth, where he doth reparations and buildeth, there he is ſaid properly to dwell: he is in others, as by the way, as a paſſenger, or after the manner of a ſtranger, not as an inhabitant and maſter of the houſe.

Vſe 2. Not having the Spirit, wicked ones.

Secondly, this cleareth to us the ſtate of ſuch as are without the ſpirit of God, they have not God; for Gods dwelling in us is by meanes of his ſpirit: therefore the *Apoſtle ſaith, if the ſpirit of Chriſt dwell not in you, you are not his*, Rom. 8. 9. Therefore not only ſuch forlorne wretches as mocke at the ſpirit, but all thoſe that walke according to the fleſh, they utterly be without God, in ſuch onely the devill and his Angels reſide; *they enter in and dwell there*. Luke. 11. 26. It is true, there is a double poſſeſſion: the ſtrong man ſpiritually doth hold all, till God by his ſpirit come to re-enter. If you aske how Satan ſhould doe this and we not aware? My anſwer is: The naturall corruption which thou carryeſt about thee, is confederate with the devill, yea of ſuch ſimilitude and likeneſſe, that they can hardly be knowne the one from the other. Now as in an obſcure night much evill may be done, and we not aware, eſpecially if one of our owne family bee conſenting: ſo in the night of the body, where God by his ſpirit is abſent, much villany is practiſed by Satan, we not diſcerning it, our owne familiar fleſh being the coadjutor and furtherer in all his malitious and impious proceeding. Now where the ſpirit is, he hath put the fleſh out of office, & taken away the keyes and government of the man, & over-ruleth every power of the ſoul: the ſpirit in thy mind, the ſpirit in thy conſcience, in thy will, in thy heart, & who but the ſpirit in all thy actions.

How Satan workes, yet undiſcerned.

Vſe 3. Comfort to men guided by the Spirit.

A conſideration of great comfort that God is come unto us by his ſpirit. Art thou afflicted at the ſight of thy ſinnes? Looke up to God, ſitting in thy heart by his ſpirit, who will cure thee of every deadly ſinne, and will purge thee from all thy uncleanneſſe. What if I have reliques of corruption in my fleſh? Yet I know that I am not in it, nor led by it, if I have the ſpirit of God dwelling by me; You are not in the fleſh but in the ſpirit, ſeeing the ſpirit of God dwelleth in you. *Rom.* 8. 9. Againe, am I in bondage under my corruption or temptation? *Where the ſpirit of the Lord is there, is liberty*; this ſpirit is of power to deliver us and to diſſolve the works of the devill: Am I in feare of my diſſolution and doubt of my reſurrection? If the ſpirit of God dwell in thy ſoule, it ſhall quicken thy dead body. *Rom.* 8. 11. *If the ſpirit of him that* raiſed up Jeſus *from the dead, dwell in you, hee that raiſed up Chriſt from the dead, ſhall alſo quicken your*

2 Cor. 3. 17.

mortall bodies, because that his Spirit dwelleth in you. If a Physitian should dwell with us, we would looke what ever he might doe for us in that kind, he would readily undertake it for us: so the Spirit of all grace dwelling within us, we may expect those things which are the offices of the Spirit of God, for hee is sent for this purpose.

THE

A COMMENTARY VPON THE THIRD CHAPTER OF THE EPISTLE OF St PAUL, WRITTEN TO THE EPHESIANS.

PREACHED

BY

Mr PAUL BAYNE,

Sometime Preacher of Gods Word at St ANDREWES in CAMBRIDGE.

Printed at *London* in the yeare 1642.

A COMMENTARY UPON THE THIRD CHAPTER OF THE REVELATION OF S. JOHN, ADDRESSED UNTO THE ANGEL OF THE CHURCH OF PHILADELPHIA.

PREACHED BY Mr. PAUL BAYNE, Sometime Preacher of God's Word at S. ANDREWS in CAMBRIDGE.

Printed at London in the yeare 1643.

THE PRINCIPALL MATTERS handled in the third CHAPTER.

Verse 1.

THe scope of the third chapter what it is.
The effectuall working of the Gospell doth procure persecution to the Ministers of it.
Other things are oft pretended, but this is the true cause.
We have cause to suspect that the Gospell doth not throughly worke when the devill letteth all be quiet.
God can make that persecutors of this Gospell become Martyrs for it.
Gods faithfull servants are subject to persecution.
We must not be ashamed of our sufferings for Christ, but rather rejoyce in them: When and in what afflictions we are to rejoyce.
The suffering of faithfull ministers profits their people.

Verse 2.

What dispensation is: The ministeriall calling called grace, and why.
This will assure Ministers that their suffedings are for the good of the people, if they knew they have a calling from God.
God doth distribute callings for the good of his Church.
As God giveth Ministers their calling, so also their people toward whom hee will blesse their labours.
The difference of Apostles, Evangelists, and ordinary Pastours; against illimited ordinations; against the affectation of a concourse of strangers to heare them, & of much preaching abroad; Ministers should not hastily remove from their first charge to another; and people are specially to depend upon their owne Pastour.

Verse 3.

What revelation is; and the kinds of it.
Whom God sendeth, he also teacheth.
We have by nature a vaile before our eyes, that we cannot see spirituall matters till they be revealed.
The doctrine of salvation is a thing hidden to the world, and how.
The Apostles writings are but a briefe of their Preachings.

Verse 4.

The scope of the Apostles writing was to reveale Christ sufficiently to salvation.
Reading of the Word is greatly profitable to us, yet is it not to bee matched with Preaching.
The Papists are to be reproved who disparage this exercise.
Sundry motives to provoke us to a dayly reading of Gods word.

Verse 5.

God doth not in all ages give the like measure of light to his Church.
God by degrees revealed the Messiah *to his people.*
God did diversely order his Church before Christ; but now all is fully revealed.
They are sottish which will beleeve no more then their fathers beleeved.
They are amisse who will allow no interpretation of the Scripture, but out of the Fathers.
The benefit of these Evangelicall times in having greater light then was under the Law.
Since Christ we have the mystery of salvation more fully opened; and that in three things; we must therefore yeeld the greater obedience.
God revealeth his sacred mysteries unto his Saints; the difference of revelation granted to the godly & to the wicked; mens wicked lives are the cause of their ignorance.
Gods Spirit doth reveale the things of God unto us: meanes to obtaine Gods Spirit.

Verse 6.

It is the Gospell which bringeth us to faith, and so to the heavenly inheritance.
We are not to be discouraged from following the Word, neither by the unworthinesse of the preachers; nor by the conscience of

of our owne unworthinesse; nor by our not profiting to our minde.

Ministers must not give over preaching; neither upon conceit of their ignorance; nor of the small good they see comes of it; nor for want of feeling in themselves the power of those things they preach; nor upon sense of temptations contrary to it.

Verse 7.

The Ministeriall gift, which God of grace giveth, makes a Minister.

Ministers differ in their gifts and qualifications.

Gods power accompanieth the gift of the Ministery.

Verse 8.

How the Apostle could say, hee was the least of all Saints.

The most excellent men must thinke submissely of themselves.

A great favour of God, to be called to the Ministery.

To abase our selves, the way to extoll Gods grace.

Ministers of the Gospell bring good tidings to men.

They are swinish who neglect the Gospell.

We must depend on the Gospell.

Ministers must principally preach Christ Iesus.

None able to come to the full knowledge of Christ.

Verse 9.

Ministers and Ministery, the light of the World.

The things of the Gospell not to bee comprehended by the reach of Nature.

We must seek the Spirit, who searcheth the deep things of God.

The Creation, a testimony of the Divinity of the Father and the Sonne.

Verse 10.

Why Angells are principalities and powers.

The Angells are not instructed by the preaching of the Gospell, but by the Church as it is by it collected.

Of Gods wisdome how it is manifold.

God will in time bring them to further knowledge who have a true desire of it.

Angells have a streak in the sway of earthly kingdomes.

The Angells are eye-witnesses of what is done in the Church of God.

Those that enjoy the blessed view of God, doe not thereby attaine the knowledge of all things.

Of a foure-fold knowledge in Angells.

How Angells profit in experimentall knowledge by things done in the Church.

Against Papists, that Saints departed cannot heare our prayers.

Gods manifold wisdome doth specially appeare in his dealing toward his Church: foure things wherein it appeareth.

Verse 11.

Whatsoever doth befall us in time, hath been purposed by God from everlasting.

Verse 12.

In Christ onely is our conscience able to plead its righteousnesse before God; we must commit our selves onely to Christ: we have that which is equall to a particular vow.

In Christ wee may securely come into Gods presence.

Two things which breed confidence; wicked men are deceived, who are perswaded of their security to God-ward.

To have benefit by Christ, we must beleeve on him.

It is a woefull case to live in unbelief.

Faith is not a bare assent; but a confident embracing with the heart the things assented unto; A Popish collection answered.

Two acceptions of confidence: How a weak faith hath confidence.

Faith onely looketh to Christ, as it justifieth: There are other works of faith, but this onely justifieth.

Verse 13.

What it is to faint.

A Minister must bee carefull to remove offences that hinder the growth of the Gospell.

There will scandalls arise to hinder the saving vertue of the Gospell; and how.

The difference of a carnall and a godly man in receiving Christ and his Gospell.

The skill and fidelity of a Minister is in removing scandalls.

We are prone upon the trouble of Ministers to forsake them and their Gospell.

We must be ready to suffer in the affli-

ction

ctions of the Gospell with the Ministers thereof; Our hearts may be false when in our owne sense they seeme very sound; It is a good signe of true faith when we receive Gods Ministers and stick to them in their trouble.

There is a lawfull affecting of some glory, viz. spirituall, not carnall glory.

It is a glorious thing to partake in the afflictions of the Gospell with the Ministers.

Such are unsound who will countenance Ministers while they are in credit; but forsake them when they are in trouble.

Verse 14.

Ministers must pray for their people as well as teach them.

In prayer we must compose our outward man to due reverence: Outward gestures are to expresse inward affections and to stir them up: What gestures are most fitting prayer: Cautions touching bodily gestures in prayer.

Verse 15.

Gods name is called on beleevers.

It is the speciall glory of Christians to be taken into Gods family; The priviledges of Gods family; Of the signification of πατριὰ.

The Scripture acknowledgeth but two places to receive believers, heaven and the earth.

Verse 16.

Riches of glory what.

All our spirituall power is from Gods rich glorious power; wee must acknowledge God for our strength, and grow up in strength in him; nor must we be dismaid at the feeling of weaknesse.

The Spirit of God worketh in us the power wherewith wee are confirmed; How the Spirit doth strengthen us.

Our inner man must be strengthened; When we feel our selves weak, we must goe to the glorious strength of God; There is want of strength in the forwardest.

Verse 17.

A threefold presence of Christ.

We must have communion with Christ if we will be strengthened with his Spirit; We have a communion not onely with the vertue of Christ, but also with his person.

There is a neare conjunction betweene Christ and a believing soule; This conjunction implyeth three things.

Those that truly receive Christ, receive him with the heart.

We have our union with Christ by faith; The Popish faith is not true faith.

Verse 18.

The steps by which we proceed to be rooted in the love of Christ.

The feeling of Christs love doth imbolden us against persecutions: We must marke the experiments which God sheweth us one way or other: We are not able to receive all Christs love at once: They are deceived who thinke that they can never again have the love which at first they tasted: By marking experiments wee must rise to an apprehension of Gods love.

Verse 19.

Christs love is incomprehensible.

Christs love to us considered in it selfe; The works of it, and his resting in us.

Divers kindes of the fulnesse of God.

To bee well growne in grace doth make us fast and fast in evills: Our habituall grace worketh not without the quickning of the holy Ghost.

By nature we are empty of God: We must seek to be filled with the fulnesse of God.

Verse 20.

God can, and doth worke most powerfully for the good of his.

Our thoughts and prayers come short of that which God doth for us.

There is a power working in us which can accomplish our hearts desire.

The godly onely truly praise God.

We must praise God in Christ.

A COMMENTARY VPON THE THIRD CHAPTER OF THE Epiſtle of PAUL to the *Epheſians*.

CHAP. 3. VERS. 1.

For this cauſe I PAUL, *the Priſoner of Ieſus Chriſt for you* Gentiles.

THis Epiſtle divided it ſelfe I told you into three parts: 1. The Preface. 2. The Matter. 3. The Concluſion. The Matter containeth three branches: 1. It propounded the benefit ſingly. 2. Did illuſtrate them by compariſon. 3. Did prevent the offence of his bonds, and ſo make way for the better entertaining of that he formerly delivered: Such being his Apoſtolicall care, leſt any thing ſhould occaſion them to run in vaine.

The ſcope of it is to take away all diſtaſt of his condition, and ſo all prejudice of his doctrine. The ſumme of it may be compriſed in theſe two ſyllogiſmes. The ſcope of the third Chapter.

Whoſe bonds are cauſed by you and tend to your good, you muſt not be aſhamed of his bonds, but rejoyce in them rather: But becauſe of you I *Paul* am Priſoner, and for you, that is, for your further good and advantage: Therefore you muſt not be aſhamed of me nor of my bonds.

The ſecond part of this reaſon is in the 1. verſe.

The concluſion in the 13. verſe.

From the 1. verſe to the 13. he proveth this maine argument, by a proſyllogiſme, which you may frame thus:

He who hath a calling of God to you Gentiles, the things hee doth or ſuffereth in executing this calling, are for your good: But I have a gracious calling of God towards you.

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The 1. is propounded in the 2. verse. Then it is amplified from the parts of it.

1. From the relation of the Gospell made to him by God: *vers.* 3. 4. 5. 6.
2. From the Commission ministeriall which hee received from God: *vers.* 7. 8. 9. 10. 11. 12.

The second syllogisme is this:

That which I strive for to God in prayer, that you are to take to heart assuring your selves of ability thereunto.

But I, &c. *Ergo.*

Now for the more particular unfolding of these things, the generall carriage whereof is thus contrived, first for the words of this first verse.

For this cause:] that is, by reason of the effect of my Ministery above named, that you *Ephesians* of hellish Caytives are now set in heaven with Christ, are made one body with Gods people, builded so in Christ, that God dwelleth in you by his Spirit; *for this cause*: this is the efficient of my trouble.

I Paul am the Prisoner for you:] that is, I *Paul* who sometime did imprison those who professed the doctrine of Christ, am now that Prisoner, *frequently in Prison* for Christ his cause, 2 *Cor.* 11. 23.

2 Cor. 11. 23.

And that for you:] that is, for your further good, that you may be edified more in your holy faith, this being one end of the Saints sufferings. Here then are sundry things to be marked.

Doct. 1. *What is the cause that stirreth persecution against the Ministers of the Gospell.*

2. The Person, *I Paul:* Where,

1. You are to remember *Acts.* 9. 12. where it is said, *Saul yet breathing out threatnings and slaughter against the Disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus, that if he found any that were of that way he might bring them bound to Ierusalem.*
2. You are to marke, that hee doth not make dainty of his estate, concealing his name, but setteth his name as a *mountain* in the text, as no whit blushing at his bonds.
3. His Condition, *Christs Prisoner.*
4. The End, *for you Gentiles.*

Doct. The effectuall working of the Gospell procure persecution to the Ministers of it.

The 1. Consideration doth teach, *That the fruit of the Gospell and the effect it taketh, doth occasion the Ministers of it persecution.* S. Paul did see that the fruit of his Gospell brought forth in the Gentiles, the exchange of their estate from darkenesse to light, this was the cause why bonds and imprisonment did betide him. The history of the Primitive Church doth cleere this; the word was no sooner fruitfull any where, but that the Devill raged. *Acts.* 4. 16, 17. When *Peter* and *John* had preached the Gospell with much power upon the hearts of the people, the whole counsell of the Rulers and Scribes were moved saying, *What shall we doe to these men? For surely a manifest signe is done by them,*

them, and it is openly knowne to all them that dwell at Ierusalem, and wee cannot deny it: But that it may be noysed no further, let us threaten, & charge them, that they speake henceforth to no man in his name. So Acts 4. 16, 17. and Acts 12. 19.

This is it which the devill cannot endure with patience to see himselfe dispossessed, and dislodged out of the hearts which sometime hee hath rested in, and therefore he doth spit his venome against them, stirring up evills against them from the *children of disobedience in whose hearts he is effectuall.* Whatsoever pretences are spread, why such measure is offered Gods servants, this is the true cause of all the tragedies of this kind. S. *Paul* was accused as an *enemy to the State, as a disturber of the Temple and Law, as a seditious fellow*; but these were flourishes beside the truth, for he taught *every soule to be subject to all ordered powers*: Hee became under the Law to gaine them under it, hee never committed the least seditious attempt; the matter of all the quarrell was, that the devills kingdome did fall downe like lightening from heaven in the hearts of the Gentiles.

Ephes. 2. 2. Other things are oft pretended, but this is the true cause. Acts 24.

Rom 13. 1.

So that we must make hence this use to our selves, to learne what it is which doth cause the disturbance of Gods servants that serve him in the Gospell, it is no matter of trifles, (for the devill doth not play small games) it is the gaining of men to Christ, the bringing of men from the devill to God, and this is it which he so hardly digesteth: So that though the blind world will not see, yet wee must open our eyes and judge righteous judgement.

Vse 1.

Againe seeing that the taking effect of the Gospell hath afflictions of this kind accompanying it, we may well feare that the devill doth hold all he would in the most of us, he is so quiet: for if men were truly severed from the world and clave to God in his wayes, then the devill would not want engines wherewith to assayle the stoppage of such proceedings; then you should heare such voyces as these, Conventiclers, seditious, factious persons, &c. But when the strong man is quiet, it is a signe he holds possession at his pleasure.

Vse 2. Wee have a cause to suspect that the Gospell doth not throughly worke, when the devill letteth al be quiet.

For this cause I Paul.] 1. That *Paul* here is often in Prison for Christ, who *Acts* 9. 2. did bind all that professed his name; Observe,

Doct. God can make the persecutors of his Gospell to become Martyrs for it. Gal. 1. 22. Gal. 1. 14.

That God can make those who have beene the most zealous persecutors of his truth, become the most forward Martyrs for the testifying of it. He that persecuted us in times past, now preacheth the faith which before he destroyed. Paul *once zealous of traditions, now rejoyceth in nothing but the crosse of Christ*, Gal. 6. 14. *Paul* destroying faith, the same a great planter of it. *Paul* afflicted and put in hold, the *same Paul* made collections for the cherishing of them, most diligently. God doth so, that thus to create hopes where they are hopeles, is most with his glory, *Gal.* 1. 23.

Vse 1.

This is a ground of prayer, that we should not give over to pray for men even persecutors of good things in some sort, that it would please God to enlighten them and convert them if it may stand with his glory.

Vse 2.

Likewise it is a ground of hope for the Church to thinke that if no way

way else doe appeare, yet God can give it peace by turning the hearts *of those* that are the arch-enemies of it.

3. That *Paul* setteth downe this his condition, *a Prisoner* of Christ. Obs. hence,

Doct. Gods faithfull servants are subject to persecution.

That the estate of the faithfull servants of God is subject to persecution for Christ his sake: Mat. 10. 16, 17. 2 Tim. 3. 11. they must not look to be received with the world as if they were her own, but to be intreated as such whom the world knoweth not, acknowledgeth not: So Christ, his Prophets, his Apostles, they did kisse the Prisons sometime, and suffer violent outrage at the hands of the wicked: neither can it be otherwise.

Reason 1. For the Ministers of Christ cannot be *pleasers of men*, Gal. 1. 10. *If I should please men, I were not the servant of Christ.* Pleasers of men in indifferent things for their good and edification, they may; pleasers of the naturall man in the way of his sinfull delight, they cannot. Rom. 15. 2. *Let every man please his neighbour in that that is good to edification.*

Reason 2. A second reason, because that Christ will bee knowne not to bee a King after the manner of this world: the Favorites of great Potentates are all great Personages, Dukes, Marquesses, Earles, &c. But Christ his outward favours are imprisonments, ignominy, these are the cloth of his *estate* which his servants weare for his sake; his deareſt servants.

Reason 3. Christ would have them thus intreated by the world, subject as weake men to all their violence, that the power which subdued the world to God might appeare not to be of them, but of God. 2. *Cor.* 4. 7. *We have this treasure in earthen vessells, that the excellency of the power might be of God, and not of us.*

Use. This therefore must warne us both Ministers and other as in a glasse to take view what may be our condition; we must not dreame of Paradise, but prepare with the *preparation of the Gospell of Peace*, with getting *innocency of the dove, serpent-like wisdome*, to undergoe affliction: It is not the will of God, that because our condition now trieth not that which the Apostles found, that therefore we should put evill far from us, that we should sing with the Priest, *Hic requies mea*, and say in our hearts, Our mountaine shall not be shaken, our estate shall not bee exchanged. Ephes. 6. 15; Matt. 10. 16.

Doct. We must not be ashamed of our sufferings for Christ, but rather rejoyce in them.

4. That S. *Paul* doth not blanch the matter or shrinke any whit as ashamed of this estate, but saith boldly, *I Paul that Prisoner of Christ*, it doth teach us; *that wee must not bee ashamed of the things wee suffer for Christ, but rather glory in them.*

Of this three things.

1. We prove it.
2. We answer this question, Whether all our afflictions must be rejoyced in.
3. What use we are to make of it.

1. The Scripture is plaine; it is said of the Apostles after they had been beaten, and shamefully abused, *They departed from the presence of the Councell, rejoycing that they were accounted worthy to suffer shame for his name.* Act. 5. 41. Of this *Paul* glorieth, 2 Cor. 11. 23. *In labours more abundant*

then

then all, in stripes above measure, in prisons more frequent, in deaths oft. We rejoyce in tribulation. And 1 Pet. 4. 16. *If any suffer as a Christian, let him not be ashamed, but let him glorify God on this behalfe.* So of temptations S. *Iames* speaketh, *Iam.* 1. 2. *Count it ioy when ye fall into divers temptations.* For suffering for Christ is in it selfe glorious and a gift of grace. *If ye be reproached for the Name of Christ, happy are ye, for the spirit of glory, and of God resteth upon you. To you it is given, not only to believe, but also to suffer for his Name.*

Rom. 5.
1 Pet. 4. 14.
Phil. 1. 29.

Secondly, the person for whom wee suffer, is such as we owe our selves unto. *Paul* professeth of himselfe this holy resolution, *Act.* 21. 13. *I am ready not onely to be bound, but also to dye at Ierusalem for the Name of the Lord Iesus.*

Thirdly, the recompence of reward. *Heb.* 11. 25. It is reported of *Moses* he *chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season; because he had respect to the recompence of reward.*

For the 2. Whether all afflictions must be rejoyced in?

Quest. 2.

The answer is made by some, that it is not to be looked for, as being a peculiar gift to some persons: and if we frame our answer to that which is done, not to that which should bee, it is true; for *Paul* saith, *Our afflictions for the present are not joyous:* and S. *Peter* tells us, *If need require we are made heavy with sundry temptations.* But the scruple remaineth, How farre I am bound to rejoyce in afflictions; in what afflictions I am to rejoyce, in what not. The answer is to be made from the ends of afflictions; which are chiefly threefold.

Answ. When and in what afflictions we are to rejoyce.
Heb. 12. 11.
1. Pet. 1. 7.

1. They are to give testimony to the truth.
2. They are to try us, and so prepare us for good things.
3. They are to correct us.

Now in the former we may rejoyce, yea it is our duty to rejoyce. In the latter we must mourne and bee humbled. *Ier.* 5. 3. God complaineth of this as bad behaviour in his people, that when *he did smite them they grieved not: Thou hast consumed them, but they have refused to receive correction*, they have made their faces harder then a rocke.

It being a forlorne carriage in a child to smile under the hand of a correcting father.

Now this doth reprove our softnesse, who if we endure but a more harsh terme, are ready to sit downe with the finger in the eye, and if any disgrace accompany this or that way of uprightnesse, we are shamelessely shamefaced, a token that we love the glory of men more then the glory of God, and that we have not *received the spirit of power, love, and of a sound heart.* 2. Tim. 1. 7.

Vse 1.

It doth teach us how to thinke of reproaches, injuries or persecutions more sharpe, which befall us for righteousnesse, we must glory in them; as the Apostle is not ashamed, but proud of his chaine, so must we. Souldiers will tell of the wounds, the shot, of all the hard measure which they have suffered from the hand of the enemy under their colours: So must wee esteeme it as our chiefe honour,

Vse 2.

when God shall lead us to suffer any thing for well-doing.

That Prisoner, or bond-man, *for you Gentiles.*] Obs. hence lastly,

Doct. The sufferings of faithfull Ministers profit their people.

That the sufferings of faithfull Ministers doe make with the advantage of their people; as *Paul* here saith, that this his imprisonment, it was for the Gentiles, that is, it should redound to the good of the *Ephesians* and all the Churches of the Gentiles. For looke as the Captaine his resolution rescueth the whole army from being discomfitted: so it is ere-while that the Ministers casting themselves upon the pikes, is the security of the people depending on them. And to speake more particularly, they are many wayes good, mediately, or immediately.

And how.

Mediately, in that they dispose those that suffer to become more serviceable to you. Look 2 *Cor.* 1. 6. *Whether we be afflicted, it is for your consolation and salvation, which is wrought in the enduring of the same sufferings, which we also suffer:* And Christ himselfe, for this purpose amongst other, was not exempted from temptations: *Heb.* 4. 13. *He was touched with a feeling of our infirmities, and was in all things tempted, that he might be able to succour all that are tempted.*

Heb. 4. 13. and 5. 2.

Immediately, they have the good of example, for they give us not merits or the crowne of life, but they are patterns of enduring.

1.

They have this good, that they testify and put seale to that forme of doctrine into which the people have been delivered.

2.

They are good in that they prevent the scandalizing of many, for if the shepheard should shrinke, the flock would easily bee scattered.

3.

They are good as a seed of all prosperity to the Churches, the blood of Martyrs is the seed of the Church: All which things we may consider in the *Marian* Martyrdomes and persecutions which were among us, their storm occasioned our sun-shine, and in their persecutions Christianly endured was sowen our peace, which we have enjoyed to this present.

4.

Vse 1. This therefore must teach us, that seeing the sufferings of the Ministers of the Gospell are for the good of their people, that we must not be offended at them, slipping the collar like *Hermogenes* and *Philetus*, but we must know that the troubles and molestations which our Ministers conflict with, are for us, beneficiall to our estates, tending to this, that we may be further and further edified.

Vse 1.

2. It is a comfort to Ministers that their plough never standeth still, but their persecutions and imprisonments, &c. shall be reall Sermons, avayleable to others; the Word is free, when he is bound, *Pauls* chaines occasioned the Gospell to ring in *Caesars* family.

2.

VERS. 2. *If ye have heard of the dispensation of the grace of God, which is given me to you-ward.*

VER. 2.

The Apostle proveth that the things hee suffered were because of them, and for their good: the argument stands thus.

He who hath a calling towards you from God, whatsoever befalleth him in the executing this calling, is because of you and for you. I have a calling from God toward you: Therefore whatsoever I doe or suffer, &c.

It is propounded in this verse, and prosecuted after. For

For the meaning of the words: you must not thinke that the phrase [*If yee have heard*] implyeth a doubting, but though it be conditionally propounded, yet the Apostle doth take it as granted: so the word is used 1 *Pet.* 2. 3. *If yee have tasted how good the Lord is*: So wee use to say in common talke, *If I bee to bee trusted*, I will doe this or that, not that we meane to call our truth into question by so speaking.

Againe it may be asked, What *dispensation* is? And how here to bee conceived? Dispensation is nothing but the giving out in particular that which one hath with him by great, so as is most behoovefull for the family.

Quest. What dispensation is.

But one may here aske, How it is to be understood, whether on Gods part, or the Apostles, actively or passively? for *Col.* 1. 25. *Paul* saith hee was made a Minister according to the dispensation of God.

Quest.

For answer, God dispensing grace to him must here be understood, because hee doth not tell in the next verse, 3. what hee did, but what God did to him.

Answ.

Thirdly, what is to be meant by [grace?]

Quest.

His Ministeriall calling so termed, because the designing to it is of grace, and the faculty qualifying us for it, is from the free favour of God, *Rom.* 1. 5. *By whom we have received grace, and Apostleship*: It hath these 2 properties: 1. It is founded in the free pleasure of God: *Gal.* 1. 15. *when it pleased God, who separated me from my mothers womb, and called me by his grace.* 1 *Cor.* 15. 10. *By the grace of God I am that I am.* 2. All that sufficiency which enableth any man to dispense the mysteries of the Gospell, it is the meere grace of God. 1 *Cor.* 15. 10.

Answ. The ministeriall calling, called grace and why.

In the verse, foure things might particularly be considered.

1. Gods dispensation.
2. The thing dispensed.
3. The instrument by whom, the Apostle.
4. The persons towards whom, to you *Ephesians*, you Gentiles.

To referre the second and third verses to the eight verse, three things are to be marked. 1. How the Apostle doth assure them that his sufferings were both caused through them, and also avayleable for their good, hee assureth this hence because hee was called of God to them. Whence we learne,

That the onely thing to assure the Ministers and the people, that their sufferings are for the good of people, if they know themselves to have a calling from God. For what are Ministers themselves, their workes, sufferings, all are yours, even for the further edifying of the Churches to which they are given. Whereas if they have no calling, God may say when they suffer, Who required this at your hands? you are not by me led into these things, but have cast your selves upon them without my direction.

Doct. This assureth Ministers that their sufferings are for the good of the people if they know they have a calling from God.

Wherefore it is profitable to know that we are called of God to this or that people, that in all our sufferings we may know God calleth us unto them, they shall further our reckonings, and bee of good use to our people.

Vse.

Doct. 2. God doth distribute callings for the good of his Church.

Psal. 104. 24.

2. That God is said to dispense grace, it doth give us to consider: *That the Lord doth distribute callings for the good of his house, which is his Church:* the force of this word οἰκονομία noteth so much: for to dispense is to give out this or that one hath in common, by number, weight, measure, as fitteth the family. He is a wise housholder whose dealing ministeriall gifts, and dispensing of them, is full of wisdom, *as all his works in generall are done in understanding: Thus the Iewes sought a signe, God gave them* Peter, *great in signes and wonders*, such whose words were wonders, seeing they knew them not to have beene matriculated in any Schooles of learning: so the Gentiles full of wisdome, the Lord gave to them S. *Paul*, full of learning, able to encounter their deepest Philosophers in disputation.

Vse.

Which must make us, where wee know God hath given a calling, to subscribe to it as most behoovefull for the Church; so the gifts of every faithfull Minister, to know that they are most wisely divided, the dispensation of God himselfe concurring hereunto.

Doct. As God giveth Ministers their calling, so also their people towards whom he will blesse their labours. 2 Cor. 12. 28. Acts 20. 28. 1 Pet. 5. 2. The difference of Apostles, Evangelists and ordinary Pastours.

The last thing to bee marked in the verse is this: that *Paul* saith: *Which is given to you.*] *Obs.* hence. *That as the Lord doth give a calling and grace, so a people towards whom it is especially blessed with Gods calling and grace, there are a people designed towards whom it is especially blessed.* It is true the Apostle had a more large flock, *the care of all Churches was upon him*; but whersoever God giveth a calling, there he giveth a people of whom the Minister may say, toward you grace is given me of God. *Acts* 20. 28. *Take heed to your selves, and to all the flock, over which the Holy Ghost hath made you overseers.* 1 Pet. 5. 2. *Feed the flock of God which is among you.* God hath assigned every ordinary Minister a portion of his people: for this is the difference betwixt extraordinary, as the Apostles, Evangelists, the 70 Disciples, and our ordinary Pastors. The Apostles had a universall Commission, and the Evangelists were delegates of the Apostles *durante beneplacito*: the 70. if not Evangelists (which some of the Ancients incline to) yet they were illimited helpers and fellow-labourers in the worke of the Lord. But ordinary Ministers, the Lord commanded to fasten them to certaine places. *Tit.* 1. 5. *Ordaine Elders city by city.* And in the councell of *Chalcedon* the 6. chapter, it is decreed, *Let none be ordained at large, lest he prove a wandring Ionathan.* Every Minister must be

Tit. 1. 5. Μηδεὶς χειροτονείσθω ἀπερισκέπτως, Ne quis temere ordinetur, Mendicus in Palæstina infelix Clericus. Græc. Scholi ast.

1. Separated.
2. Authorised.
3. Have allotted to him a certain portion of people which may be instructed by him, which the diminutive ποιμνίον not ποίμνη may seem to insinuate. Now as God doth give every Pastor his severall flock, so he will that we travaile in leading of them. We must not ἀλλοτριεπισκοπεῖν, be B B. in other mens Dioceses, lest God say, Who required this at your hands? When the Lord lighteth candles, hee doth find candlesticks on which to set them, and when hee giveth a calling, hee giveth a people amongst whom this function should be exercised, in whose consciences he doth give his Mininster a speciall report.

The

The calling of Ministery is not like a degree in Schooles, which giveth honour and testifieth qualification, but injoyneth no labour, as a Doctor of Physick hath a degree put upon him, though it compell him not to have Patients whereon to practise: But the Ministery is *a labour in Word and Doctrine*, and therefore there must bee those with whom this labour must be imployed. 1 Tim. 5. 17.

This then doth serve to confute those illimited ordinations, which doe call to Ministery, without allotting any particular people toward whom this grace should be dispensed, which doth tend to nothing but to breed a vagrant Ministery, (like that of *Ionathan* the Levite) which might profer their service where they might find entertainment, a thing most ill beseeming the dignity of so sacred a calling as this is. *Vse* 1. Against illimited ordinations.

It serveth to instruct both Ministers and people, Ministers in this, that they are to know that God hath given them as a calling, so gifts of calling, report to these gifts principally toward them who are their charge and people: which if it were setled in the hearts of men, it would reforme a three-fold want: For often there is in men an affectation of the Confluence of strangers, when our hearts doe not so fervently imbrace our owne, as they doe delight in seeing a concourse of those who doe not so directly belong to us. If any come to our congregations as wanting, (for hunger breaketh the stone wall) then it is good for a Minister to be like a young woman, so full breasted that shee can both feed her owne fat, and lend a draught to her neighbours child in case of absence. But to let an itch of vaine-glory carry us so farre as to affect this that commeth from without and be cold at home, this is to forget where our grace principally lyeth. Let this be marked of such who out of lightnesse and vaine-glory, or by instigation of such friends as Christ had, who would have him make himselfe knowne at *Ierusalem*, are lavish of labour among those who depend not on them; nurse abroad, and let their owne cry at home. Which I speake not to put a sword in a mad-mans hand, or to wipe Christian labours soberly afforded, for there is a place to water abroad as well as to plant at home; but to cut downe too too lavish labours from our owne, which if we would take shorter we should see them more effectuall when they were afforded: and if wee did thinke that grace were given chiefly to our owne people, many words would bee needlesse to this purpose. You are starres, and the best shine is in your owne speare. Yet this must not be conceived as if it were not lawfull in some cases to lend our labour elsewhere; for (due circumstances considered) we may say, *Come helpe us in Macedonia*, as *Paul*, wee may water where others have planted: And it hath alwayes been the custome from Primitive times, as *Clemens* testifieth *lib. 2. constit. cap.* 48. that if any Presbyter or Bishop doe come to another, they shall be intreated to preach, the former giving a reason, it falling out as Christ saith, that *a Prophet is not without honour, but in his owne country*. *Vse* 2. Against the affectation of concourse of strangers; and much preaching abroad. With what caution a Minister may dispense the word to a people not dependant on his charge. Acts 18. 9. Mat. 13. 57.

This should make Ministers more wary in translating themselves from those to whom God hath once given them. If a man were perswaded *Vse* 3.

Ministers should not hastily remove from their first charge to another.

swaded that God as hee gave him this or that people, so hee did give him grace toward them in a speciall manner, hee would feare left accepting a new people, hee should want his old grace. They say that *such as have loved once to purpose, cannot love againe*: it is true here, that if men in tasting the grace of God had ever taken in a love of a people, they could never love so lightly as many doe, but these flickering roving persons from one place to another, doe testify that they never knew what that office and grace of God meant, but the benefice is the morsell at which their mouthes water.

VSe 4. People are specially, to depend on their owne Pastour.

This doth also serve to instruct people to depend especially on those that are set over them, for those are they who are furnished from God in an eminent manner with grace toward you. They are foolish Pigeons that know not their owne lockers, and foolish sheep that know not their shepheards voyce; and foolish people that know not their Minister. Neither must this be taken as if we would clacke you altogether under our wings, or sought further property then wee have, but it is your good which doth enforce us to speak it, for till you know your shepheards set over you, the wolfe doth threaten you. God give every people a teacher that wee might not bee blowen up with the windy doctrine of every seducer: And looke as it is in marriage, it is not the having a husband which maketh a wife free from all underminers of Chastity, but the loving her husband: So in this marriage of Pastour and people, it is not the having a Preacher which doth secure you from seducers, but your acknowledging of him and depending on him in the Lord.

VER. 3.

VERS. 3. *How that by revelation he made knowne unto me the mystery (as I wrote afore in few words.*

Now followeth the explication of this grace, which hath two branches.

1. His enlightening.
2. His Commission.

The 1. to the 7. verse. the 2. to the 13. verse.

His enlightening hath three Considerations.

1. The manner.
2. The matter { Propounded. / Proved.
3. The thing wherein he was taught, amplified from the property, in the 5. verse; and subject about which it is conversant in, the 6. verse.

What revelation is, and the kinds of it.

For the opening of the manner, we must know, 1. What is meant by *revelation*. 2. The kindes of it. 1. To describe it from the force of the word; it is the taking away the vayle wherewith any thing is covered. There are two kindes of it.

Ordinary which the Spirit worketh in the Word.

Extraordinary, that is mediate, by the benefit of seeing and hearing; thus the Apostle had extraordinary revelation, yet *the things which they saw, heard and handled, those they taught*, 1 John 1.

Immediate

Immediate, without the benefit of sense, as *Acts* 10. and *Paul*, 1 *Cor.* 12. *Pauls* revelation may be understood either of a mixt, or of this latter kind, for it had somewhat differing from the more timely Apostles.

1. Then that the Apostle having calling from God, received his message and instructions from him, he doth teach us, that

Those whom God sendeth, God also teacheth to that purpose. Wee see Princes doe not dispatch Embassadours, but they furnish them first with Precepts, and with their pleasure which they would have signified, so doth God in Christ, sending any to men. A *Scribe must bee taught to the kingdome of God.* And our Saviour Christ sends out his Apostles with this Commission, *Teach whatsoever I have commanded you:* So *Paul* 1 Cor. 11. 23. *What I have received of the Lord, that have I delivered unto you.* Now this teaching is of diverse sorts: mediate, or immediate; in the spirit, or in the letter, as in the eleven and *Judas*: But howsoever the Lord sendeth none, but he first so informeth them, that that they can signify his pleasure.

Doct. Whom God sendeth he also teacheth.

Mat. 13. 52.

Mat. 28. 20.

So that it letteth us see what wee are to thinke of them that are runne upon the Ministery without their errand in their mouth, *they runne, but God sent them not.* True it is that they may enter thus, and after be enabled: *Some mens faults goe before, and some follow after*, nevertheless this is certaine, till their repentance, that humbling themselves, they have found some supply of their wants, they are not to be reckoned as sent from God.

Vse 1. Ierem. 23. 21.

2. Tim. 5. 24.

It must teach us to seek the knowledge of Gods will before we take upon us to make publication of it: Looke *Gal.* 1. 16. *Paul* saith of himselfe that *he was called of Gods grace and that God revealed his Sonne in him, that he should preach him among the Gentiles.* Yea wo should seek this not in the letter, but in truth and power, that wee may not speake of these things as men doe of countries which they never saw but in the mappe.

Vse 2.

2. That *Paul by revelation* commeth to learne, which signifieth the taking away of a vayle. Observe hence,

That all of us have a vayle on our eyes, which letteth us from seeing these things till they are revealed. Paul was no *Cyclops* but quick-sighted, and yet till these things were by revelation opened to him, he did not understand them: So it is, we have scales on all our eyes, which will not let us see till the Lord make them fall off; ignorance doth close up the sight of the minde, till the Lord with the beames of his light doth disperse it: we are all borne blind from our birth, and cannot conceive or comprehend the mysteries of grace and of Christ; *the naturall man perceiveth not the things of God neither can he, because they are spiritually discerned.* Hereupon *David* prayeth, *Open mine eyes that I may see the wonders of thy Law*; it is not want of light in the Scriptures, but vayles of darknesse over our eyes, that keep us from seeing. For while the heart is vayled, the eye cannot see as it should: and as this corporall and aspectable light comming into a roome, maketh all the

Doct. We have by nature a vaile before our eyes that we cannot see spirituall matters till they be revealed.

1 Cor. 2. 14.

Psal. 119. 18.

the things which were mantled up in darkneſſe; now conſpicuous: So this ſpirituall light irradiated upon our mindes, the wonders of Gods Law are made perceiveable.

But till the Spirit of the Lord come, there is a vayle over our eyes that we cannot diſcerne the wiſdome of God in his Word; *Paul* was quick-ſighted, and in all the learning of the *Phariſees* very exact, yet he could not diſcerne theſe matters.

Vſe 1. Wherefore we muſt all pray that the vayle may bee removed from theſe points of the Goſpell, that the ſpirit of liberty may be given us, which where it commeth there is light and underſtanding.

2. See what wee muſt impute our not profiting to, *viz.* this, that wee have not got that Eye-bright of the ſpirit wherewith our eyes ſhould be cleared. We doe many, like the woman, who going to bed ſeeing, and in the night taken blind, waking in the morning, complained of the Curtaines: So we not diſcerning our ſpirituall blindneſſe, we complaine of the Curtaine, ſtrange manner of teaching, obſcure ſpeaking, perplexed ſentences, I know not what in the teacher, when the fault is nearer home, we are too much in our owne light, not knowing our ſelves.

Doct. The doctrine of ſalvation is a hidden thing to the world; and how.

He made knowne unto me the myſtery.] Now that he calleth this doctrine a *myſtery*, it giveth us to conſider, *That points of ſalvation are hidden things to the world; ſtrange riddles to the naturall man.* I did before mention the point: now I will only ſhew in what regard theſe things are hidden. I anſwer. Not in themſelves, but to us, not through darkneſſe in them, but by reaſon of that darkneſſe which is in us. Things are lightſome or obſcure in themſelves, or to us: Now to be made lightſome in themſelves, there needeth but the light of the Sun to ſhine upon them: but to make them lightſome to us, we muſt have inward light in the eye whereby to diſcerne them: thus the counſell of of God is for the nature of it light it ſelfe. 2. It is made ſenſible and viſible, the light of revelation ſhining on it. 3. It is ſo diſcerned where there is the ſupernaturall eye of the Spirit, by benefit of this externall light to diſcerne it. But if a thing bright in it ſelfe, having the beame of the Sunne ſpread upon it, be a hidden thing, it is not ſo in it ſelfe, but to this or that perſon which doth not, or hath not eyes to diſcerne it, all is hidde in darkneſſe to him. So that wee had need to pray with David, *Pſal.* 119. 18. *Lord open our eyes that wee may ſee the wonders or hidden things of thy Law.* You ſee (beloved) that we are all of us men of clay, and living here as it were in the bottome of the ſhip, walking upon clay, and therefore if we would know the will of God concerning us men here beneath, either God muſt bee reveiled from heaven extraordinarily, whereof wee have no warrant, or ordinarily, and that is by theſe bookes written and indited by the Spirit of God, to bee ſeen, read, and underſtood. Now this muſt ſtand by great reaſon, for if a man were in a minerall or cole-pit, infinite fathomes toward the center of the earth, were it poſſible he ſhould know the will of us men here above, unleſſe we either deſcend our ſelves, or ſend, or

at least throw in a letter of our mind, which notwithstanding will bee never the neare unlesse we convey light to read the same: so I say, either God must call unto us in an audible voyce, or send his Angels, or raise up afresh some extraordinary meanes of revealing his will, or else send his letters of his mind to us his loving friends, redeemed by the blood of Christ, yea and reach us light also for the perusing of the same, or surely we shall never as long as we live attaine to the knowledge of his will, it is impossible. Now I grant that these bookes of Scripture doe containe the divine will of God, but such is the darkenesse of our understanding, that we cannot conceive thereof unlesse the outward meanes of the preaching of the Word be joyned with the inward working of the Spirit, as fire to enlighten the whole house. Not that the Word in it selfe is obscure and darke, but that it lighteth into those hands of such blind expositors, in whom is nothing but darkenesse, as the bright silver lying in a darke chest.

As I wrote above in few words.] Now followeth the proofe from the effect, the Apostle his writing, which his writing is amplified from the use or fruit of it in the verse following. In his writing might bee considered two things:

1. The writing it selfe.
2. The manner.

But the latter onely I will observe: it hath two parts.

1. The conformity with his revelation.
2. The brevity of it. On that I insist.

That the Apostle did *write in few words*: Obs. hence,

That the Apostles writings are but summes and briefes as it were of that they uttered: thus *Moses* he did write but summarily the things which he had often delivered, and that largely: so the Prophets, we see the Sermons of them as they are written, may bee read in few houres, which were in preaching forty yeares: This we have is but an abstract and abridgement of that they largely uttered. *Revel.* 10. 10. this booke is called *a little book*. For thus God would have his Scriptures not great in bulke, but of great virtue: as gold amongst metalls, so is Gods Scripture amongst writing: These are little, but have more virtue then all the volumes of men; the wisdome of it such as cannot bee sounded with the fathome of humane understanding.

Doct. The Apostles writings are but a briefe of their preachings.

Reason 1.

God knew that reading much was but a wearisomenesse to the flesh, *Eccles.* 12. *Reason* 2.

That the world could not have received all particularities: *Iohn* 21. *Many other things Iesus did, the which if they should bee written every one, I suppose the world could not containe the bookes that should bee written.* *Reason* 3. Iohn 21. 25.

God would have them briefe, because he would have the gift of interpretation take place in the Church, and therefore did proportion the Scripture so as might serve with this purpose. *Reason* 4.

This being so, it must move us to acknowledge the goodnesse of God, who when he might have charged us with great volumes, hath *Vse.*

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onely commended to us a little book, hath inspired his servants so, as to write in few words. And seeing the Scripture is so compendious, we must hang upon the gift of interpretation, without which wee cannot conceive of it as we ought.

Ver. 4.

Vers. 4. *Whereby when ye reade, ye may know mine understanding in the mystery of Christ.*)

This is the fruit of his writing: In which we consider,

1. The thing they should know, *his understanding* in the *mystery of Christ.*

2. The meane, *by reading, which when you read.*

1. Then we see what the Apostle maketh the use which he intended in his writing, to exhibit a draught of his understanding in Christ: this doth teach us, *That though they did write briefly in few words, yet sufficiently to salvation, this was the scope of them to reveale Christ in their writings sufficiently unto salvation.* For the Apostles being faithfull Registers for the Church of God, could not suppresse any thing which they did see behoovefull for that city of God. To consider this doth prevent that which the Papists would inferre, & say they, they write in few words, and therefore obscurely and unsufficiently. Nay, *in few words*, saith *Paul*, yet so *that you may see by meane of it what I know of Christ.* The principall doctrine of this verse is this, viz. *That reading is an exercise greatly availing us*; he telleth the *Ephesians*, that *reading, they should know his understanding.*

Doct. The scope of the Apostles writing was, to reveale Christ sufficiently to salvation.

Doct. Reading of the Word is greatly profitable to us.

Now there are two kindes of reading, *Private* and *Ecclesiasticall.*

Deut. 6. 9.

1. In private Gods people were commanded *to have the words of the Law upon the posts of their doores*; and all are commanded, *Joh. 5. 39. Search the Scriptures*: and Ministers especially, 1 *Tim.* 3. 13. *Give attendance to reading.*

2. Ecclesiasticall, a lecture out of the Law and the Prophets, and chapters in the Prophets suited with the Law, which might serve as a Commentary upon the portion read, and *Colos.* 4. 16. When this Epistle is read of you, cause it *to be read in the Church of the Laodiceans*, &c. and 1 *Thess.* 5. 27. *I charge you in the Lord, that this Epistle be read unto all the brethren.* You may see how the Churches had this custome of reading when they were assembled. And this ordinance of God is very beneficiall to all sorts, both to the called and uncalled. These it doth prepare to edification by the ordinance, others it doth build up and lead even to behold the knowledge, the affections of the men of God by whom they were penned. Yet though it be an ordinance fruitfull, it must not be made a compeere with the preaching of the Word, much lesse be preferred before it.

Yet not to be matched with preaching.

1. It is not so absolutely necessary for the being of a Church, which the Primitive Churches did know, who before the written Word came into their tongues, were the true Churches of God.

2. It is not an ordinary meane of converting to God, the preaching of the Word goeth before it here, *Rom.* 10. 14.

3. Though it further promote knowledge, and the work of grace in

in us, yet not in so great measure as the Word preached: so it is with the Word as with the Elements and Creatures which sustaine us, simply taken, they are not so good to us as when they are skilfully coqued: So the Word dressed and dished forth to us by the Stewards of God, is of force greater nourishment then otherwise.

This then confuteth the Papists that are in this point cleane contrary to the Apostle, he saith that by these things read, they shall understand what is his knowledge; they say the common sort of Gods people can understand no more by hearing the Prophets and Apostles read, then if they should heare an unknowne language. Againe, that their cursed practise in taking away the key of knowledge, the publick, and in a manner private reading of the Scripture, in which fact they are like the *Philistines putting out the eyes of* Sampson, *and taking away the Smithes*, not leaving a weapon in *Israel*.

Vse 1. The Papists are proved who disparage this exercise.

It doth convince us in practise, for though we hold not that the Papist doth, yet we are negligent to read them, as if the reading of them were not a matter of such benefit.

Vse 2.

And in the 3. place, seeing that reading is so beneficiall, we must be exhorted that we would set apart some time to spend this way; we are so affected to the writings of our friends, that if a letter come in, when we are about to sit down, we will not tast any thing till we have read it: These writings are the letter of God to us. If we have any thing bequeathed us in some Will, we will have, if not all the Will, yet the clause of it perfectly in memory, and at our fingers ends: These things written are Gods testament, that we cannot without great indignity neglect them. Againe, why doe you desire gold and silver? But because it is of that price that it can purchase any earthly commodity: But what is that in comparison of the Word, which together with the Spirit worketh unto life everlasting?

Vse 3. Sundry motives to provoke us to a dayly reading of Gods word.

If one of you should this day walking by himselfe, heare the voyce of God breake out of heaven, he would bee astonished at the hearing, and perhaps he would easily be perswaded, that he should ponder every syllable: Why, this Word is as great, and as much, in this thou hast God speaking by himselfe, by men, by Angels, by all meanes to draw thee unto him. Wherefore if thou art desirous to heare God speak (as I think some curious spirits are) thou hast *Moses* and the Prophets, the written will of God, which convey God speaking to thee dayly.

Againe, is there any that hopeth to gaine lands and possessions, and will not acquaint himselfe with the evidences which may lead him thereunto? In the written Word lyeth the great grant of that blessed land promised to *Abraham*, and to his seed, and from thence how it is entayled unto us of the Gentiles.

Naturally we all desire knowledge, as the blind man deprived of his sight: now from the Word floweth all knowledge as the river from the Seas, and enricheth the mind with a quick and sharpe capacity.

Lastly, wee desire to heare tell of strange things: what more strange then to read of that celestiall Palace beyond the Starres, called

led Paradise, and of the glory thereof? What more strange then to heare tell of the Father of Spirits, and all the Host of Heaven, Angels, and Saints? to heare tell in like manner of the place of darkenesse, and shadow of death, of the Prince thereof, and his attendants? If all this will not provoke thee to this duty, humble thy selfe, suspect thy selfe of some grosse iniquity which filleth thy stomach to the full.

Object. But men will object, as we find they have; 1. That they have callings which take them up, and so many things troubling them, that they cannot while it.

Answ. A simple pretense, Who would not see his weakenesse that should thus reason, I am to crosse a very dangerous troublesome Sea, I need not to use Card or Compasse: I am continuall in warfare, I need no weapons, I care not for carrying them with me? So is this; for the Scripture is to our course and warfare as a spirituall armory and direction.

Object. I, but they are hard, I cannot profit in them.

Answ. It is false, reading you shall profit, the text saith, God speaketh in the Scripture to the learned and unlearned, the Ant may wade as well as the Elephant swimme, a sucking babe may finde milke here; reading thou shalt know what thou dost know, more perfectly, and shalt learne that whereof thou art ignorant, and what thou canst not of thy selfe finde out, it shall prepare more easily to conceive of it by the help of another.

Object. I cannot read.

Answ. Get them that can; we will get things read to us in our indentures, and evidences, when our selves cannot.

VERS. 5. VERS. 5. *Which in other ages was not opened unto the Sonnes of men, as it is now revealed unto his Apostles and Prophets by the Spirit.*

Now followeth the amplification of the thing wherein hee was enlightned, from the property of it, which is by a correction explained, as if he should say, my meaning is not that it was altogether concealed, but it was not so revealed as now it is to the holy Apostles and Prophets. For the distinction of Apostles and Prophets, it is already layd downe verse 20. of the second chapter.

Obs. 1. God doth not alike in all ages give the like measure of light to his Church.

That God doth not deale with all ages alike, no not with his owne Church and people: not onely the Gentiles had these things altogether concealed from them, but the Sonnes of men, no creature had them so opened, as they came after to be revealed: so touching our Saviour, though it was told from the beginning, he should be the seed of the woman, yet that he should be the sonne of a virgin, was not so cleerely knowne in the first ages, as from the time of *Esay*: so the calling of the Gentiles was not so knowne to the Church of God, though it was foretold *that all nations should be blessed in the blessed seed*; in those former ages as it was in the same Church of the Jewes, in *Davids* time and afterwards, when in their *Psalmodies* they sung that matter before the Lord: thus since Christ, though the word revealing is compleat, yet God doth not give alike light to every age, when the doctrin was altogether obscured,

and

and *the houre of darkneſſe, even wherein that fogge of the bottomleſſe pit ſhould prevaile*, there could not then be the light which now there is when the *little booke is opened*.

For God is a Soveraigne Lord holding of no other, hee may doe with his owne as pleaſeth him, and he doth uſe his liberty to ſhew his freedome, to move us to thankfulneſſe, ſeeing he leaveth ſome altogether without his ordinances, as the Gentiles, whom hee a long time regarded not ſo farre, and to his owne people he revealeth ſometime more ſparingly, ſometime more plentifully, as pleaſeth him. *Heb.* 1. 1. *At ſundry times, and in diverſe manners God ſpake unto the Fathers in old time.* God did not at the firſt at once reveale his whole will, but at ſundry times, by parts, by many ſeverall, and particular parts, now one part, and then another. For marke how Chriſt was revealed: firſt to *Adam: The Seed of the woman ſhall breake the Serpents head*; there was a Saviour promiſed to deſtroy our enemies that ſhould come out of our nature, *the Seed of the woman*: After more particularly to *Abraham* God ſaid, *In thy Seed ſhall all nations be bleſſed*; there he makes a promiſe that the *Meſſiah* ſhould come from his loynes: further God did more particularly declare him when he ſaid, hee ſhould come of the tribe of *Iudah*, *Gen.* 49. Then after more diſtinctly of a particular family, namely of *David*, *Eſay* 11. 1. *That there ſhould come forth a rod out of the ſtemme of* Jeſſe, *and a branch ſhall grow out of his rootes*. And in ſucceſſion of time more diſtinctly layd downe, how this *Meſſiah* ſhould be borne of a virgin, the place at *Bethlehem*, and ſet downe what hee ſhould doe, and how he ſhould ſuffer. So that by theſe degrees was the Redeemer, the Saviour of the world revealed more and more as his time did more neerely approach, that the faith and hope of Gods people might be more and more raiſed up, as he was more evidently and clearely revealed unto them. So in regard of the generall government of the Church, and declaration of the will of God; before God had gathered the *Iſraelites* together to bee a peculiar people to himſelfe, and committed his ſtatutes to them; his will was declared by particular revelation, onely of ſuch things as were needfull for thoſe times and perſons. Againe when God had eſtabliſhed his Church which was to continue divers generations, then the Lord gave them ordinances and rites, by which he did declare his will; thus did the Lord ſet forth himſelfe by degrees unto that people then living, before the exhibition of Chriſt, in the infancy of the Church. But doth hee ſo now? No, but now under the Goſpell God hath revealed his whole will and counſell ſo farre as is needfull for the Church to know; for Chriſt comming downe from the boſome of his Father, hath made knowne the whole will of God to us; and therefore hee giveth this charge to his Diſciples; *Whatſoever I have commanded you teach*; and thereupon *Paul* is bold to ſay in his excellent farewell to the Church of *Epheſus*, that *he had delivered unto them the whole counſell of God*.

God by degrees revealed the Meſſiah to his people. Gen. 3. 15. Gen. 12.

God diverſly ordered his Church before Chriſt.

Now all is fully revealed.

Mat. 28. 20. Acts 20. 27.

This conſideration doth rebuke both learned and unlearned: theſe thinke all new doctrine that their Fathers, meaning this or that gene-

ration left in darkneſſe, did not know, they will believe as they believed, and no otherwiſe: But if this were well weighed, that God leaveth ſome generations in ignorance, and the ſhadow of death, that his owne people come not to know all truths in all ages alike, they would renounce this plea as groſſe ignorance.

They are ſottiſh which will believe no more then their Fathers believed.

So many learned ones who thinke that nothing in opening the Scripture muſt be admitted which cannot be ſhewed out of antiquity; they are to know that God deales not with the Church by one ſcantling in every age, and as propheſie foretold it, ſo he ſeeth nothing that doth not behold the gifts of tongues and interpretations to bee farre more plentifully given then hath been heretofore: and ſo no doubt but God will grace future ages with a more cleare ſight in the revelation then is yet any thing commonly afforded. Wee muſt not bee ſuperſtitiouſly devoted to times paſt, injuriouſly neglecting our owne that are preſent, and prejudicing thoſe that are to come.

They are amiſſe who will allow no interpretation of the Scripture but out of the Fathers.

Vſe 2. The benefit of theſe Evangelicall times in having greater light then was under the law.

Here behold the benefit of theſe Evangelicall times in which wee live, and the priviledges and prerogatives thereof, wee enjoy theſe things that the Fathers hoped for, the things promiſed to them are accompliſhed to us; now this is a high prerogative; the very conſideration of this made thoſe that lived before theſe times enquire and ſearch diligently when theſe times ſhould be. A good thing is better diſcerned by the want of it, then by the fruition and enjoying of it; and therefore hence it is that we ſo little regard it, and they ſo highly eſteemed of it; they would have thought themſelves happy if they might have lived in thoſe times wherein theſe promiſes made, might have been accompliſhed, and therefore our Saviour Chriſt ſaith: *Bleſſed are your eyes, for they ſee, and your eares, for they heare*; ſuch and *ſuch things as many Prophets, Kings, and righteous men have deſired to heare and ſee, and yet could not.*

Mat. 13. 16, 17.

The ſecond part of the verſe hath three circumſtances to bee obſerved.

1. The time of further revealing, *as now.*
2. The Perſons, to his *holy Apoſtles and Prophets.*
3. The Authour, *by the Spirit.*

Doct. Since Chriſt we have the myſtery of ſalvation more fully opened.

The 1. doth let us ſee, *That ſince Chriſt we have more fully opened the myſtery of our ſalvation:* Their revelation was a hiding of it in compariſon of this we have obtained. To ſhew the point; we ſee that theſe times ſince Chriſt have three things which needs muſt worke a further enlightening.

2 Per. 1. 19. and that in three things.

1. A fuller word revealing and more cleare word; theirs was as a candle, *a light ſhining in a darke place*; ours a miniſtery full of glory and light: now as the eye by a great cleare light ſeeth better then by a little dimme one; ſo it is with us.
2. Theſe times have a more full inward illumination, which is the eye of the minde, wherewith wee ſee by meane of this revelation the ſpirit now is powred out: now as a quick bodily ſight ſeeth by benefit of light without better then a ſight

more weake and obscure: so it is with us having a more full enlightening then that former of the Jewes, which was more sparing.

3. As a thing is better seen at hand afore the eye, then afarre off, so we have a fuller apprehension of them in as much as they are now accomplished, which they saw as things afarre off to be performed. And this more full revelation was fitly kept till Christ our principall teacher should come, till hee as our King should enter his kingdome.

For look as it is with School-masters in great schooles, they will reserve the reading of the most learned lectures, and the most ripe schollers to themselves: So Christ hee is our great *Rabbi*, all were his Ushers that were before; they taught the Punies an inferiour lecture of the Law and Prophets, but Christ hath reserved the fulnesse of prophesie for himselfe to unfold. And as Kings doe then chiefly shew their bounty when they are crowned: so these spirituall gifts, our King, not of this world, did fitly reserve to his Coronation with glory.

We must therefore who have so great revelation, remember that God expecteth more obedience: a housholder doth not set up a candle, but he will have some work by it, so with us; God would have us walk by this light, else that will take hold of us in the Parable; *The servant that knoweth his* Masters will, and doth it not, shall be beaten with many stripes; this is the end of the glorious light of the Gospell, that we beholding it, should be turned into the selfe-same glory.

It doth let us see how fearefull their estate is that remaine in blindnesse when so great light shineth; it is a token that the spirit of darknesse doth keep possession in their hearts: 2 *Cor.* 4. 3. 4. *If our Gospell bee hid, it is hid to them that perish, in whom the God of this world hath blinded the mindes, that the light of the glorious Gospell of Christ should not shine unto them.*

Use 1. We must yeeld the greater obedience. Luke 12. 47.

2.

Unto his holy Apostles and Prophets.] 3. It is to be marked who they are that have these things revealed to them, *his holy Apostles and Prophets*. Obs. *What kind of men God doth take to reveale his truth to, such as are sanctified.* 2 Pet. 1. 19. *The holy men of God spake as they were moved by the Holy Ghost.* So more generally S. *Paul* maketh the Saints those to whom God doth reveale the mystery of his Gospell, *which is the mystery hid since the world began, and from all ages, but now is made manifest to his Saints.* For this is meet that as we put not precious liquors into uncleane vessels: so these spirituall treasures should not bee committed to us, not cleansed and sanctified. Againe, the Lords opening his secrets, is a fruit which springeth from his love to his friends. *The Father loveth the Sonne, and sheweth him all things whatsoever hee himself doth:* And touching his members, he saith, *I have called you frends, for all things that I have heard of my Father, have I made knowne unto you:* Even as to unlace our selves and communicate our counsels with this or that person is a token that we doe affect him intirely. Now whom doth God love? the righteous; whom doth he he call friends? *Those*

Doct. God revealeth his sacred mysteries to his Saints. Col. 1. 26.

John 5. 20. John 15. 15.

Verse 14.

that doe his commandements, even those that are holy in his sight. Yet this must not be so understood as if God might not reveale his will to one that is unholy, both Predictions, as likewise ordinary revelations; for we read of *Balaam*, of *Caiphas*, of *Iudas* and others that were workers of unrighteousnesse, *yet shall plead that they have prophesied in his Name.* But yet there is a priviledge to the holy one above these.

The difference of the revelation granted to the godly and the wicked.

1. God doth not so ordinarily open his secrets to these unholy ones, as to those that are holy.
2. They have not that spirituall wisdome given them to make use of that they know, which the Saints have.
3. They have these things put into them, not that God is pleased with them, but that he regardeth his Church which hee maketh the devill himselfe serve for the good also.

Vse 1. So that this letteth us see what all of us must be if wee would know the secrets of God, we must become holy, and then we shall be made to understand the secrets of God: *If you will obey*, yee *shall know my doctrine. Blessed are the pure in heart, for they shall see God*: Holinesse doth dispose us not onely to revealed Divinity, but to the Theology of the Saints in Heaven; as *contra* corruption in conversation is commonly accompanied with corruption in judgement; and the more unholy any one is, the more is God and his wayes strange to him.

Iohn 7. 17. Mat. 5. 8.

Vse 2. We see the cause why so many remaine ignorant, never comming to the knowledge of the truth, because they study not for sanctification, this filleth our *Athens* with unlucky owles flying the Sun-shine: they are so full of swaggering, pride, voluptuousnesse, such cages of uncleannesse, that it is no wonder if the spirit of revelation bee farre from them. So Professours, a great number like *Pauls* widdow, *alwayes learning and never comming to the truth*, because they have divers lusts hanging on them, and grow not up to holinesse; It is just with God when we will not obey the truth we see, to turne our eye it selfe into darknesse.

Mens wicked lives the cause of ignorance.

2 Tim. 3. 7.

Vse 3. Thirdly, we see how wide the world shooteth, they thinke that holinesse softneth the sense and taketh away the edge and ripenesse of wit, that men cannot be of any great reach if they looke this way, but blind men cannot judge of colours, young *Daniels* shall alwayes bee found not the least acquainted with Gods secrets.

Doct. The last thing to be marked is this, *Who it is that doth reveale the things of God to us*, viz. *his Spirit*. The *Spirit of the Almighty giveth understanding*, therefore called *a Spirit of understanding*, Esay 6. For look as if I would know what such a man thinketh, his spirit must open the matter, *for the spirit which is in a man* doth only (of all creatures) know what is in man: so the Spirit of God which searcheth the deeps of God, this must be gotten, if we would know the things of God: if this Spectacle come upon the eye of our mind, we shall see things that eye cannot see, eare cannot heare. Wherefore if any would understand *Davids* Psalms, *Pauls* Epistles, seek for the spirit of *David* and of *Paul*.

Gods spirit doth reveale the things of God unto us. Iob. 32. 8. 1 Cor. 2. 11.

Quest. If you aske, how we should seeke?

1. By

1. By prayer, *Solomon* prayed for the Spirit, and he had it in a larger measure then any that went before him: so if you pray for the Spirit, you have Gods promise for it, *that he will give the Holy Ghost unto them that aske him*, and this hee doth speak by way of opposition, *If you which are evill can give good things to your children, how much more will God &c.* If a man or woman will be importunate for grace, and the Spirit, as a child will be with his Father for bread, then he cannot nor will deny you.

Answ. Meanes to obtaine Gods spirit. Luke 11. 14.

2. Again, another means to get the Spirit, is to be conscionable and constant in dependance upon the ministery of the Spirit, and private exercises, in hearing the Word preached, and therefore the Apostle saith, *Gal. 3. 3. Received ye the Spirit by the workes of the Law, or by hearing of faith preached?* as if he should say, you may know whether you have the Spirit or no by this, examine whether you have gotten Faith by the preaching of the Word. Our Saviour saith, The tree is knowne by the fruit; if we get not faith in Christ, and bee joyned with him, wee shall never get the Spirit: therefore if you would get the Spirit, get faith: for faith is a knitting and a drawing grace, it will draw the Spirit into the soule, and it will knit him fast unto the soule, that he can never depart away from it.

3. A third meane is by a Christian course of obedience; *Hee that keepeth my Commandements, I and my Father and Spirit will come and dwell with him*; as contrariwise when wee nourish sinne, wee give a check to the good Spirit of God, we grieve the Spirit, and cause him to depart: We obey the Spirit when wee give him good entertainment, when you feed him with holy and heavenly thoughts, and doe what he would have you doe.

Iohn 14. 23.

VERS. 6. *That the Gentiles should be fellow heyres, and of the same body, and partakers of his promise in Christ by the Gospell.* VER. 6.

The quality of the mystery opened: now followeth the matter, which hath two things to be observed.

1. The condition, to which the Gentiles should be brought.
2. The meanes.

1. The condition in 3 things; the latter still the ground of the former.
   1. *They should be joynt heyres with Christ.*
   2. *They should be of the same body with Christ* and his Church; for first we must become beloved children in Christ the beloved, before we can be inheritors.
   3. *They should be partakers of the promise*; for by faith in the Word of promise, we come to have fellowship with Christ.
2. The meanes, *by the Gospell*. The summe is thus much.

"This is the thing which hath not been so knowne heretofore, this "I say, that you Gentiles sometime without hope of inheritance "should be joynt heyres of heaven, that you sometime without "Christ, and aliens from *Israel* the body of Christ, should be incor- "porate with Christ and his people, that you who were without "covenants of promise, should by faith partake in the promises of Christ,

"Christ, and all this not by circumcision, or the Law, but by the "ministery of the Gospell.

Their being heyre, their being one body, their beleeving the promises, of these I have spoken before, *Chap. 1. verse* 10, 11, 13, 14. *and chap.* 2. 12, 13, 14. Onely one thing out of this verse. *What it is that doth bring us to beleefe, and so to our heavenly inheritance*, viz. *the Gospell of God. This begetteth us to eternall life, even this Word preached to us.* 1 Pet. 1. 13. *Being borne anew, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.* Paul was sent to preach the Gospell to the Gentiles, for this end, *to open their eyes, and to turn them from darknes to light*, and *from the power of Satan* to God. And *Acts* 20, 32. *I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified*; there you see the power of this Gospell set downe. The point is often handled. Now therefore we will onely shew these two uses which must be deduced from this consideration.

Doct. It is the Gospell which bringeth us faith, and so to our heavenly inheritance.

Acts 26. 18.

Vse 1. We are not to be discouraged from following the Word neither by the unworthinesse of the Preachers;

We must that are hearers never be weary of it, never give over attending on it. We take offence sometime at the persons of Ministers, sometime at things we find in our selves: For as with the sonnes of *Eli*, so it fareth with many in Ministery, their wickednesse doth make men decline their Ministery. But we must know that though a wicked man doth reach out the treasures of God, yet wee may safely receive them: for the hand of the Almoner, though a wicked man, doth not hurt the Kings almes which are given by him. In our selves we sometime are kept back from following the Gospell cheerefully, 1. By conscience of unworthinesse, 2. By considering our little profiting by meanes of it: But no unworthinesse nor unfitnesse must keepe us from the word, What distast soever we have, it is that Physick wherewith it may be cured: And heathens, possessed persons, excommunicate persons, are to be admitted to the hearing of the Gospell: how much more must such know who are the Lords, that no suggestion of infirmity must detaine them from it.

1. Nor by the conscience of our owne unworthinesse;

2. Nor by our not profiting to our minde.

To the latter wee must know, that though wee thrive not by the Gospell as we wish, yet there is no way for us but to continue. For as the body in an atrophy, though we fare daintily, yet there is no shew of it, yet wee continue to take our diet, sleep, exercise according to strength, and say, Nature may worke it out in time: so when the soule is diseased, so that the Word doth not so strengthen and comfort it, as might be wished, we must not give over, but keep us to the diet of it, pray to God to open the obstruction of the heart, in time his grace may and will make us outgrow it againe: in the meane while wee are sustained by it.

Vse 2. Ministers must not give over preaching, neither upon conceit of their ignorance; Rom. 1. 16.

The second use is to us Ministers, that we must never give over to preach the Gospell whatsoever discouragement wee have, nor must *never be ashamed of it, seeing the Lord by it bringeth men to salvation.* What if we have ignorance? let us preach according to the gift of knowledge received, and it will multiply in us, like as the loaves did

while

while they were broken; and *Iohn* the Baptist did not know Christ so as afterward he came to know him in his preaching; and the Apostles, what ignorance was in them till after Christs resurrection? 2. What if we cannot feele that power we desire, in executing this office, yet we must thinke that *Moses* face did shine, and he knew no such thing, yet did it shine so that the children of *Israel* could not behold him. What if we see no fruit as we wish, we must know that the fruit of ministery is not tyed to our observation, *Marke* 4. 30, 31, 32.

Nor of the small good they see comes of it.

2. The fountaines runne, though none come to fill a cup-dish at them; so we must gush out with this water of life, though none by the vessell of faith should take it in.

3. There may be seven thousand gained where we see not seven.

4. That which sheweth not fruit presently, may bee a seed, of which others may reap comfortably hereafter.

Nor for want of feeling in themselves the power of those things they preach.

Againe what if I cannot get any comfortable feeling of that I am to deliver, neither before, in the while of speaking, nor after, wee must not in this be dismayd, but support our selves by comfortable meditations; as,

1. That the fruit of my ministery is not tyed to my feeling.

2. God hath promised me the inward teaching of his Spirit, if I will waite for it.

3. God is not like those tyrants of whom *Iob* speaketh, *who will kill them with thirst that tread the Wine-presse: hee would have them tast of the altar that serve at it; and would not have the mouth of the Oxe muzled*, and many such like things.

Iob. 24. 11. 1 Cor. 9. 13. 9.

Nor upon sense of temptations contrary to it. Iam. 4. 7.

Lastly, what if I find my selfe much troubled and feel wicked powers assayling me even while I am speaking, yet wee must not shrinke from this Gospell, but fixe our eyes on Christ: *Resist the devill and hee shall flye*; build this spirituall Temple like good *Nehemiah*, having our trowell in one hand, and our sword in the other, the Word in our mouthes, faith in our hearts to resist all the fiery darts of the devill.

VERS. 7. *Whereof I am made a Minister by the gift of the grace of God given unto me, through the working of his power.*

VERS. 7.

The gift hath 2 parts. { 1. The Quality. } For both these inward gra- { 2. The Exercise. } ces wisdome & knowledge: Likewise the exercise of them, to thinke, to speake: the whole labour of Ministery is on his grace in us. 2 *Cor.* 3. 5. *Not that we are sufficient of our selves to thinke any thing as of our selves, but our sufficiency is of God.* Phil. 2. 13. It is God that worketh in you, *both to will and to doe of his good pleasure.*

So that we must grow up to know our insufficiency, and to look up to God for strength and ability in every thing we undertake, making him our wisdome, our strength, and to empty our selves of all hope or helpe in our selves or in any meanes, but let the Lord bee our strong arme of salvation, and our all-sufficiency in all things.

Vse 1.

Learn to referre the glory and praise of all we have to him alone, *for of him, and through him, and for him are all things to be glory.*

2.

2. Observe

Doct. The Ministeriall gift, which God of grace giveth, maketh a Minister.

2. Observe *what it is that maketh a Minister, the ministeriall gift which God of grace giveth.* This doth form him *ad intus*, as skill in this or that mannary Science doth make an artificer: The Church doth not make, but declare & authorise for exercise those whom God doth qualify for such purpose. *Eph.* 4. 8. *When he ascended up on high he gave gifts, some to be Apostles, &c.* God doth bestow a particular ministeriall gift in particular, according to which every Minister doth serve him.

Vse.

The Papall authority in forgiving sinnes, their judiciall determining, their Prince-like enacting of Lawes that bind the conscience, these encroach on the Royalties of Christ, and make them not stewards & Ministers, but Rulers, by their compulsive force. Christ in instituting Ministery maketh reservation of all authority in Ministery a pure service betwixt Christ and men. *Luke* 22. 25. *The Kings of the Gentiles (saith Christ) exercise Lordship over them, and they that exercise authority upon them are called benefactors. But yee shall not bee so, but hee that is the greatest among you, let him be as the younger, and he that is chiefe, as he that doth serve.* And S. *Paul* saith 2 *Cor.* 1. 24. *Not that we have dominion over your faith, &c.* It is not a rule and regency, but a meere service under Christ who is present in his Church, having all authority. *What is* Paul, *or who is* Apollos, *but the Ministers by whom yee believe*, and every one according as God gifteth him for his service.

Doct. Ministers differ in their gifts and qualifications.

Given to me.] Hence observe, *That Ministers have their particular gifts given to them.* 1 *Cor.* 12. To one thus, to another thus. One Last fitteth not every foot, nor one measure fitteth not every Minister, but of these some more excellent, some lesse, *Paul* and *Barnabas* not alike gifted, as there are metalls, some of gold, some of silver, so gifts in Ministers: And to make no difference, but to embarke all in one bottome, hath more good affection, then sound judgement; though there be diversity of gifts, some more, some lesse excellent, yet wee must neither immoderately admire the one, nor underprize the other. There are people affected both wayes: some that thinke it enough to give their names to such a man, and to cry downe others in comparison of him who hath the most parts: These persons have no true tast of the gifts of him whom they extoll: for the wondring at their person, keepeth from tasting the gifts of one, as if a cup of wine were set downe, while we look at the curious workmanship of the cup; so they: For others, they thinke so basely of them, as if they could say nothing worth the hearing: some on the other hand, because God doth all in all, they make no distinction in the instrument, but are offended with them that look more at one then another.

Now between these this is the true way, neither so to love those who have the greatest, as to despise the other: nor to love the lesser, so as not to love there more where God loveth more; and to blesse him more (though we doe it in all) where he hath distributed more plentifull grace and favour.

Doct. Gods power accompanyeth the gift of the Ministery.

Observe lastly, *That the almighty power of God accompanieth the gift of the Ministery in two regards.*

1. In

1. In regard of the person preaching.
2. In regard of the person hearing.

In us speaking, all our inward qualification, and the whole action of it, is not without the almighty power of God. 2 *Cor.* 4. 6. *God who commanded light to shine out of darkness, hath shined in our hearts, &c.* So for thinking, speaking, for it is no lesse power must make the dumb to speak, then that which must make the blinde to see: so that if wee look at our owne death and inability, and at that enmity of the devill, it is not without the almighty power of God that our words are not intercepted. Now all would be fruitlesse with the hearers, if Gods almighty power should not accompany; for when we have done all wee can, it is nothing: therefore *Paul* doth teach the *Corinthians* not in perswasive speeches, but in such a manner, that the spirit of God did put forth all power in it. 2 Cor. 2. 4.

Vers. 8. *Even unto me the least of all Saints is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ.* Vers. 8.

Least of all Saints.] Because for Christ a servant of all Saints; as also because of his base intreaty from men.

But how can a spirituall Saint say, he is lesse then a carnall? The Apostle his speeches are thus reconciled: the one speakes what he was by the grace of God, when there was just occasion to confesse it: the other what he had been, and what he was in himselfe considered: and so the distinction of men, it is by grace; there being place for the spirituall in other consideration to humble themselves before the meanest. *Quest.* *Ans.*

How could he say that of himselfe, that he was the least.

Because he did further see his own then the corruption of all others, the true speaking doth follow the true apprehension. *Better to be lowly with the meek, then to share with the mighty*; boughes most laden with fruit bow more then the empty. Christ an example. *Quest.* *Answ.*

From the matter observe, *What the most excellent men must thinke of themselves, they must thinke of themselves most submissely: and by how much God giveth an increase of true grace, by so much hee giveth increase of true humility*; so that they are in their owne eyes so much more humble, by how much more eminent then others: and in this the Apostle doth no more then he calleth us all unto. *Rom.* 12. *In giving honour goe one before another*; and *Phil.* 2. *Let every man esteem others better then himselfe*; So *Paul* in most abundant humility doth thinke himselfe lesse then the least of Saints: for it is humility to be subject to our betters, it is more humility to give place to our equals, but to be underlings with our inferiours, this is exceeding. And as *Paul* doth let himselfe after Saints, so *Agur* doth abase himselfe under mankind, *I am more foolish then men, and have not the understanding of a man.* And the Apostle in two regards doth thus abase himselfe. *Doct.* 1. The most excellent men must think submissely of themselves. Prov. 30. 2.

1. In respect of that which he had been.
2. In regard of the remnants of sinne which hee found dwelling with him; not that these were more abundant in him then in others, but because he did more briefly discerne them.

The

The 1. you may see 1 *Cor.* 15. 9. I am the least of the Apostles, not *meet to be called an Apostle.* The second may be gathered from the discourse *Rom.* 7. where in regard of that which he presently felt he calls himselfe, *sold, bond slave under corruption, a miserable man compassed about with a body of deadly sinne.* For looke as grace gathereth head against corruption; so it groweth up in discerning corruption; the more wee are led into that spotlesse light, the more our least darknesses are discovered: and therefore the Saints are a burthen to themselves. For such evills as they did sometime digest insensibly, not hearing againe of them; *the blind swallow many a fly.*

Vse. It must teach us to be base in our owne eyes. When we are least in our owne eyes, then God will exalt us: and such as have been partakers of the greatest grace must be most lowly; as the eares of corne which best bow themselves most, and chaffe keepeth the toppe when the graine goeth to the bottome. So if wee bee loaden with the grace of God, the neathermost place will serve us.

Yet this doth not take away civill respects and bring in a kind of Cloyster-lowlines, as if civil preferments were to be relinquished. Nor yet doth it teach to turn humility into iniquity, by denying the good things God hath given us, in such proud modesty which possesseth many who speak of themselves basely, but thinke otherwise, and speak so that they may occasion the sound of their own praise to ring in their eares, this dissembled humility is open iniquity; and the Apostle his example may make us blush, that think so highly of our selves, are wise in our owne eyes, thinke our selves some body; the fore-runner of ruine, *for God resisteth the proud, and giveth grace to the humble.*

Doct. A great favour of God, to be called to the Ministery.

Is this grace given.] Obs. hence, That this is a speciall favour of God *to vouchsafe the calling of ministery:* the Apostle doth every where acknowledge mercy in assigning him, and betrusting to him this calling of preaching the Gospell, which may appeare by their office set downe by the titles of it, Embassadours, 2 *Cor.* 5. 20. Stewards, 1 *Cor.* 4. 1. Paranymphs, *Iohn* 3. 29. *fellow-helpers and co-workers with God*, the calling of which we shall speak of by and by.

Thirdly, their private course, which is to be imployed in reading, meditating, private exhorting. Fourthly, their protection, I will strike through the loynes of them that rise up against *Levi.* He is a wall of brasse about them.

Fiftly, their height of glory, *Dan.* 12. 2. *They shall shine as the Sunne in the firmament*, 1 *Pet.* 5. to minister before God: to goe in and out twixt God and men in the things pertaining to God.

Vse 1. So that we see how we are to challenge our selves for light esteeme and want of thankfulnesse for this great favour. *David desired to be a dore-keeper, &c.*

2. How we are to blesse God that hath done us this favour; the Psalmist doth stirre up especially those that dwell in the house of the Lord to praise the Lord.

Now of the end, to extoll Gods grace in betrusting him with Ministery

nistery; wee learne hence, *What is the way to commend the grace of God, to abase our selves, and set forth our owne unworthinesse.* *Iacob* saith, *I am lesse then the least of Gods mercies.* So David, *What am I, and what is my Fathers house?* The Apostle hence magnifieth the grace of God, *that when we were enemies he did reconcile us*, Rom. 5. There is a reciprocall and changeable affection betwixt these two, grace and unworthinesse, the one doth shew the other, grace tasted doth breed conscience of unworthinesse in us, we are presently dust and ashes if God reveale himselfe in the glory of mercy, and our unworthinesse; the conscience of it, and confession of it doth magnify within our selves, and extoll before others, the grace of God.

To abase our selves, the way to extoll Gods grace.

There is no Popish compounding of a perswasion of grace and desert, no, though we thanke God for all, as the *Pharisee* did.

Vse.

See then what must let us see the greatnesse of grace and set it forth to others, we must get a conscience of our owne unworthinesse, and confesse it freely. 1 *Chron.* 29. 14. *Gen.* 32. 10.

Doct.

Lastly, it is to be marked, *That the Ministers of the Gospell doe bring to men good tidings.* Rom. 10. 15. They are said *to bring glad tidings* of Peace, *tidings of good things.* 2 Cor. 4. 7. *They are earthen vessells*, yet they are said to *have treasure in them*, divine treasure. And because of this when the ministery of the Gospell was given to the Gentiles by occasion of the unbeliefe of the Jew, the Apostle is bold to say, *that the fall of the Iewes was the riches of the world*, Rom. 11. 12. and in 2 *Cor.* 6. 10. the Apostle doubteth not to say, that though wee Ministers of the Gospell be poore, yet we *make many rich.* Now what these riches are, he expoundeth, *the benefits of Christ*, those benefits wherewith we having Christ, come to bee enriched, and in one word, they are all those things which Christ suffering hath purchased for us, the merits of Christ, for these are our wealth, 2 *Cor.* 8. 9. *So Christ was made poore that in his poverty we might be made rich*, in his sufferings, his death, our righteousnesse, our life, our redemption and grace of Adoption, forgivenesse of sinne and favour of God, the Spirit of the Father and Christ the Sonne, the title to all creatures, and service of all things, and title to everlasting life.

Ministers of the Gospell bring good tidings to men.

Vse 1.

To let us see how swinish they are that neglect this Gospell. What is the property of swine, but to trample pearles under foot, and delight in their myre? What doe those that whore with this world, but neglect these unsearcheable riches? true fooles: for this is one property of the foole, that for a chaine of Counters, he will part with Angels.

They are swinish who neglect the Gospell.

2.

It teacheth that wee must depend on the Gospell; we see if a doale were deale how the poore will flock about it from all corners, we need not to tole a bell before it: so what multitudes of poore doe hang about the Almoners of Princes; the Ministers are the Almoners of God, they bring out this treasure, they are the Cofferers; we must tell out this treasure, how should you hang upon this Word? you are all poore naked brats, not having a ragge of righteousnesse upon you: you are run infinitely in debt to the justice of God; were you as rich as *Dives*, you are not

We must depend on the Gospell.

rich toward God, all this must make you rich: how then should you here seek to get your acquitance of your debts sealed to you, seek a new stole of righteousnesse to live on eternally?

3. We must not grudge our temporall things to them that sow spirituall treasures to us.

4. Our duties, to keep these precious treasures under lock and key.

Ministers must principally preach Christ Jesus.

Lastly it teacheth us, *what especially the Ministers of the Gospell* must beat upon, Christ Jesus our Lord, to reveale Christ; this is the principall nayle upon which a Minister is to beate, this is the Alpha and Omega which sinfull men must heare: for though the Law is fruitfully preached, and is like a needle to make way for the thread of the Gospell, yet this must not be so conceived as if it were of absolute necessity so to proceed, when Christ preached to *Adam* fallen the Gospel, yet this is the end of all which must make the law work wholesomly in us. *Paul, Gal.* 1. describeth this as the matter of his Ministery *to make manifest the Sonne*, he professeth that he in his preaching *would know nothing but Christ, yea him crucified*, in the first place: and the ministery of the Gospell is called *a testimony of Christ*. Which place is to be marked as which sheweth that the end of all the gifts of speech and knowledge is this, to confirme the testimony of Christ.

1 Cor. 4.

Now what it is to preach Christ you must remember from *Paul* words, *Gal.* 1. 16. *Col.* 1. *ult. He did labour and strive to this, according to the effectuall working which was wrought in him mightily, to present them to Christ*, to spread the *savour of Christ, to present men as chast Virgins to Christ*; to paint Christ before them as *crucified in their eyes*.

Doct. None able to come to the full knowledge of Christ.

Unsearcheable riches.] Observe hence, that none is able to come to the full knowledge of Christ. The riches of his person in respect of each nature we cannot comprehend them, the everlasting righteousnesse, redemption, grace and favour which he hath procured, we cannot fully conceive of them; for we know but in part, wee doe not yet see him as he is, but onely have a glimpse of him, as we have of things that are behind us while we look into a looking-glasse. 1 *John* 3. 3. This is the richest mine that can be digged in, the veynes of it are never at an end.

In his person, the divine nature in the second person assuming, the humane nature assumed: now who can finde out the riches of his divine wisdome, power? nay the Apostle doth breake out in exclamation, *O the depth of the wisdome of God, &c.* In the humane nature, what understanding, what power, what life, treasures of life which now are hidde, treasures of wisdome, the spirit without measure, all power though a created power, yet such as by which he can doe whatsoever hee will, either by that nature with himselfe, or by his deity: for the righteousnesse and grace of Adoption, we are the Sonnes of God, &c. But we have the riches of glory in his body and soule: sippe in other learning, but drinke in this.

Rom. 11.

Use 1. Let Ministers teach him as the truth is in him, that grace may not be turned into wantonnesse, *Whosoever is in Christ is a new creature.*

2 Cor. 5. 17.

To

To stirre us up alwayes to be seeking, for here is alwayes some thing new: no new thing under the Sunne. We are never weary of looking on goodly rich things, *the Angells doe pry* into these things.

Παρακύπτουσιν. 1 Pet. 1. 3.

Here learne what we must seek, if we will be rich; spirituall treasures, *which neither moth nor canker can corrupt*; enduring substance, an immortall inheritance provided for us in heaven.

VERS. 9. *And to bring to light to all men what is the fellowship of of the mystery, which from the beginning of the world hath been hid in God, who created all things by Iesus Christ.*

VERS. 9.

Now he doth amplify it from the effect which it had in the world, the inlightening of men in the fellowship of the mystery. Observe then,

What the Ministers & Ministery is, they are the light of the World, Ph. 2. 15. *they are bid to shine as lights in the world*, the same word there used as is in the Creation. For you must conceive that without the ministery of the Word the world is in darkenesse; *Ye were once darkenesse, but now are light in the Lord*; they were once ignorant of their estate not knowing what they did. He that walketh in darkenesse wotteth not whither he goeth, they know not their sinfull courses, much lesse the way of salvation. Now when God putteth his Word in the mouth of his Minister, then he doth as it were set up a candle in a darke place: and when *Paul* was sent, he did goe to this purpose to bring them from darkenesse to light. But yet for right conceiving what hee doth, you must know that Christ is light, that the believers are lights, the Ministers lights: the Sunne, Moone, and starres, they can but help him that bringeth eyes, this light giveth eyes. Some mens light is like to theeves lanthornes, that burne inward and shine, though the world bee blind, like candles spending themselves.

Doct. Ministers and Ministery, the light of the World. Eph. 5. 6. Iohn 12. 35.

This rebuketh men that have no shine.

Vse 1.

This must teach men to affect plainnes, stuttering like a nurse to the understanding of the simple. 1 *Cor.* 3. 1.

2.

It teacheth how we should flock about it, as the Jewes are said of *Iohns* ministery; He was a candle and ye rejoyced in his light for a season.

3.

This checketh the practise of such as affect to deliver things in obscurity.

4.

And to bring to light,] inward and outward, make them see performed in effect that the Gentiles with the Jewes have one Faith, one Lord, one Hope, which from the beginning was hid in God, a thing which God kept as counsell, which hee within himselfe purposed: Neither must wee think much that the Gentile is brought to this estate by Christ, for God is the Creatour of the one as well as of the other, and it is the fittest disposition, that he who created both by Christ, should bring them both by Christ to one common salvation. *Rom.* 3. 29. and 10. 13. One Lord of all, no difference.

2. By Christ, to shew the correspondency and harmony of the divine disposition in saving us by Christ. 3. To take us by the hand in believing, therefore the power of God in creating is suffixed.

Doct. The things of the Gospel not to be comprehended by the reach of Nature.

4. To teach us to rest in Christ our head.

Hid in God.] Observe hence, *That these things of the Gospell are such as no man by nature can conceive of:* for God, *no man hath seene him at any time, he is a light to which there is no accesse*; So that the things which are hid in him are such as flesh and blood cannot reach till they be revealed. Look as if my spirit conceive this or that, no man beside my selfe can tell it: so God, the things in him none can tell but himselfe, and those to whom he will reveale it.

This is one principall difference betwixt the Gospell and the Law, that there is a God, that he should be served, that a man should not be a murtherer. This is not above natures reach: But that mankind is lost, or that there should be a Redeemer of the lost, &c. no reach of nature can comprehend.

Vse. So that we have cause to acknowledge Gods goodnesse in revealing these hidden mysteries of grace and salvation to us who were altogether strangers to Christ; blinded by the God of this world in our understandings, and of our selves could never have come to the least glimpse of these glorious mysteries which in Christ by the Gospell are now made cleare to our eyes.

Vse 2. We must seek his Spirit, *the Spirit searcheth the deep things of God.*

Object. Why, may one say, what needeth now they are revealed, now they are fulfilled, and therefore more easie.

Ans. None can conceive of the work of God, but he whose understanding the Lord hath opened, therefore the Princes of this world that heard the heavenly wisdome of God from the mouth of Christ that did accomplish the counsell of God, they did not know it, *for then they would not have crucified the Lord of glory:* even as if I should thinke this or that, and should write it, or doe this or that before one that was blind, hee could neither read, nor behold me: so it is with God in his counsell, untill he give his Spirit.

Doct. The Creation a testimony of the Divinity of the Father and the Sonne.

Who created.] *Here is a testimony of the Divinity of the Father, and the Sonne.* For as there are many formes of arguments: so this is one principall, this worke of Creation. First we may learne that God is equall in shewing mercy to the Gentile as well as to the Iew: for this is laid downe as to shew how equall his counsell within himselfe was.

But this must rightly be understood, for we must not conceive as if grace of Redemption extended as farre as Creation; but therefore it is set downe because that it doth stoppe the mouth of the Iew envying at that God did to the Gentiles, and this is most equall to deale alike with those that are equall, God is just.

By Christ] we were made, not as by an instrument; it doth doth teach us three things;

1. That comely proportion in Gods disposition, when we shew reasons why not the Father nor the Spirit, but the Sonne should worke the works of our Redemption, this is one that it was meet as we were made by Christ, that so we also should be redeemed by him.

2. It doth strengthen our Faith touching the all-sufficiency of our Saviour,

viour, for in many things we must looke to the Almighty power of God, *We looke for the great God.* Col. 1. 13, 14. 2 Cor. 4. 6.

That we rest in him only as an all-sufficient Saviour, *Col.* 2. 8, 9. *Beware lest there be any that spoyle you, &c. for in him dwelleth all the fulnesse of the God-head bodily.* 3.

VERS. 10. *To the intent that now unto the Principalities and powers in heavenly places, might be knowne by the Church the manifold wisdome of God.* VER. 10.

Now followeth the second effect wrought by the Gospel, inasmuch as the Gospell wrought the gathering of the Church, it wrought mediately this further instruction of the Angels; for from that which they did behold done by the Gospell, they proceeded to a further understanding and acknowledgement of Gods wisdome.

This effect is set downe by three circumstances.

1. The persons, in these words, *to Principalities and Powers.*
2. The mean of their further knowledge, in these words, *by the Church.*
3. The ground of it, and all from the 11. verse, Gods eternall purpose.

For the clearing of the words foure things must be considered.

1. What is meant by Principalities and Powers.

Answ. The Angels to whom God giveth a Prince-like power in the administration of these kingdomes, for their ministery God useth in executing his soveraignty on the face of the earth. Why Angels are principalities and powers.

2. What is meant by the Church.

Answ. It noteth not the preaching of the Apostles or other Ministers in the Church, but the Church really now collected by the ministery of the Gospell, for these three reasons: The Angels are not instructed by the preaching of the Gospell; but by the Church it selfe as it is thereby collected.

1. The preaching of the Gospell is to teach and build us; a word of faith for us and our children, not for the Angels to learne by.

2. It inverteth Gods order through the Scripture, who is read to have taught men by Angels, not the contrary.

3. It doth not agree with the Context, for *Paul* was sent to preach Christ to the Gentiles, thus to bring them to fellowship in the Word, to make them one sheep-fold under one shepheard, that thus by the Church now gathered, the Angels might be further informed in that which they did behold, further conceiving the wise work of our Redemption, and unsearcheable wisdome of God which contrived it all.

3. What is here meant by wisdome.

Answ. The wisdome of God is two-fold: Of Gods wisdome.

Either that wisdome which is in God, or that wisdome of his without him, an effect of the former; and this is two-fold: the wisdome of his word, or his works, which as the former are done in wisdome, and called wisdome, even the work of Creation, which is lesse then his worke of Redemption. Here is meant partly the wise disposition of our salvation by Christ, but principally the wisdome of God which is himselfe, the authour of the other.

Gods wisdome how manifold.

Manifold.] It is called *manifold*, not that God hath more wisdomes then one, but because of the manifold wise courses which God taketh for accomplishing that which he doth purpose, as we may bee said to have a manifold will, though we have but one, when wee will many things and divers. The summe of the words commeth to this:

"God made me a Minister of the Gospell, that I might gather the "Church of the Gentiles into one with the Jewes, that thus, the "Angels to whom God doth communicate a Prince-like power "over kingdomes, these I say, whereas they had desired to see the "things of the Gospell, 1 *Pet.* 1. 12. might now by that which they "saw fulfilled in the Church gathered together, come to a more "full and confirmed knowledge both of the wise work of our Re-"demption, and of Gods rich, unsearcheable wisdome, the dispo-"ser of all.

Now for the doctrines.

Doct. God will in his time bring them to further knowledge who have a true desire of it.

1. Comparing this verse with 1 *Pet.* 1. 12. we learne, *That God hath his time to bring such to further knowledge who have a true desire of knowledge.* The Angels as they are pictured over the Propitiatory in the Holy of Holies, they did turne their faces downeward, not so much vayling, in conscience of their infirmity before their Creator, as with great desire prying into those heavenly mysteries. Now here we see they have their desire fulfilled. God will satisfy the hungry with good things. And therefore we must make this use of it:

Vse. To stirre up our selves to the fervent desire of knowing God, the rather because our labour shall not be lost, *Prov.* 2. 3. *If thou cryest after knowledge and liftest up thy voyce for understanding, if thou seekest her as silver, and searchest for her as for hidden treasures, then shalt thou understand the feare of the Lord, and find the knowledge of God.*

Prov. 2. 3, 4.

Doct. Angels have a stroake in the swaying of earthly kingdomes.

2. That the *Angels* are called *Principalities and Powers:* observe, *That God doth use the ministery of Angels in the swaying these kingdomes in which we live:* For they are called thus, because God doth give them a preeminence under him, and a power in the ordering of these inferiour things, as the devils are called *powers* of darkenesse, *Eph.* 6. because the wickednesse of the world doth set them up as Kings and Princes: the Angels are called for this cause, *Dan.* 10. 12. *great Princes.* They are made to be above our Kings and earthly powers, as God is above them. *Wonder not at oppression in a Province, for there is a high one above the high one here;* and there is the Father, Sonne, and Spirit, higher then both. *Angells rescued Ierusalem from the force of the Assyrian*, an Angell created led the people into *Canaan*, as is gathered by comparing the 20 and 31 of *Exodus.*

Eccles. 5. 8.

Isay. 37. 36.

Vse 1. This consideration should serve to comfort us, if we saw the Pillars of Kingdomes shaken, the wicked beare sway, yet there are in those kingdomes greater with us then against us.

Vse 2. Again, we must acknowledge when things are any thing tolerably carried in these evill times, that it is not without the ministery of Gods Angels. And we must pray to God that he would let his Principalities and

and Powers be about our King and Princes, that they may be preserved and inclined to that which may be comfortable for Church and Common-wealth.

3. The third thing to be marked is this, that he saith, *they learned* by the Church, by seeing and beholding the Church gathered; observe,

That we have the Angells eye witnesses of us, that they see the things done in the Church of God. 1 Cor. 11. 10. *The woman ought to have power on her head, because of the Angells.* This was shadowed out in the old Church, *Exod.* 31. The curtaines of the tabernacle were pictured full of Cherubims to signify this, that about us who are the true tabernacle and Church of God, there are troupes of Angels. And this their names doe warne; it being *their office to bee ministring Spirits for the good of them who shall be heyres of salvation.*

Doct. The Angels are eye-witnesses of what is done in the Church of God. Heb. 1. 14.

Vse.

This therefore must teach us reverently to carry our selves, especially in the assemblies; let women come vayled, because of the Angels, & *Paul* doth charge *Timothy* as before God & Jesus Christ, so before his elect Angels, teaching us, that the consideration of them should bind us to be carefull. If grave men are a bridle to us, what would troupes of glorious Angels, if we could with the eyes of faith see them present? Let us therefore in this Sadduce-like age pray, that first we may have a reverence of God, then of his Angels among us, that so we may endeavour to walke as beseemeth those in so great a presence.

1 Tim. 5. 21.

4. That these Angels come by that which they see in the Church to further knowledge, this doth teach us:

That those who enjoy the blessed sight of God, have not by vertue of this perfect knowledge of all things. The Angels beholding the face of God, did not know things, as afterward they come to know them, they did not know and acknowledge the wisdome of God so as it was afterward revealed. There is observed a fourefold knowledge of the Angels.

Doct. Those that enjoy the blessed view of God doe not thereby know all things.

A foure-fold knowledge in Angels.

1. The first is naturall, which maketh them know the works of Creation and the invisible things of God in it, all the truth in which they were created.

2. A supernaturall, which is such a sight of God, whereby they are confirmed in their estate, for there was in them some further apprehension of God, then in those that fell: Now they could not have it unles they had received it.

3. A knowledge of revelation, *Dan.* 6.

4. A knowledge which they get by observing things that come to passe, both spirituall and naturall: for beholding the graces of the Spirit and working of them, they gather an habituall knowledge whereby they can discerne both the worker of them, and persons in whom they are wrought effectually: So observe the course of things casuall, they can probably foretell things which in part are casuall.

The Angels profit in experimentall knowledge by things done in the Church.

Now this knowledge here is this knowledge of experience, beholding that which the Gospell wrought in the Church, they did more fully see the work of Redemption. For, 1. They

1. They did see accomplished before their eyes things which they had knowne in some sort, as we know things absent unaccomplished.
2. They did thus grow to a more full and confirmed enlightening in the wise work of our Redemption.
3. Which is the principall, they did thus come to a more full knowledge and acknowledgement of the deep riches of the wisdome of God, the fountaine of the former.

For though the Angels had alwayes a blessed knowledge of God, yet not a perfect, either in regard of themselves seeing, or God seene, they did not see him *totaliter*, so as there was no further thing in him to be seen, nor yet with such a sight in regard of themselves, so perfect, that no further light could be lent it then it had. This then thus opened of the Angels successive knowledge by revelation, or otherwise;

Vse 1. Against Papists; Saints departed cannot heare our prayers.

It doth first confute the most probable way which the Papists can find for the Saints in heaven to heare our prayers by: for first they say the soules of them may be here on earth, but it will be a tottering prayer which is grounded upon a peradventure.

Object. 1. Secondly, they say the Angels may tell them: but who gave them this office of riding post betwixt us and the soules now blessed?

Object. 2. Thirdly, they say, God doth shew them; but then it is likely the Church would pray to God to shew their prayers to S. *Peter* & S. *Paul*.

Object. 3. Fourthly, they say, that they see in God, when men call upon them.

Object. 4. But we oppose to this, that the Angels know not many things till they are revealed, they see the face of God, and did so when Christ said, no Angell in heaven did know the day of judgement.

Object. 5. But they say, we hold not that they should see all things, but that which maketh them blessed: now this doth agree to them to this purpose, that they may be blessed. *Answ.* It is false, for this doth not concerne them, nor any creature, but Christ by vertue of his office, as themselves see in part.

Object. 6. And that which they say, that though not by vertue of office, yet as fellow-commoners with God, it is meet they should have this honour to heare and preferre requests. *Answ.* This is a surmise of their owne humane reason, *the wisdome of which is folly and enmity against God.*

Vse 2. This, that the Angels make further proceeding, doth teach us patience though wee doe not see God as wee desire, though wee cannot comprehend his workes as wee wish; the Angels came not to all at once; we must be infants a while, and see as in a glasse things absent, we in time come to see them present, to behold them fulfilled.

Vse 3. Lest this should be perverted, we must know that if the Angels by that they see grow up in knowledge of the worke and wisdome of God, then whatsoever we are, we must still be learners and profit in that we see and heare. *Grow up in the acknowledgement of God.* Coloss. 1. 10.

The last thing to be marked in the verse is this: the thing in which they

they profited by beholding the Church, even Gods wisdome, which principally is to be conceived of that wisdome of God, the fountaine of the most wise work of our Redemption. Obs. then hence,

Where the manifold wise work and wisdome of God is to be seen, in his dealing about his Church. The Lord doth shew great wisdome in the creation and sustentation of all things, *Psal.* 124. 1 *Cor.* 1. 21. The Lord doth shew great wisdome in his administring of these earthly estates, letting the wicked flourish, taking them in a snare, humbling the godly, &c. Such a wisdome which not the fowle of the heaven, the most winged and mounting conceipt, cannot comprehend. *Iob.* 28. when we thinke we attaine, we are farre from it; none can understand this work from the beginning to the end: but his worke of Redemption and trayning the Church of all times thereto, is full of farre more admirable wisdome. More particularly there are foure things which may open it unto us.

Doct. Gods manifold wisdome doth specially appeare in his dealing towards his Church.

Foure things wherein his wisdome appeareth.

That God should raise his Church to such glory, having let them fall to hell: and that by Christ. If one have a piece of curious workmanship, if one break it asunder, we say, it were a great cunning to make all whole againe: now God, when he had let us the workmanship of his owne hand, be utterly defaced; hath not only restored us as we were, but bettered our estate, for his mending is better then his making, when he healeth, he leaveth no scarre. Now that through death, through shamefull death, he should raise us to such a glorious life, this is more admirable. 1.

The Lords wisdome in the Church gathered did the more appeare by this, that he by so diverse courles did compasse the end he propounded, his end was the glory of mercy and justice, this first for thousands of yeares he attained, by taking one nation, leaving the world to their owne wayes; but from the Church of the Gentiles since it was gathered, he did fetch the same purpose by a farre diverse course, by taking in the world which he had not so respected, and casting off that Nation, for the body of it, which he had formerly loved. Wherefore the Apostle, *Rom.* 11. 33. doth exclaim when he considers this, *Oh the depth of the knowledge and wisdome of God!* 2.

The Church now gathered of Iewes and Gentiles did observe God in spirit and truth, in a more spirituall kind of worship, whereas the Church before time had used a more carnall and externall service; which did shew forth the great wisdome of God: for as it is wisdome in a housholder to carry one kind of hand over his children in nonage, another when they are at yeeres of discretion: so in God this was manifold wisdome to prescribe divers and convenient worships to his Church, in infancy one kind, in the riper age of it another. 3.

The divers graces conspiring together in this end, the edifying of the whole: for look as it was in man a wise invention that could devise many sounds so according, as to make one just melody: so to give so divers gifts, 1 *Cor.* 12. all which should have so sweet agreement and 4.

Vse 1. and make to one purpose, was an admirable wisdome.

We therefore remembring that in the Church God doth work his works of manifold wisdome, must let it be a curbe to licentious censuring of any of Gods courses in his Church: we must not when we heare of predestination and such like, or of his dealing any wayes in his Church, open our mouthes against these, like the dogge barking at the Moone, but lay our hands on our mouthes, knowing that all are full of wisdome, though we cannot behold the reason of them.

2. We must acknowledge the wisdome of God in his dealing with his Church in generall, or personally; if he let his Church fall to hell, if he now leave one people and take another, if he let heresies and persecutions come upon her; so personally, if we be let fall into evill, if he sometime leave us in desertion, sometime acknowledge and make much of us, we must say, who shall teach him wisdome that judgeth the highest things?

VER. 11. VERS. 11. *According to the eternall purpose which he purposed in Christ Iesus our Lord.*

In this verse three things are contained.

1. The ground which we marked before of all this is here set downe to be *Gods purpose.*
2. The person in whom this was to be accomplished, *Christ.*
3. A description of this person from the benefits we have in him, verse 12.

Doct. 1. Whatsoever doth befall us in time, hath been purposed by God from everlasting. Psal. 115. 3. Isay 14. 24. Acts 4. 28. Then we are to marke, *That whatsoever doth befall us in time, the same hath been purposed to us by God from everlasting.* It is true, be it good or evill, *his counsell shall stand, he doth whatsoever is his will.* As I *have purposed, so shall it come to passe, as I have consulted, it shall stand.* Whatsoever *Herod* and *Pilate* with the rest did against our Saviour, it was before in the purpose and determinate counsell of God; this we must hold for a certaine and sound conclusion, that every thing in the world hath and shall so come to passe as God hath purposed and decreed it, in that time, place, manner and end, and by that meanes as God hath appointed.

Vse 1. We must therefore labour to rise up and behold Gods eternall purpose in all events we see, which he doth or suffereth to be done; for it is a ground of patience, as when *Ioseph* did consider Gods purpose in that lewd fact of his brethren, hee was well pleased. So *David* was patient under all the revilings of *Shimei*; *I held my tongue and said nothing, for thou Lord didst it.* Psal. 39. 16.

2. Again, in all good things we have, when we can see that they were purposed to us of God from before worlds, it will force us to acknowledge his most fatherly care: for looke as this doth testify a Parents care, when before he hath children he will provide this and that, purposing it (if God shall give him any) to his children: so it is with God, if we can see him when we had no being, but in himselfe, purposing and designing every good thing to us.

3. If this wise God hath purposed all things, then feare not, nor be ut-

terly

terly dejected under any Crosse, or at the rage and fury of wicked persecutors, *feare not their feares:* for why? *the hayres of your head are all numbred, and a sparrow falleth not to the ground without the will of your heavenly Father.* 1 Pet. 3. 14. Mat. 10. 29, 30.

Lastly, it is comfortable while we know that all that good which God hath willed to us, he will work it for us, faith, repentance, perseverance in grace and salvation. Did our good depend upon our owne wills, as things exempted from subjection to his power, all our comfort were at an end; if the preservation of me from evill, and bestowing all good on me, did not depend entirely for principall efficacy on God, farewell all Religion.

The latter part of this verse hath a double construction, for either it may note Christ as a party purposing with the Father, or as a party in whom this purpose was to be wrought and executed. *But of this see the observations on* Eph. *ch.* 1. *v.* 4. 5. I passe to the 12. verse.

VERS. 12. *In whom we have boldnesse and accesse with confidence by the faith of him.* VERS. 12.

Now followeth a description of Christ: it hath two members.

The one of the benefits we have in him.

The other of the meane of attainng these benefits.

The benefits are two. 1. *Boldnesse* or *liberty.*

2. *Entrance with confidence.*

The meane, *faith:* set out by the object, *faith on him.*

For the opening of the benefits, you must know that liberty here is that freedome of the conscience absolved from guilt, which maketh demand to God. 1 *John* 3. 21. *If our conscience condemne us not, then we have boldnesse:* even to make that *request of a good conscience.* 1. Pet. 3. 21.

Entrance] here doth signify not only comming to God in prayer, but all that resort and communion which we come to have with God, united by faith to Christ Iesus, according to that 1 *Pet.* 3. 18. *Christ hath once suffered for sinnes, the just for the unjust, that he might bring us to God.*

In confidence] doth signify *securely*, without feare; to dwell in confidence, that is, securely, none affrighting.

Now to consider the doctrine of these benefits, which is the opening of them.

Doct. 1. In Christ only is our conscience able to plead its righteousnesse before God. Rom. 3. 19. Revel. 6. 16. Rom. 8. 1. Verse 34.

We see that in Christ onely the conscience is able to plead before God the righteousnesse of it: Our naturall state is described, *Rom.* 3. allegorically, with allusion to worldly tribunals; God the Judge, we the malefactors, the law the accuser, sinne our indictment, and what is the issue? *every mouth is stopped before God:* and so what shall in the day of Judgement be the taking of the wicked? they *shall wish mountaines to fall on them, and hide them from the wrath of the Lambe.* But in Christ we come to plead our righteousnesse before the Father: *Now then there is no condemnation to those that are in Christ Iesus: It is Christ that is risen, yea that maketh intercession, who shall condemne us, and lay any thing to the charge of Gods chosen?* A true Christian his chiefe courage and boldnesse is with God, he feares not, nor cares not what men thinke, or speake,

or

or judge of him, he knowes all his sufficiency is of God and not of himselfe, that God works all his works for him and he will accept his works: But especially in the court of conscience and divine justice, and in the matter and cause of justification, wherein no man can stand, or dare appeare or shew his face, in regard of the guilt of sinne; here a Christian is most bold, and dare appeare comming with Christ his Advocate, Proctor or Attourney, and dare plead his cause and stand upon interrogatories with God himselfe, and aske God himselfe (humbly and with reverence) what he hath to lay to his charge, and what there is more that he will, or his justice can require for satisfaction, more then his surety hath done and satisfied for him. He dare not only challenge all creatures saying, who shall lay any thing to the charge of Gods elect? but to God himselfe, he can make *his apology*, as 2 Cor. 7. For having truly grieved for his sinnes, because he hath offended God, *and sorrowed according to God*, and this griefe having wrought in him, *study, revenge, indignation*, he may now safely and boldly by Christ his Advocate and intercessor, make his apology, and stand upon interrogatories with God, why God should not pardon him, and accept him for his child, and receive him into favour, according to his covenant and promises, his justice and faithfulnesse binding him (as he is a God) thereunto. 1 *Iohn* 1.9. *If we acknowledge our sinnes, he is faithfull and just to forgive us our sinnes.*

2 Cor. 7. 10, 11.

Vse 1. We must therefore think on this inestimable benefit, that we whose consciences did accuse us and make us blanke; may now through Christ freely with reverence, stand upon interrogatory before him.

2. We must commit our selves only to Christ. Commit thy selfe to Christ, let him be thy guide to walk by as the way, to be counselled by him as the truth, and quickned and strengthned by him as thy life, and never doubt but he will bring thee safely to God, and thou shalt never miscarry, he will bring thee to his rest and into the land of *Canaan* where God dwells, and present thee before Gods face perfect in love. Thou shalt never miscarry by any sinnes, lusts, temptations, crosses, miseries, for Christ hath led the way through all these and made it safe, only commit thy mind and heart to be led and guided by him, trusting to him as thy Prophet to counsell thee, and call no man *Rabbi* but him, thy onely Priest to lead thee to God, and King to defend thee, and quicken thee, renouncing thy reason, wit, lusts, learning and all creatures; trust to Christ only thy shepheard, to bring thee out of Satans bondage, and to lead thee through the darke wildernesse of this world; for only Christ the Son of God who came from the bosome of God, can bring us to God.

3. Wee have that which is equall to a particular word. This doth greatly controll that Popish doubting, built on such sandy foundations, as our not having a particular word: whereas we have a generall with a commandement, which is as much as a particular. And we have the Sacraments particularly applying things to us, and their ground from our want of qualification is weake: for wee are not bold in our selves, for our disposition, but in Christ Iesus, and Gods covenant stricken in him, which he hath promised to performe: not for

for our towardnesse, but for his Name sake, according to that *Ezek.* 36. 22. Thus saith the Lord God, *I doe not this for your sakes, O house of Israel, but for mine holy Name sake.*

2. We see, *That in Christ we may securely come into Gods presence:* For by nature we are severed from the presence of God, and if he manifest himselfe, he is dreadfull to us, that we cannot endure the sight of him, for feare and trembling, *Esay* 59. 2. *Your iniquities have separated between you and your God: and your sinnes have hid his face from you, that he will not heare.* And when our *first Parents had offended God, they hid themselves,* being afraid when they discerned the tokens of him approaching, *for his wrath is to sinners as a consuming fire.* Whence the Hypocrites speak thus in *Esay*, *Who shall dwell with the consuming fire? who may abide with those everlasting burnings?* But in Christ we approach boldly before him, for he hath taken away our sinnes, which are the mountaines of separation; he hath procured Gods favour, so that the Angels sung good will to men: *Glory to God on high, Peace on earth, good will towards men. Love is his banner over us,* so that we may come to the throne *of grace with boldnesse: let us draw neere with full assurance of Faith.* When people had sinned they must offer a sinne-offering to to take away their sinne, and afterwards they might bring their burnt offering: so it is with us, if we have by faith offered in our hearts to God the *Lambe taking away our sinnes*, we may there present our selves before him acceptable sacrifices, to be sanctified throughout by that spirit of his, which as fire consumeth our corruptions.

Doct. In Christ wee may securely come into Gods presence.

Gen. 3.

Deut. 4. 24.

Esay 33. 14.

Luke 2. 14. Cant. 2. 4. Heb. 4. 16. Heb. 10. 22. Levit. 5. 7, 8, 9.

Iohn 1.

There be two things that make boldnesse and confidence, and the contrary breeds feare and diffidence.

Two things which breed confidence.

1. Affinity of Nature.

2. Familiarity and acquaintance.

The first is the ground and cause of the latter: that we be bold and confident with God: first our natures, hearts, and consciences must be purged from all that which is contrary to God, as sin and the guilt of sin, and we must be renewed after Gods Image and Nature: therefore *Heb.* 10. 22. *Let us draw neere with a true heart, in assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water*; first there must be *a true heart, purged and sanctified, partaker of Gods nature and holinesse*, and then followes boldnesse and assurance of faith. Q. But what makes the heart true and like to God? Answ. 1. *It must be sprinkled with the blood of Christ* to justification and pardon of sinne. 2. *Washed in our bodies with pure water* of sanctification of the spirit.

1.

Acquaintance and familiarity causeth boldnesse; therefore a sheep feares not his shepheard, whom yet the Beare and Wolfe feare; whatsoever is strange and unacquainted is fearefull. If wee acquaint our selves with God, and walke with him as his friends, we shall have boldnesse with God; else he meets us as a Beare robbed of her whelpes, and as a Lyon in secret places. Where both these are fully wanting, there is no accesse to God, no acquaintance nor communion with him,

2.

as in all of us by nature, *we are aliens from God, and strangers from the wombe*, and can never come where God is. Where these are imperfect, as in the regenerate, they are strangers in part, though of the same nature. If we were perfectly holy and like God in our nature, and had full and perfect acquaintance with God, had never estranged our selves from him by sinne, then we might goe to God of our selves without a Mediatour to take us by the hand. Againe have we never so much corruption of nature, if there be any true grace and sparke of Gods nature and life in us, we need not feare and run away from God, as long as we have a Mediatour to take us by the hand and lead us, *that will not quench the smoaking flaxe, nor break the bruised reed; but with our offering hath perfected for ever them that are sanctified* in any small measure: though we dayly depart from God by sinne, yet if there be any will and desire of repentance, of conversion and acquaintance with God, we are capable of a Mediatour to bring us to perfect fellowship with God. *God in himselfe is a full and perfect light, and in him is no darknesse at all; we by nature are nothing but darknesse*, and have no light at all. Now comes Christ a Mediator between us both, that because there can be *no communion between light and darknes*, Christ the middle person in Trinity comes between God and us, between God that simple light, and us that are nothing but darknesse, and communicating of both our natures, and taking upon him all our sinnes, brings us into fellowship with God, reconciling and killing the enmity of our natures in justification, & then imputing Gods nature to us in part, by sanctification, which because it is imperfect, by his perfect sacrifice & intercession & leading us to God daily, he reneweth & increaseth our fellowship and communion with God, till we be presented perfect in Christ Iesus to God his Father: according therefore to our mixt condition in this life, of light and darknesse, holinesse and corruption, we have a mixt and imperfect accesse to God and fellowship with him, which is by manuduction and leading to God.

Eph. 2.

Matth. 12.

1 John 1. 5. Ephes. 5. 8.

Vse 1. This doth give us to consider, that if we be in our naturall estate, we have no converse, no acquaintance and familiar accesse to God; nay it is a terrible thing to see God, the countenance of the Judge being as pleasant to malefactors, as Gods to us, we are like *Haman* when his face was covered.

Object. Wicked men are deceived who are perswaded of their security to Godward.

But men will except against this their estate, that they have good consciences to plead before God, that they delight to come to Church where God is present, that they find no feare with them.

Answ. But all this is as the theefe, who before his conviction, though he be never so bad, will plead not guilty, but at length his note changeth, and his countenance turneth, yea his joynts oft tremble: so these men out of Christ, till God holdeth his lesse and greater assises and awake their consciences, they will speak farre otherwise then it is. And though men may come outwardly with their lips, yet they cannot come in heart and truth neare him; and though they have no feare, it is but *Belshazzars* and *Felix* his security, which so soone as God shall rouse them

them a little from their sleep, becommeth desperate trembling.

In the second place we must reckon of this benefit, as no small treasure: If one may but have recourse to the chamber of Presence, it is no small matter, but to goe into the Holy of Holies, to converse and commune with God, present our selves before him, who can rate such a prerogative sufficiently? When the Queen of *Sheba* came from far to *Solomons* Court and beheld the beauty and glory of his royall and magnificent attendance; she breaketh out, *O happy art thou, and happy are these thy servants that they may stand in thy presence!* How much more may we affirme as much of the happinesse of all Gods servants that live in his presence and heare his wisdome and counsels daily?

Use 2.

2 Cor. 9. 7.

By faith on him.] Hence, 1. observe,

That if wee will have benefit by Christ, wee must bee beleevers on him. Faith intitleth a beleever to the fulnesse of Christs merits, death and obedience, even unto all those treasures of grace and holines which are in Christ as in a common conceptacle, out of which we by faith fetch for the continuall supply of all wants. By faith we dwell in Christ and Christ in us. *That Christ may dwell in your hearts by faith.* By faith we obtaine righteousnesse unto salvation. In a word, nothing beginneth, nothing continueth our union with Christ but faith. There is I graunt a secondary union whereby the soule cleaveth more and more to God now reconciled unto it, as by the affections of love, joy, &c. But this presupposeth the former, for were it not for this precedent union of faith, we should fly from God as a consuming fire. Though a man hath many members in his body, yet he hath but one by which hee useth to receive any thing, *viz.* the hand; and so though our soules have many graces bestowed on them, yet they have but one hand of faith, wherewith to receive Christ and his benefits unto salvation.

Doct. To have benefit by Christ we must believe on him.

Infra verse 17.

If then faith bee so excellent a thing as to enrich the soule with all the benefits of Christ, how fearefull is their sinne, who live, not caring to get this precious grace of faith? to lye, theeve, or whore, they will confesse is a notorious crime, but to live in unbeliefe, they neither account it uncomely, nor dangerous. To be a jayle-bird or a felon condemned to be hanged, thou wouldst think with thy selfe, what a vile condition am I in? Think with thy selfe what is unbeliefe then; had not I an unbeleeving heart, I had never dishonoured God by these practises; if these be bad, infidelity is much worse; this fortifieth all our corruptions; thou hast stolen such a commodity, by unbeliefe thou robbest God: in the baseneſse of all sinnes, see infidelity farre worse. Mourne and sigh to God under the burthen of this sinne, bee importunate with God above all against this sinne.

Use 1. A woefull case it is to live in unbeliefe.

The Prisoner maketh a passionate complaint when the passengers goe by: so thou art shut up under unbeliefe, look up to God, through the grate of hell, and cry mightily to the Lord that hee would looke from heaven upon thee, Pity (good Lord) an unbelieving soule. Tell Christ thou art a Prisoner, it is but a word of his mouth: say to an unbelieving heart, rest on the promises, and it shall so doe.

Doct. Faith is not a bare assent but a confident embracing with the heart of the thing assented to.

2. We see, *What is the nature of a true justifying faith, it is not onely a knowledge and assent in generall, but a confident imbrace which the heart maketh of the thing to which he hath assented.*

But because this place is pleaded by the adversary against us, therefore we must insist a little in discussing the truth of our collection.

They hence reason thus, to prove that faith is not a trust and confident perswasion in particular.

A Popish collection answered.

That which is the effect of faith, is not faith:

But boldnesse and confidence are the effects of faith.

Our answer is three-fold,

1. By the like; that which is the effect of fire is not in fire, heat is the effect: so that the proposition thus would be weak.

To the second part: *Confidence* hath a double acception:

Two acceptions of confidence.

1. It is put for an imbrace or clasping about this or that in particular, which the heart maketh, and which is an act of faith.

2. For security, Peace passing understanding which resulteth hence; for that confidence which is a confirmed hope of things absent, of which the Papists discourse so much, cannot be proved from the Scripture: the Scripture speaketh of it as a particular perswasion of things present.

Now I answer, confidence in the first kind is an act of faith, not an effect: confidence in the other is an effect, and we grant all, if it be so taken, for it saith nothing against us. Now hence we reason infallibly to the contrary.

That which begetteth liberty and confidence, that must be more then a knowledge and assent; for the devils have this and yet tremble: and if that I were almost starved, and should know of a great feast, and that many should be invited, but should not have any certainty that I among the rest should, only a hope of peradventure, how could this quiet one in such estate? Nay if there should not bee a confident imbrace of these things by faith, it could not bring forth confidence: as the fruit is in the seed, so is this confidence in faith, for else no more that which is not hot can make hot: therefore the Scriptures oppose to faith not only unbeliefe, but mistrust, calleth confidence faith, as the Papists grant. *Jam.* 1. 6. compare with 1 *John* 5. 14. And it is profitable to marke their doctrine of their faith with the Apostles: they say a true faith for substance may be with full despaire in the same person, the Apostle saith that faith breedeth boldnesse and secure accesse to God.

Object. One objection is to be answered which some weak ones may make. If all faith have these effects, then I have no faith, for I cannot find them.

Answ. How a weak faith hath confidence.

The Apostle speaketh *de jure*, what all believers may doe.

2. *De facto*, what they doe in some part that are weakest in faith, and more fully they that are further growen in it. 3. We must know that the desire of it is some measure of it. 4. That like seed in the earth, or the soule in a swoune, so may confidence be for a season in a believer.

On

In him.] Hence in the last place we are taught, *What is the thing about which faith is occupied so farre forth as it doth justify us*, viz. *Christ Jesus*. Acts 20. 21. *Repentance towards God, and faith towards our Lord Jesus Christ*. For that which doth justify, must lay hold of Gods righteousnesse as it doth justify us: now Christ is made of God righteousnesse to every believer, when by faith we stay on him, and that which he hath done for us; being made of God, *Wisdome, Righteousnesse, Sanctification and Redemption*. The not distinguishing faith, as it doth governe our lives, from it selfe as it doth justify, will breed great confusion. The chiefe and proper object or subject of true justifying faith is Christ crucified, or Christ obeying to the death, that the soule may find righteousnesse and forgiveneſſe of sinnes to life in him. For to believe that my sinne is now forgiven in Christ, is rather an act of experience in a believer now justified, then that beliefe which is required to justification: To rest on Christ obeying to the cursed death of the Crosse, that I may get pardon and life everlasting from the grace of God, this is the act of justifying faith, with the matter also about which it is conversant. Christ is the full and adæquate object of beliefe, as it doth justify, even as colour is the full object of the power of seeing. Faith doth not look at any thing else, as it doth exercise that faculty which worketh to the justification of us, faith doth believe threatnings, doth sustaine us in adversities, doth (like a Queen) guide all our actions, doth work by love, but it doth not justify, but only as it doth turne it selfe to apprehend Christ. For look as nothing in a poore man can make him rich, further then it doth get riches into his possession: so nothing in us sinners can make us righteous to life, further then it doth lay hold on such a righteousnesse which can take away sin, and make us righteous to the receiving of life eternall.

Doct. Faith onely looketh to Christ, as it justifieth.

1 Cor. 1. 30.

Other works of faith, but this only justifieth.

Vers. 13. *Wherefore I desire that yee faint not at my tribulations for you, which is your glory.*

Vers. 13.

Now followeth the conclusion by way of exhortation. For explication of the words. 1. What is meant by *fainting*. The word in the originall signifies, after profession and endeavour after any good, as weary and overcome with the labours and difficulties of attaining it, to give over without it, and to sit downe with losse, and to end our labours with evill and hurt to our selves or others, and lose all our paines: In this place more especially it signifies a falling away from the liking of the Gospell, and of the Apostle his person, at least the remembrance of him, as may be gathered from 1 *Thess.* 3, 3. 6. compared.

Ἐκκακεῖν. What it is to faint.

2. Here is in this verse in the Greeke, a phrase somewhat strange, *Hic.* The like is *Philip.* 1. 28. they seem to be Hebraismes of that kind which put the feminine for the neuter absolute. The summe:

"I would not have you upon my afflictions which are for your "good, (as I have proved) shrinke from my doctrine, or me your "Teacher; and though you may thinke this reproachfull, you shall "be counted busy and factious, yet it is your glory constantly to

" hold out, neither ashamed of the Gospell, nor me a Prisoner for it. The parts of the verse are two.

1. An exhortation to the use and practise of the former doctrin.
2. A reason of the exhortation.

First, we see the Apostle his care that he might not run in vaine, he prevented that which might be offensive, and removeth the stumbling blocks: observe hence; *A Minister must not only be faithfull to preach good and holesome doctrine, but carefull and watchfull to remove all such offences and stumbling blocks as Satan and the flesh may cast in the way to corrupt the seed of the Word, and hinder the growth of it.* For as God gives holesome seed of saving doctrine, so he requires us to bee watchfull that *the envious man sow not tares amidst the seed while men sleep.* Therefore Christ having proved himselfe by doctrine and works to bee the true *Messias*, that they should not expect any other, he being commended to the world by all evidences of a true and perfect Saviour, he addeth for prevention of scandall that might hinder the saving fruit and blessing of this doctrine: *Blessed is he that is not offended in me*; and at my simplicity, poverty & externall baasenes. For there is alwaies somewhat which hinders the saving vertue of the Word, either offending the mind and judgement, or the will and affections, that the whole soule cannot perfectly imbrace it to life and salvation: there is some stumbling block or scandall, that hinders a man that he cannot come and *close with the holesome words of our Lord Iesus Christ*, and cannot attaine to the healing and saving vertue of them, but in his going he stumbles by the way, and takes offence and distast at somewhat, before he attaine the blessed fruit of the Word. Either his judgement conceives not and approves not the truth, as those, *Iohn 6. 61. they were offended at that hard saying, and went back.* Or the will and affections except against some condition in the covenant, and like not some article or clause in the conveyance; as *that young man that went away sorrowfull at that condition of receiving eternall life upon sale of all that hee had; and give to the poore:* So that by offence of the mind or will unrenewed, he cannot with a full consent and true heart enter into the covenant, and make the bargaine, subscribe and seale to it by faith, and be faithfull and constant in it, whatsoever forwardnesse he may seem to professe, as the young man did. He cannot believe with the whole heart and give full consent, but by halses as *ἀνὴρ δίψυχος a double minded man*, and is *ἀκατάστατος unstable in all his wayes.* For he lookes not with a single eye upon one master to serve and please him, to live and bee maintained and protected by him, but with a divided soule, hee lookes to two Masters, to serve and trust *to God and Mammon.*

Doct. A Minister must be carefull to remove offences that may hinder the growth of the Gospell. Mat. 13. 24, 25.

Matth. 11. 6. There will scandals arise to hinder the saving vertue of the Gospell, and how.

1 Tim. 6. 3.

Mat. 19. 16, 22.

Iam. 1. 8.

Mat. 6. 22. 24.

Vse.

For tryall of a true heart, if we can gladly suffer that the Minister of the Word should cut off the scandals, *if our right eye cause us to offend to pluck it out, or our right hand to cut it off*; and not only to preach good doctrine, but to cut off those lusts that hinder us in the practise, and in the full consent of mind and will, and to remove all lets and blocks in our way to God and practise of godlinesse, and to hunt us out of every

Marke 9. 43.

starting

starting hole, saying with *David*, *Lord prove me and try me if there be any way of wickednes in me.* No carnal man can imbrace whole Christ and his Gospell, and relish them wholly, but he takes distast and offence at somewhat: he professeth he loves Christ as a Saviour, but he cannot abide his Crosse, *but is an enemy to the Crosse of Christ, because his God is his belly and he savours best earthly things*: He would have fellowship with Christ and know him, but *not the fellowship of his afflictions*. His reason and will cuts and carves to himselfe what his flesh likes, and rejects the rest: He would have the Spirit the Comforter, but not the killer and mortifier of his lusts and corruptions. But know that the Gospell and the Crosse are unseparable companions: *He that will bee my Disciple, let him deny himselfe and take up his Crosse daily, and so follow me.* Hereby we may know the truth and soundnesse of our hearts and affections, if they can consent and subscribe to the Word, even the whole Word, and especially that which is most contrary to our lusts and corruptions, ease and peace, as *Isay* 38. 8. *Hezekiah* accepted the threatning from God and said, *The word of the Lord is good.*

Psal. 139. 23, 24. The difference between a carnall man and a godly in receiving Christ and his Gospell.
Phil. 3. 18. 19.
Phil. 3. 10.
Luke 9.

Are not my words good unto him that walketh uprightly, and hath an upright heart? all Gods words are good and sweet unto such a heart: to a very wicked heart some words of God are not offensive which crosse not his beloved sinnes; a covetous person is not offended at that word which reproves drunkennesse and prodigality: All *John Baptists* Sermons offended not *Herod* untill he came to touch his sinne of incontinency, but he heard them gladly: A good heart most delights in that word which renderh most effectually to the slaying of his fleshly lusts and corruptions, and most of all consenteth and closeth with that doctrine or commandement which piercing to the heart, saith, *Thou shalt not lust.* Though the flesh and lust and law of the members rebell against this law of God, yet the mind and will of the inner man consent and delight in that law, and say, *It is holy, just and good.* Rom. 7. 7, 8, 9. compared with verse 14, 15, 16, 18, 22. *Psal.* 119. 5, 6.

Micah 2. 7.
Rom. 7. 7.
Rom. 7. 12.

Let all Ministers also prove themselves true and faithfull Ministers, as in dispensing the counsell of God; so in a wise and faithfull application of the Word, making it a two-edged sword to cut off the scandals and offences of the flesh, and to spare no man, *having the vengeance ready against all disobedience, to pluck out every eye, and to cut off every hand that is lifted up against the knowledge of God, and bringing into captivity every thought exalted against the obedience of Christ*, both of high & low, of rich and poore. This is required of a *dispenser, that he be found faithfull*: faithfull to poore, weak and impotent Christians, to be as eyes to the blind, and feet to the lame; and contrary to all rebells, to cut down all such as mutiny against the saving vertue of the Word, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ. *It must needs be that offences must come, but woe be to them by whom they come.* It is farre greater grace and power of Gods spirit to remove evill, then to give good, to remove scandals and offences then to preach holesome doctrine.

Vse 2.
Mark. 9. 43.
2 Cor. 10. 6.
1 Cor. 4. 2. The skill and fidelity of a Minister is in removing scandals.
1 Cor. 5. 5.
Matth. 18. 7.

Further

Further, from the exhortation observe two things.

Doct. 1. We are prone upon the trouble of Ministers to forsake them and their Gospell.

That we are prone when the Ministers of the Gospell are troubled, to fall both from them and their Gospell. Zach. 13. 7. *When the shepheard is smitten, the sheep shall be scattered.* Mat. 26. 56. When Christ himselfe was apprehended and under the hands of his enemies, *all the Disciples forsake him and fled:* And a great part of the hearers of the Word are such, *Mat.* 13. 21. set out in the stony ground; They receive it with joy, yet having no root, it dureth but a season, for *as soone as tribulation or persecution commeth because of the Word, by and by he is offended.* We doe runne in when we come to wetting, we hold not out when tribulation commeth. No wonder.

Reason 1. For by nature there is in us, as the Philosopher could discerne, an immoderate declining of that which is grievous to sense, we turne our back upon the storme, and will not goe so farre as to put our finger in the fire at any hand.

Reason 2. From our child-hood doth grow up with us an immoderate love of a pleasant condition; we are like swallows, we would alwayes have the summer Sunne, never bee seene where winter commeth. Which disposition is set down, *Hose.* 10. 11. *Ephraim was as an heifer used to delight in threshing*, the beast threshing was not muzzled, but did feed to fatnesse: so we love so to serve in religion, that we may be franked in a prosperous condition.

Reason 3. We are exceeding inconstant, ready with the *Israelites to change God with a calfe in a small space, to rejoyce in* Iohn Baptist *as a light*, to crown Christ to day and crucify him to morrow. Which things considered no wonder if the devill blowing these coales, wee bee subject to revolt.

Vse. 1. Wherefore we must learne to get a conscience of our weakenesse, for if we walke suspecting our selves, it will prove better then *Peters* presumption; this holy feare of our owne standing, will be our true security, when others walking in their owne strength, shall receive an utter foyle.

2. Again, we must take heed we bee not moved from our establishment, as *Peter* exhorteth, 2 *Pet.* 3. 17. *Beware lest ye be plucked away with the error of the wicked, and fall from your owne stedfastnesse.* And pray to God that he would give us that grace to suffer, *when the devill commeth to winnow us.*

The second thing to be marked is, what is all our duties: *viz.*

Doct. 2. We must bee ready to suffer in the afflictions of the Gospell with the Ministers thereof.

Not to be ashamed, but to suffer in the afflictions of the Gospell, when the Ministers of it are troubled. So *Paul* exhorteth, *Be not ashamed, but share with me in the sufferings of the Gospell*; and 1 *Thess.* 3. 3. the selfe-same duty is injoyned: *That no man should be moved with those afflictions of the Gospell.* Thus clouds of witnesses are gone before us, who have neither shrunk from their Ministers, nor from their faith in times of persecution. 1 *Kings* 18. 4. In the time of *Elijah* there was a good *Obadiah*, *who took an hundred Prophets and hid them by fifty in a cave, and fed them with bread and water.* Ier. 38. 7. *Ebedmelech* for *Ieremiah. Paul* had his

Onesiphorus,

Onesphorus, his *Aquila and Priscilla, who would yield their necks to the block, to rescue him from jeopardy.* We must not be dismayed at these things. Rom. 16. 3. 4.

For the Crosse and profession of Christ are almost undivided companions: God hath so preordained it: *your selves know that we are appointed thereunto.* *Reason* 1. 1 Thess. 3. 3.

We must not take offence at these things, because our blessednesse doth stand in it: *Blessed are they that are not offended in me*, at my sufferings, not only in my owne person, but in my members, for these are the sufferings of Christ, as *Paul* saith, *Coloss.* 1. 24. *Now I rejoyce in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church. If yee be railed on for the name of Christ, blessed are yee, for the spirit of glory and of God resteth upon you.* *Reason* 2. Matth. 11. 6. 1 Pet 4. 14.

This not falling away in times of persecution is a testimony to us of sound hearts, for as hypocrisy is discovered in the time of affliction, this being his property that he will turne typper, and become any thing rather then suffer persecution for Christ crucified: so on the contrary there is discovery made of him whose heart is sincere, this being the proper effect of the Spirit *of strength, love, and of a sound heart.* 2 Tim. 1. 7. *Reason* 3.

This is a gainfull thing, *Moses did account this greater riches then the treasures of Egypt*; yea bringing above all hope great blessednesse in this present life, *Mark.* 10. 30. *He shall receive an hundred fold in this life, and in the world to come eternall life.* *Reason* 4. Heb. 11. 26.

In which consideration it must bee our care not to faint when our Ministers are troubled, not to acknowledge them in times of liberty, & shake hands with them as soon as the case is altered, such are like the *standing brookes Iob* speaketh of, *that abound with water when there is no lack, but in the summer season are all dryed up and withered.* And it is good to consider that though they thinke to save themselves this way, *yet he that doth save his life in this case, doth lose it, and he that loseth it doth save it.* *Vse* 1. Iob. 16. 16, 17. Marke 8. 38.

It may serve for a triall of our faith and other graces: if thy great confidence in time of prosperity, be changed into feare, griefe, anxiety, in time of trouble and temptation, suspect thy faith to bee of the flesh, and not of the spirit. *Psal.* 112. *He will not be afraid of evill tidings*, i. e. so farre as he is a true believer, because his heart is fixed and stable in the Lord: But so farre as our faith is fained, in shew, and fleshly, it alters and degenerates into fleshly feares that we forsake the Gospell promises. For δίψυχος, *a double minded* man is *inconstant*, unstable. If we have strong desires and affections, purposes and resolutions in time of sickneſse and dangers, and lose them in time of Peace, this inconstancy shewes they were not from the heart renewed by that constant spirit of God. Howsoever to our sense and feeling, wee would affirme and sweare that we speak from our hearts, yet let us not trust our owne sense of our hearts. For the true estate of our hearts can never bee knowne by our sense. Sense can only judge of sensiall objects and things, *Vse* 2. Psal. 112. 7. Iam. 1. 8. Our hearts may be false when in our owne sense they seem very sound.

things, it cannot judge of spirits and of spirituall things. They are never such as we feele them to be, but as Gods word and spirit reveale them to be.

Vse 3. It is a good signe of true faith when, we receive Gods Ministers and to strike to them in their trouble.

Let it teach us to prove the truth of our faith in the doctrine of salvation, by our faithfulnesse to the faithfull Ministers of God who have taught it us: Thus did *Ebedmelech*, though a man full of feare and infirmity, yet God professeth that he trusted in him and proved it, because he received, countenanced and protected his Prophet, and was faithfull to him in all his troubles. Such poore Christians as feare they have no faith in Christ, because they feele so much feare, doubting, and no spark of faith to their sense, and so no part in Christ and his Redemption, Christ assures them and upon his oath, that if they be faithfull to his Ministers, and love, and reverence them, they receive him, and are faithfull to him, and he will be their faithfull Saviour. *John* 13. 20. Verily, verily, *I say unto you, if I send any, he that receiveth him, receiveth me; and he that receiveth me, receiveth him that sent me.*

Vse 4.

Seeing the same corruption is in us as in wicked men and Hypocrites, and was in Christs Disciples, as Christ witnesseth, though they felt it not, and would not be perswaded of it, let us walke humbly suspecting our selves, and fearing changes by our flesh, and presume not as *Peter*, upon our sense of never so great desires, purposes and affections; but know there is that corruption and flesh as can alter us in a moment. Labour for more and more spirituall strength dayly, knowing we have the same barke of the flesh apt to carry us downe the streame, and we have the same Oares of lusts and sinfull affections, and unlesse the spirit of grace be our Pilot or water-man, and row against the stream, and carry us by an infinite power against the course and stream of the world, we cannot persevere. This for the duty which hee exhorteth to.

The Reasons follow: the first was handled in the first verse of the Chapter.

The second standeth thus:

That which is a glorious thing for you to doe, that you must doe.
But to stand by your teachers, and truth received from them, is a glorious thing.
Therefore faint not.

1. *Doct.* There is a lawfull affecting of some glory. Θεοπνευστον. Iohn 5. 44.

Therefore when hee doth draw them on by telling them, *it is glorious:* hee doth let us understand, *That there is a lawfull affecting of some glory.* Phil. 4. 8. *If there be any vertue, any praysе, thinke on these things:* there is a holy ambition which may be affected and practised; though the glory of the world is not to be affected, yet the *glory which is of God* must be sought after by us.

2. *Viz.* Spirituall, not carnall.

We must seek it by such things and meanes, as are truly glorious, and give glory answerable to the nature, state, condition and dignity of Gods children, that is, not a fleshly, but a spirituall glory, to be well reputed of not for naturall, worldly, or any fleshly good or excellency, as wit, wealth, learning, &c. but for the Spirit and spirituall graces,

28 *Rom.* 2. 7. *Which by patience in well-doing seek honour, and glory, and immortality.* 1 Pet. 4. 14. *If yee bee railed on for the Name of Christ, blessed are you for the spirit of glory and of God resteth upon you:* wee may seek to be glorious in the spirit; because God hath preordained us to such a glorious estate, and provided such glory for us onely, *Wee are vessels of mercy prepared unto glory. The God of all grace who hath called us to his eternall kingdome and glory*; he would have his children glorious in that glory wherein himselfe the Father of glory shines, and not in that base, earthly, carnall glory wherein the men of the world shine as glow-wormes, but in the spirituall glory of Gods Spirit, Nature, and Holinesse, *Shining as lights in the world, like unto the Father of lights*; which is in account & estimation with God & his Angels; the glory of this world is too base for Gods children. *But this lieth in the argument.*

Rom. 9. 1 Pet. 5. 10.

Philip. 2. 15.

The doctrine which the words containe is this: *viz. That it is a glorious thing to partake in the afflictions of the Gospell with the Ministers of it:* We may teach it by the contrary, *for he that fainteth in the time of trouble, his strength is small.* He is a white-livered man, reproachfull justly by reason of cowardise: for as in outward battels, it is a shame for a souldier then to retire and leave his colours when the Captaine doth bestir himself so valourously as if he alone would discomfit the enemy; so it is in this spirituall warfare shamefull dastardy, if Christians then give in when their spirituall leaders are prodigall of their lives and liberties: so on the contrary as it is a glorious thing to bee forward in great enterprises, to make entry on some holds which seem impregnable: so it is when God doth muster his armies and fight his servants upon spirituall wickednesses and this evill world, then to stand and quit our selves like men, is no small glory. God when he seeth it, doth liken his Church to *the troupes of horses* in the *Chariots of Pharaoh*: doth commend her *as exceeding terrible*, Cant. 1. 8.

Doct. It is a glorious thing to partake in the afflictions of the Gospell with the Ministers. Prov. 24. 10.

Reason 1.

Men that persecute her are stricken dead in themselves, *Philip.* 1. 28. *In nothing feare your adversaries, which is to them a token of perdition*; the spirit of glory worketh this, *If yee suffer for Christ, the spirit of glory resteth on you.*

Reason 2.

The end of it is exceeding glorious. 2 *Cor.* 4. 17. *Our light afflictions for a moment, causeth unto us a farre more excellent and eternall weight of glory.*

Reason 3.

The state of the Church in this world is militant, the glory of it and of all Christians, is their courage, strength and labour in military services, *to suffer adversities as good souldiers of Iesus Christ*; *fighting together*, both Ministers and people, as *Philip.* 1. *verse* 1. and not one flinch from another: For *if any man doe ὑποστέλλεσθαι withdraw himselfe* from his Captaine, company and colours, *my soule shall have no pleasure in him*, this is not glorious, but base in Gods eyes: there is a peculiar beauty of an army from the beauty of all other societies, and so of the Church militant to make it *pure as the Sunne, faire as the Moone, terrible as an army with banners.*

Reason 4.

1 Tim. 2. 3. Συναθλοῦντες. Phil. 1. 17, 28.

Heb. 10. 38.

Cant. 6. 9.

There is the same glory of Christ the Head and of all the members, Christ

Reason 5.

Col. 1.

Christ was most glorious upon the Crosse, *spoyling the Principalities and Powers, and triumphing over them:* So of all Christians, for what can be more glorious in Gods eyes, and please him better, then for his servants to suffer any thing for his truth, name and worship sake? It is more glorious then any other service and goodly outward profession or worship we can performe, not onely to believe in his Name, and *so to seale that God is true*, doe wee honour him, but much more when wee suffer for his sake. There is no King, Lord, or Master, but hath his servant and subject in more account, and esteemes better of him and of his service in suffering for him, then in attending on him, in wealth, peace, and ease for his own credit, profit, and advantage. All which considered, wee see how true it is that the Apostle here speaketh, *viz.* to partake without fainting in the sufferings of the Gospell, is the glory of a Christian.

Vse 1. We see therefore that here falleth to the ground, the feares of reproach which the flesh imagineth, whereas it is nothing but a false spectacle that doth delude corruption put before the eye of our minde, our owne selfe-love makes the matter seem so, but if faith on Christ cleer the sight, the matter will appeare farre otherwise; *even as the wood* in the fifteenth of *Exod.* 25. *put into bitter waters, made them pleasant*: So Christ crucified, being in our afflictions, maketh them, though cursed in themselves, blessed, though bitter, sweet, though ignominious, yet full of glory.

Vse 2. For reproofe of such as will credit and countenance Ministers while they are in credit and countenance with the world, but if the world and the state frowne on them, they are ashamed of them: Such give a great argument of the unsoundnesse of their hearts and future apostasy from the truth, that they will be ashamed of Christ himselfe and his Gospell: for these two commonly goe together, as 2 *Tim.* 1. 8. For that power of God which works effectually in calling us by the Gospell and saving us from sinne and Satan, strengthens us also to beare afflictions for that Gospell, whose saving vertue wee have felt, and makes us so to love it, as rather to endure any afflictions then to forsake it.

The unsoundnesse of such as will countenance Ministers while they are in credit, but forsake them when they are frowned on.

VERS. 14. VERS. 14. *For this cause I bow my knees unto the Father of our Lord Iesus Christ.*

Now followeth the second part of this chapter, which for the matter of it is a prayer: for the coherence of it may be conceived as comming in by way of prevention: The *Ephesians* might say, You doe call us to a duty we owe, but alasse, we are weake and have cause to feare our selves. The Apostle therefore may be thought to bring in this narration of his prayer, as strengthening his weak hands in this manner.

That which the Apostle doth labour with God in your behalfe, that you are to doe, and need not feare, but you shall have strength to performe it.

For prayers doe greatly underprop us in weaknesse, and make the strong

strong more confident: God will deliver us if so be you strive with us by prayer, *for the prayer of a righteous man doth much prevaile if it bee fervent*: But I doe pray for you: the other parts are left to be gathered, this is set down by a narration of the fact to the end of the chapter. The prayer hath three parts: Iames 5. 16.

1. A preface verse 14, 15.
2. The prayer it selfe, verse 16, 17, 18, 19.
3. The conclusion, verse 20, 21.

The preface containeth principally two things.

1. The gesture the Apostle used.
2. The person: described 2 wayes.
   1. From that respect he was in to Christ.
   2. From his property to us, the calling his Name on us.

The summe is; *viz.* "As I have called you to this duty, so I doe instantly seek to God to make you able, reverently as becommeth "me, bowing my knees; I seek, I say, to him who is both the Father "of Christ, whose cause is in hand, and your Father, or one who "hath called his Name on you with all believers, which are his "houshold, all I say, whether they be triumphant in heaven, or "militant in earth.

1. Then the fact of the Apostle doth teach Ministers; *that they must not be content to teach & admonish their people, but they must seek to God for them by prayer*. It is the duty of faithfull Ministers not only to propound to the people wholesome doctrine and good exhortations to holy duties, but also to pray to God earnestly to give his blessing thereunto, and to enable them to understand, imbrace, and practise that they teach them. A preaching and a praying Ministery must goe together. *God forbid I should sinne against God and cease to pray for you*: this is the style of *Samuel*, *Moses*, *Aaron*, *Iob*, and *Daniel*, that they are such as call on Gods Name, they must be Beads-men upon all occasions preferring their suites in the behalfe of their people.

Doct. Ministers must pray for their people aswell as teach them.

1 Sam. 12. 23.

For whatsoever we doe, yet peoples untowardnesse is such, that they have no ability to entertaine it fruitfully. *Reason* 1.

Whatsoever we doe, yet it is but planting and watering, and all is nothing if God blesse not. *Reason* 2.

The spirituall enmity is great which *Paul* having only in his eyes, doth bid us watch unto prayer: for we ordinary Ministers had further need in this regard to pray unto God for our people, that our owne wants may by his gracious promise be supplyed. *Reason* 3.

As they are the mouth of God to the people, so they are the mouth of the people to God: as knowledge & ability of gifts from Christ with love and affection to Christ, must open their mouthes as Christs *Embassadours to speake for Christ to his people, and to feed his lambes*: So true Pastorall love and fatherly affections to the people must open their mouthes in prayer to speak for them to God. *Reason* 4.

2 Cor. 5. 19. Iohn 21.

Ministers are *Co-workers with God*, and it is chiefly Gods worke, and *the people are Gods husbandry & Gods building*; the Gospell is the *power of* *Reason* 5.

2 Cor 6. 1.
1 Cor. 3. 9, 10.

God unto salvation, without his arme and power no good can be done; and *all saving graces are glorious and pretious gifts of God*, and all Christian duties are farre above all power and vertue of mans ruinated, corrupt and dead heart and nature, reprobate to every good work: therefore the Minister of the Gospell as a wise Physitian, considering hee must not onely be faithfull in point of doctrine to minister wholesome instructions, but also in mercy to pity their naturall infirmities, like to Christ the chiefe shepheard of their soules, in things concerning God, to offer gifts and sacrifices. For the Minister as he is in the roome of Christ to performe his propheticall office: So also to perform the part of his Priestly office in offering up the sacrifice of prayer.

Rom. 16, 17. Iam. 1. 1. 16.

Vse 1. It is therefore a great want in such Ministers who doe so disuse themselves to this blessed exercise in private, that it may be said of them, that *for lack of use the Priest hath forgot prayer*. They cannot so much as conceive sixe lines in the behalfe of their people. Many, if they make conscience of preaching to their people, thinke it no sinne nor neglect of duty, not to pray for them. So they bee provided of gifts and matter to preach, they care not how their hearts are disposed with Pastorall care and fatherly affection to pray earnestly for them: So that they can present a light of knowledge to the mind by learned, methodicall and orderly teaching the cleare points of doctrine, they regard not to have the Apostle *his agony and strife with God by earnest affection and prayer*, that their ministery and doctrine may pierce to the heart, to worke saving grace.

Col. 2. 1, 2.

They labour not for this fatherly love and mercy to be exercised in prayer so much, as to shew themselves learned teachers in preaching, minding more their owne credit and Name to bee called *Rabbi*, then their peoples comfort and salvation, as their children, and themselves as spirituall Fathers.

Vse 2. For people to seek and cleave to as well a faithfull, mercifull, and affectionate praying ministery as needfull to salvation, as a learned, painefull preaching ministery, and to desire and improve their Ministers spirit for prayer for them and their infirmities, dulnesse, forgetfulnesse, and to heale their defects, as his spirit in preaching to them. Frequent the house of God not only for preaching, but for prayer, as it is *a house of prayer*, as well as a house of preaching; and as we bring faith to know and believe the doctrine preached, and the things revealed to be good and necessary to salvation: so also be assured and hopefully expect to have the same bestowed upon thee and conferred by prayer.

Mat. 21. 13.

Doct. In prayer we must compose our outward man to due reverence. Esay. 29. 13.

2. That he prayeth *bowing his knees*: it doth teach us, *That in our prayers to God we must compose not onely the inward man, but the outward in reverence*; though God careth not for the outward man alone. Woe to them that give the lip without the heart: against such the Lord complaines. *This people draw neare with their lips, but their hearts are farre from me.* And when *Baals* Priests *set up the threate, and pitifully launced themselves*, he would not heare, yet it is his will that the outward

ward man should accompany the inward in such parts of his worship, that it should outwardly signify how the mind is affected.

And great reason, seeing he is the Redeemer as well of the body as the soule, our outward man therefore must be ordered reverently in prayer. We see then that there is a lawfull, yea a comely and needfull use of composing our gesture when wee set upon God in prayer and thanksgiving. It is true that outward observance in fashioning of the body is not the maine, nor may we take it so, as if God were like to man, to be mocked with complements, but yet it is a thing of congruity and needfull, both to expresse our reverence, and also to whet our affections in prayer, and therefore gestures are variable according to the occasions: for example; to expresse our dependance upon God, the eyes are set towards heaven, as if we would fetch our help from thence, as *Iesus lifted up his eyes to heaven*: to expresse the fervency of the the desire, the stretching out of the hand is used, so did *Solomon* at the dedication of the Temple; which stretching forth of the hands to heaven, did not onely import their looking up to God, but even the vehemency of their desires to draw downe by strength (as I may say) of both hands, a blessing from God.

Outward gestures are to expresse inward affections, shewed in particulars. Iohn 17. 1. 1 Kings 8. 22.

Againe, humility and contrition of spirit ought to bee expressed in prayer, and in such case our actions must be suitable, as *Luke* 18. 13. the *Publican knocked himselfe upon the breast*, and for his eyes, *hee lifts them not up*, but *holds them downe*; not through infidelity, but through dejection, as not thinking himselfe worthy to look up to God; of this likewise is that gesture of the people, *Ezra* 9. 6. in their answer to God, *they worshipped God with their faces toward the ground*. Sometime great distresse is expressed in prayer, and therefore in such a case, the body it selfe is cast downe, even groveling to the earth, as *David when he was Petitioner to God for his child*. Thus you have seen, the necessary use of outward gesture of the body in prayer is to expresse the variety and severall affections of the heart in praying to God.

Luke 18. 13.

Now as it serves to stirre up *reverence*, so also to help to a kind *of cheerefulnesse*, for even as the inward heat is sometime recovered and enlarged, or drawne into the parts of the body by rubbing and chafing: so the inward fervour of prayer is sometime helped by the outward reverence and gesture of the body: for they are remembrancers to a man to charge him (unlesse hee will play the grosse hypocrite) when hee lifts up his hands, to lift up his heart; when hee lifts up his voyce, to lift up his soule; when he stretcheth forth his hands to heaven, to stretch forth his desires with his hands; when hee casts downe his countenance, to cast downe first his proud thoughts.

And to stirre them up.

All gestures therefore being thus reverent, it doth teach us that we must use in prayers reverent carriages of our bodies; & though I would not teach you to *straine gnats and swallow Camells*, *nor yet be too righteous* in making this a precise tye, and though I know the Scripture doth describe many gestures and not precisely injoyne any, yet I dare say, that kneeling, where commodiously we may kneele, is the fittest ge-

Vse.

What gestures most stirring prayer.

ſture. If it be rudeneſſe to ſpeake to the King or Counſell otherwiſe, how ſhall it not misbeſeem to ſpeak on our knee to the higheſt Majeſty? But when it cannot be, then ſtanding: and for ſitting, it is an unfit geſture, though inveterate cuſtomes may make men ſtraine curteſy to reforme themſelves in ſuch circumſtance. If we were like *Iakob*, *that all our ſtrength could ſcarce reare us up to ſit*, then the geſture were more warrantable.

Gen. 48. 2.

Cautions touching bodily geſtures in prayers.

There be yet certaine cautions to be put unto it.

1. We muſt take heed that we reſt not in any outward carriage of the eye, the hand, the knee, as a geſture ſhewing reverence, I ſay, wee muſt not reſt in any of theſe as if they were in themſelves properly a worſhip and ſervice of God, if they come alone, or as if God would bee pleaſed with outward complements of the body, and outward behaviour, when the heart is not before him. Hee that acts a part upon the ſtage, that hath nothing to doe but to act the thing he undertakes to expreſſe, can eaſily turn himſelfe to the geſture without truth of affection: God will not have us when we come before him, as if it were to act a play, to jeſt before him; but hee will firſt have the heart rightly ſet, and then the body to be thence rightly commanded; hence the Lord diſclaimes the *hanging downe the head*, in their countenance there was nothing but ſubmiſſion, when in their heart, there was nothing but rebellion: ſo for the outward act of prayer, hee caſts it off. *This people draw neare with their lips, but their hearts are farre from me.*

Eſay 58.

Eſay 29. 13.

2. If by ſome meanes we ſhall be reſtrained from outward conveniency of kneeling, of lifting up the head or hands, or proſtrating the body, or any ſuch like geſture, as might well become the preſent occaſion of that prayer which is offered; yet we muſt not languiſh upon the want of theſe things, as if our prayers might not pierce the heavens: I ſpeak this becauſe I have found ſome well affected perſons, but not well inſtructed in that point, that when they could not kneele, by reaſon of bodily infirmity, therefore have thought they could not pray, becauſe they could not kneele. God hath not laid the law of theſe outward things upon us, as he hath the inward: the lifting up of the heart is ſimply neceſſary, and without it, no comfort: the other is of conveniency, ſo farre forth pleaſing to God, as it is a ſigne of our inward integrity, and a help of our owne weakneſſe.

Vſe 2.

For juſt reproofe, if we examine our ſelves touching our carriage in the duties of Gods worſhip, what dulneſſe of heart, what irreverence, what want of fervency, what want of zeale have our geſtures manifeſtly diſcovered to our faces? A man happily riſeth out of his bed, he buttons himſelfe and he prayes, and he prayes and he buttons, but where is the heart of this man, or the reverence of that Majeſty to whom he ſpeaks? He hath not ſo much ſhew of godlineſſe as of hypocriſy. Never excuſe the matter, for our God will teſtify to our faces, if we think not of this and repent of it, that our looſeneſſe in the very faſhioning of our bodies in the duties of devotion are come from the neglect of him whom we ſeem to ſerve. The Lord Jeſus Chriſt hath

ſet

set thee a patterne, to pray as he prayed; if to expresse thy confidence, by looking up to heaven, if thy fervency, by stretching out thy hands, if thy humility, by casting downe thy countenance: have not the gesture without the matter, but have the matter and fit the gesture to it. The Papists shall shame us, who shew a great deale of outward devotion when as we are wanting in the outward shew of it: They stand upon the outward shew, and so shall condemne themselves, they want the inward, and us, because we know better things, but doe not so well in the outward.

The Turke so reverenceth *Mahomets* temple, that he goes in forward and comes out backward, are condemnable for that grosse superstition; but they condemne us for want of reverence: To conclude, who ever worshipped a God, true or false, but he thought there was an outward profession to be maintained and made good in the outward shew: I passe from this point.

3. We see that going to God for the matter of Christ and for his people, he setteth God before him as the Father of Christ, the Father of his people: which doth teach us,

That *when we come to God, we must so set him before us as maketh most* Doct. *to confirme our faith touching the thing we request.*

But passing by this, and letting the respect to Christ alone as formerly handled, we will come to the property of God our Father in regard of us, giving us our name.

Vers. 15. *Of whom the whole family in heaven and earth is named.* Vers. 15.

In the verse must be observed three things.

1. The giving of us our *Name.*

2. The Persons who are named, *all the family.*

3. The distribution of the place in which this household is, *in heaven or earth.*

The first consideration then is this: *That God doth call all believers after his name:* thus here it is said, *Of whom is named:* And Iam. 2. 7. *the proud swaggerers are there said to blaspheme that glorious name, called upon believers;* Even Gods name, which hee hath called upon all of them as his children: And *Iohn* 1. 12. it is said that *all believers have this priviledge, to be called his children:* For as the Parent doth give the name unto the child, *Gen.* 48. 6. *Iacob* biddeth that his name should be called on those whom he did adopt for his children. And *Luke* 1. *Zachary* giveth the name of *Iohn* the Baptist: So it is a property doe to God as our Father to call his name upon us. Which doth teach us three things, the Scripture it selfe collecting them:

Doct. Gods name is called on believers.

The first you have 1 *Iohn* 3. 1. *Behold, what great love the Father hath shewed unto us, that we should be called his Sonnes:* It was no small favour which *Moses* had shewed him by *Pharaohs* daughter, *that he should be called her sonne.* Heb. 11. 24.

1.

It sheweth us our duty, 1 *Pet.* 1. 17. *If we call him Father, who without respect of persons judgeth every man, passe the time of your sojourning here in feare.* 2 Tim. 2. 19. *Let every one that nameth Christ,*

2.

that is called a Christian after Christ, *depart from iniquity*. Who would disclaime his right in Christ to dowre this is made a sufficient consideration to oblige us to all holinesse. For as one who professeth himselfe the Kings subject, acknowledgeth himselfe bound in all things to obey him so farre as he may with his duty to God, though he be not so neare his person as those of his Majesties household are: So we that professe our selves Gods people, must yield our selves subjects in all things to him, though we have not that more neare respect which is found in others, who by a kind of excellency are called men of God. Men thinke that unlesse they turne Puritanes, they are not bound to bee so precise as not to sweare faith or troth, not to game and swagger, yet whosoever will but challenge thus much, as to be named the child of God, must not bolster himselfe in any course of ungodlinesse.

3. It doth teach us how that our offences dishonour the name of God which is called upon us: for when we are Gods people, if we trespasse in the eyes of the world, then they say, Loe these are Gods people, these are the holy people, looke *Ezech.* 36. 23. *I will sanctify my great Name, which ye have prophaned among the heathen, and the heathen shall know that I am the Lord when I shall be sanctified in you before their eyes.* So *Rom.* 2. 24. *By you is my Name blasphemed all the day among the Gentiles.*

Vse 2. This convinceth many, who doe not thinke the more precise care of duties to concerne them, but that Church men onely, or those who will not keep company but professe more forwardly then others, these onely they think tyed to strictnesse in their course. Challenge them for a usuall oath, they slip the collar and plead, why they are no precisians, none of those forward professors: But when they will beare the Name of God, and call God Father, who is such a Iudge as will not let idle words escape him, they professe enough (were it in truth) to restraine all such licentiousnesse. Others will be on the tops of their brethren if they doe offend never so little in those things, which themselves practise in the highest degree, and why? they are professors, as if themselves (were not their vow forgotten) make not profession of all holinesse.

Vse 3. This should stirre us up, if wee will professe to beare the Name of God, and to have God our Father, to endeavour holinesse, otherwise we should dishonour that glorious name of his which is named upon us. What those are who are not under our household government, matters not to our discredit, but the vertues and vices of our children are our praise, or our reproofe.

The second thing to be marked is, that all the adopted children named after God, are called one entire family: whence observe,

Doct. *What strait conjunction all beleevers have, they are all one household, the household of God. But this hath been handled in the 19. verse of the 2. chapter.*

Further from this that we are said to be *Gods family*: observe,

Doct. *It is the glory, excellency and speciall advancement of Christians, that they are*

are taken into Gods family, to *live under his roofe*. The consideration of this, made *David* so to desire the house of God above all things. *One thing have I desired of the Lord, that I will seeke after, that I may dwell in the house of the Lord, all the dayes of my life, to behold the beauty of the Lord*; for saith he; *They that dwell in thy house, shall be satisfied with the goodnesse of thy house.* To be of Gods house and family, implyes many excellent benefits, dignities and priviledges, which those enjoy from God that are true Christians, which others are not partakers of. A house is given for rest and safe harbour, and quiet repose: So the Lord speaketh for the comfort of his Church: *There shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a Covert from storme and from raine*: his meaning is, that all his people shall be as men within doores, sheltered and defended against all evils, others shall be as men without doores, exposed to all storms of trouble and sorrow. It is the office and duty of a Master of a house, to give quiet and comfortable rest to those that are under his roofe; as *Lot pleaded with the Sodomites for the three Angels, that came into his house. The Lord maketh his to dwell in safety. The beloved of the Lord shall dwell in safety.* Canst thou not sleepe comfortably nor securely, but art disquieted with cares, feares, griefes? Consider and see, if sinne hath not turned thee out of Gods favour, and shut thee as a dogge out of Gods family: What is the reason men live so uncomfortably, barking, fighting and quarrelling one with another, and neither give themselves rest nor others? because they are dogs shut out of doores, from under Gods roofe, living in the darknesse of ignorance and prophaneneſſe, in the night of this world, barking at the moon, and at their own shadowes, and can find no rest to their own hearts, nor suffer others to rest, such is the Condition of all those, that live out of the house and Church of God.

If then thou wouldst rest in God, purge and cast out sinne, God is a house and habitation only for his Saints, and they are his temples in whom he dwels, and the temple of God must be holy. Most men think God is a common Inne to entertaine all commers, and to lodge all revilers and vagrants, be they of what condition they will, they may revell, sweare, dye and doe what they list, *Every man* (say they) *for himselfe, and God for us all.* No no, God is no Common Inne, but the onely house and habitation for his servants to lodge in.

A second priviledge of Gods domestick is, that they have more speciall acquaintance and knowledge of God in his house then others have: For as no man or master of a house, but makes himselfe more inwardly acquainted, and his Counsels, purposes and wayes to those that dwell in his house, then to others: So besides that that God maketh himselfe in all the world, yet especially he hath chosen his Church to be that house, where to place his Name and to make himselfe knowne and acquainted, where we may have best experience of Gods saving love, mercy, power: So that if we would know God right to salvation, and be throughly acquainted with him and with his

It is the speciall glory of Christians to be taken into Gods family. Psal. 27. 4. Psal. 36. 8.

The priviledges to be of Gods family. Esay 4, 5. 32, 1. 1.

Gen. 19. 7, 8. Psal 4. 8. Psa. 127. 2.

2. John 15. 15.

his saving attributes, wee must dwell in house with him, forsaking all other houses and Kings palaces, as *Moses forsooke Pharaohs Court*, and *Dauid Sauls* Court, and chose *rather to be a doorekeeper in the house of the Lord.*

Psa 84.10.

3.

For such Gods singular providence, saving love and mercy makes speciall provision of all saving good, which he doth not for others: He feeds his Saints with that hidden *Manuah*, that secret spiritual comfort and peace that none others can taste of; *that Peace which passeth understanding*: He will come in to them and suppe with them. There are peculiar commodities of Gods house, onely communicable to God and his family, which partake of Gods life and Nature, which no strangers borne out of Gods house can enjoy, called the *Bread of God*, the *righteousnesse of* God and of *his Kingdome*. Oh how *great is thy goodnesse which thou hast prepared for them that love thee*! For as we have an earthly body of an earthly nature and substance in common with all other creatures, so we partake in common of all earthly good things, needfull for our bodies with other men and creatures: But as we are by regeneration partakers of Gods nature, life, vertues, and that nature which is peculiar to the Saints, so we enjoy peculiar light, food, apparell, and all things proper thereto. And as the providence, care, love, and mercy of naturall Parents is seene in ministring and providing all needfull common good for our bodies: So is Gods speciall fatherly care, love and mercy seen, in giving these speciall and peculiar good things to us his children and family: As we are spiritually borne from heaven, and are members of Christ, children of God and not of this world: So we are blessed of God, the Father of our Lord Jesus Christ, with all spirituall blessings, with all plenty and provision for the soule and for our new nature, as we are for our bodies.

Psal. 31.19.

Of the signification of *πατρια*.

The word in the originall [*πατρια*] some may say signifieth [fatherhood,] but beside the argument which maketh that lesse fit & the matter of making one Angell a spirituall father to another, which is Conjecturall Divinity, this word as Saint *Ierome* witnesseth answereth to *mishphachath*, and so was translated by the LXX. *Numb.* 1. there it is not so found now, but *Lev* 25.10. St *Basil* is read so to have translated.

The last thing is that he distributeth in regard of the place all Gods household *into heaven and earth*, which doth teach us:

Doct. The Scripture acknowledgeth but two places to receive believers, heaven and earth. [e] Eph. 2.19.

That the Scripture knowes but two places for the receipt of all believers, either heaven or earth: So when the Apostle will tell us, where all they were who were gathered under Christ, as their head and redeemer, he rangeth them in these orders, *things in heaven and things in earth*, the Apostle forgot Limbo there, and Purgatory here: As the Scripture doth know but two sorts of men, so but two places, Heaven for the Triumphant, Earth for the Militant: and therefore here they make the time of doing good, of finishing the race, &c.

The Papists make 3. sorts of men, *Perfect, very sinfull, men of middle sort*: So 3. places: Heaven, Hell, Purgatory for their middle sort: But though the Scripture make of believing men two sorts, Perfect and

and lesse perfect in regard of holinesse, yet it maketh them all to have one and the selfe same righteousnesse, a *like pretious faith* in regard of the thing which faith layeth hold of; and therefore the one needeth no more purgation then another, though all have not the same degree of inherent righteousnesse of sanctification in themselves.

Vers. 16. *That he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man.* Vers. 16.

Now follow the Petitions, which are principally 3.

The 1. in this 16. verse.
The 2. in the 17. verse.
The 3. in the 18, 19. verses.

For this verse we must consider

1 The request:
2 The amplifications of it.

The request is, that *God would give them to be strengthened with might*; The amplifications are 3.

1 The fountaine of this strength is set downe, *according to the riches of his glory.*
2 The person, who immediately worketh it in us, is set down, that he would give you *to be strengthened by his spirit.*
3 The Part in which it must be wrought, *in the inner man.*

These are the parts of the verse: for the opening of it, and the sum of it.

You must know that *according to the riches of glory*, doth note not conformity, as if he would say, I wish you to be strengthened as God is strong, but it hath the reason of a cause, as chap. 1. v. 19. *I wish you strengthened from that rich glory.*

For *riches of glory*, some conster it of mercy, in which God is chiefly glorified: I answer, it seemeth not to be here the meaning, though that they say is true, and their collections upon it in themselves holy. When Saint *Paul, Col.* 1. 11. maketh the same Petition, he setteth before him not the glorious mercy of God, but the glorious strength of God, that *ye may be strengthened with all might according to his glorious power.* Riches of glory what.

2. The Scripture calleth the *strength of God* elsewhere, by the name *of glory. Rom.* 6. 4. *Christ is said to be raised up* διὰ δόξης πατρὸς, *by the glory*, that is, the glorious strength of the Father; and the Heb: as it is learnedly observed, by the selfe same word which signifieth strength, doe signifie glory or praise, *Psal.* 8. 1. *gnoz*: for if the Creature is the strength of it, and so the glory of God may well be said the almighty power of God.

It may be asked what this meaneth, *to be strengthened with might?* *Quest.*
There is a double might, Creating, or Created: Created might is either bodily, or spirituall: The Apostle therefore wisheth them from that Creating power, as a fountaine, a spirituall strength Created in themselves. And if you will, one may conceive this strength to be *Ans.*

that

that compleat armour which in the 6. Cha. is described: You have onely these words, *that yee may be strengthened*, but it is in the originall, *that yee may bee strengthened with might*, δυνάμει κραταιωθῆναι.

It may be asked what is meant by the *inward man*? *Ans.* First the mind and spirit. 2. Because the Soule doth not by the naturall life of it sustaine triall, therefore the Soule as living with the life of grace, must be considered, the spirit of men as living spiritually.

The summe therefore of all, commeth to this:

"That as he called them to this duty of not fainting, so he was "a suiter to God for them, that he would grant from that a- "bundant rich might which he hath, that they weak and of no "strength in themselves, might be harnessed with his Coat ar- "mour, might be strengthened with might, his Spirit, which from "himselfe and the Sonne worketh all things, working this in us, "not by strengthening us in body, but in our soules, so farre forth "as they live spiritually.

Doct. 1. All our spirituall strength is from Gods rich glorious power.

Then we see this to be considered, *What is the fountaine of all that strength wherewith wee are strengthened, the rich glorious power of God himselfe*: this is it that enableth us to beare afflictions; this is it which keepeth us in the course of our warfare, walking to salvation. 2 *Tim.* 1. 7. *Be Partakers of the afflictions of the Gospell according to the power of God. Wee are kept* as in a watchtower by *the Power of God to salvation.* 1 Pet. 1. 5. So *Col.* 1. 11. he wisheth them *strengthened with all might, through his glorious power. We are able to doe every thing in him strengthening* us: He *is the rocke*: He is the strength of *Israel*, blessed for ever. Like as a valorous captaine when his souldiers droope, doth with speeches of encouragement, put new soules as it were into them, animating them to battell: So our heavenly Captaine, further then he doth inspire and create strength in us, we are ready to faint; therefore saith *David*, Psal. 73. 26. *When my heart fainteth and my flesh also, God is the strength of my heart, and my portion for ever.* We *by nature are of no strength*, Rom. 5. 6. the Lord must give it us: *He giveth strength to his people*; Yea he must when we have it, stirre us up to use it, *girding our loynes to this battell, teaching our fingers to warre*, and our *hands to fight*; or else as good wee had it not, for we shall have no use of it; As good not have a sword, as not be able to draw it. Psal. 62. 11. *I have heard it twice, that power belongeth to God.* Looke as it is in our life, God is a fountaine of life and we live in him, he causing this life in us: So it is in our strength, he from that wellhead of all power in him, sendeth forth these drops which are in us.

Vse 1. Wee must acknowledge God for our strength. Psalm. 18. 22

The which must teach us to grow up in the acknowledgement of God and of his mighty power: for what keepeth us, that hell prevaileth not against us? it is the Power of the Father, who is greater then any, though wee discerne it not: The Saints therefore have called *God their Shield, their tower of defence, their rocke, their salvation.* Wee must not thinke that there is no further strength to be sought, but

but wee must grow *from strength to strength*, seeke that we may be fitted with strength for whatsoever shall befall us. A righteous man must be like a tree not onely growing, to beare more fruit, but hee must also grow to more strength: As a tree at first, is supported and hedged about, but afterward waxeth able to beare any weather, the rubbing of Cattell, any hardship: So must we seeke to be strengthened against all assaults and troubles whatsoever.

And grow up in strength in him.

Wherefore let us seeke strength at him that giveth plentifully and reproacheth no man; let us now in time of Peace prepare for warre; let us grow downe in our owne strength and be acquainted with our owne spirituall weaknesses, and labour to fortifie where we feele most danger of a breach. Doe wee not feele when we would be best occupied, evill then most present? when we would doe good, if Gods inward strength should not uphold, we could not endure. If we have afflictions to suffer, we are white-livered, & the least word of a wenches mouth, would make us ready to deny Christ with *Peter*. And as in this regard wee have need: So how can we walke to the glory of God if we be not resolute and valorous? Doe such souldiers credit their Captaine, which will faint-heartedly fly for any thing, and leave a man on the plain field, rather then suffer any encombrance? Could any master endure to be so jaded with a servant, that would upon the least paine or hardship show him a paire of heeles? Wherefore seeke strength from God which may make us couragious in all evill, not give in though we feele difficulties, great enmities against us. Wee see how lewd servants of men have chosen to live no longer then their masters, but have by their owne hand dyed beside them. The subjects of mortall men as kings will follow them, and at their pleasure, fight in the Cannons mouth, and runne upon death valorously: What a shame is it that we should not be resolute for our God, to endure the worst that can befall for his name? The want of this is to bee rebuked, this maketh some they cannot abide to be noted as men more strict, call them Puritans, you dash them out of countenance, they cannot endure any displeasure from men. O Cowardise! O naked Christians, whom a little Paper shot from a Potgunne doth dismay and cause to shrink from the colours of their God!

Vse 2.

But some will say, that the longer they live, and the more they seeke strength, the weaker they grow in their owne feeling.

object.

But we must not be dismayed at this, for as the shaking of the tree maketh afterward the tree become more firmely rooted: So in temptation and suffering, the shaking of us doth lead us to greater establishment; *The God of all grace after you have suffered a while, perfect you; confirme, strengthen and stablish you.*

Ans. We must not be dismaid at the feeling of weaknesse. 1 Pet. 5. 10.

2 You see, *Who it is that worketh in us this strength whereby we are confirmed, the spirit of God; that you may be strengthened with might through his spirit.* It is therefore called the *spirit of fortitude, the spirit of strength, the spirit of glory*, that is, of glorious strength, this is the office of the Spirit, sent of God to this purpose: The soule and spirit of

Doct. 2. The spirit of God worketh in us the power wherewith weare confirmed. 2 Tim. 1. 7. 1 Pet. 4. 14.

of a man hath no ſtrength of its owne, but the Spirit of God is the onely ſtrength of our ſpirits: For looke from whence every creature hath its being and nature, thence it hath its ſtrength: Things bred of the earth have their nouriſhment and ſtrength from the earth, as trees, beaſts; and fiſhes from the water: So the ſpirits of men from God the Father of ſpirits and from his holy Spirit. This ſpirit of Chriſt in us enables us to doe things far above the power of nature, to doe that which we could never doe before, it will enable us to walke above this world, treading all troubles, calamities and afflictions under our feet, and triumphing over all miſeries. It enables us to command the windes and ſtormes of our ſinfull luſts and Paſſions, which with all the power, and vertue of nature and naturall reaſon, we cannot reſtraine: By the power of this quickning Spirit, we can caſt out all the Devils temptations, quench all his fiery darts, and by the ſword of the Spirit drive Satan away: In ſumme, whatſoever Chriſt did, we may doe in ſome proportion, as all the members are in ſome meaſure qualified with power ſutable to the Head. As Chriſt riſen from the dead and mounted up to Heaven, and ſitteth at the right hand of God: So this Spirit enables us to mount up with him, and to ſeat our ſelves in heaven with him, affecting and ſeeking the things that are above.

Queſt. But how doth the Spirit of God ſtrengthen us?

Anſ. 1. How the Spirit doth ſtrengthen us. By conveying ſuch ſpirituall ſtrength as is agreeable to the nature of our ſpirits; Our ſpirits are reaſonable ſpirits, and the ſtrength of them, is ſpirituall wiſdome, reaſon and underſtanding, as the weakneſſe of our ſpirits is ignorance, error and blindneſſe in the underſtanding, which makes all the inferiour powers of the ſoule weake, ſicke and and faint with feare, horror, ſorrow and trouble: So then the Spirit ſtrengthens our reaſonable ſpirits by communicating ſpirituall reaſon, counſell and inſtruction: For how comes it that we are weak and faint in afflictions and temptations, that we are caſt downe with feare, care and ſorrow? It is for want of Wiſdome by the corruption of our underſtanding darkened by Satan, we conceive our evils and miſeries moſt great and intolerable, ſuch as neither our ſelves by any ſtrength we have, nor any other can overcome, and therefore we think we have cauſe and reaſon to feare, care and grieve, being ſo overmaſtered by ſinnes and other evils. But the ſpirit revealeth to us and teacheth us what God is to us, a Father moſt loving, mercifull, gracious and powerfull, and that all our ſinnes, evils and miſeries are nothing to his love, mercy, goodneſſe and power, and that Jeſus Chriſt is ours, who hath vanquiſhed all enemies, ſinnes and evils for us, as he ſaith: *Be of good Comfort, I have overcome the world:* Thus the Spirit teaching us wiſdome, gives us to underſtand wee have no cauſe to feare, becauſe more are for us then againſt us. And therefore *we rejoyce when we fall into divers temptations*, knowing by the Spirits light and inſpirationthe, profit and fruit thereof, and that Chriſt is ours.

John 16.33.

2 It

It strengthens us by putting a new life into the whole man, changing him, making him a new man, a living man in Christ. As soone as he is made a member of Christ, life is infused into him, as from the root into the branches. As the soule is to the body, so is the spirit to the soule. The spirit furnisheth every faculty, it enlightneth the understanding, it rectifies the will, it sanctifieth the affections, it filleth a man with joy, fear, love, and all spirituall graces which give strength to the inner man. 2.

The Spirit strengthens us by giving efficacy and strength to all meanes of growth. The meanes are fitted to encrease the strength of the inner man: as the sunne and raine are fit to make plants to grow, but they must have Gods blessing. Physicke is fit to cure, bread to nourish, but unlesse God bidde physicke heale, and unlesse God bidde bread nourish us, they cannot doe it: So the Word, Sacraments and Prayer, though they are meanes of encreasing graces, yet without the Spirit, they are nothing. The Word without the Spirit, is but a sword without a hand to use it, but as a Pen without Inke, which will not write: *Ye are manifest to be the Epistle of Christ, ministred by us, written not with Inke, but with the Spirit of the living God.* 3. 2 Cor. 3. 3.

Prayer will edifie, but it must be Prayer in the Holy Ghost: *Edifie your selves in your holy Faith, praying in the holy Ghost.* So God promiseth his Church that *he will poure water upon the dry ground*, that is, the heart that before was hard and barren in grace, shall now spring up and grow strong, *and this shall be when I will poure my Spirit upon them.* Iude ver. 11. Esay 44. 3.

Wherefore when we are in any evill, and doe hang the wing by reason of it, wee must cry to God for this Spirit of his, if wee get this, we shall like *David* say, that *wee could leap over a wall*, breake through armies of enemies, and rise Conquerers over all adverse power and oppositions. It is with us as with a bladder, while that a man doth blow it up, and keep his breath inclosed in it, you may throw it on the waters, it will not sinke: So while God doth breath his Spirit, we shall swimme above all the waters of afflictions, in which we are drenched: Nothing but his Spirit can beare thee up. The Philosophers, who went as farre as nature could commonly goe in precepts of bearing and forbearing, when their mindes grew to some discontent, ended their dayes with selfe-murder: For without the Spirit worke it in us, there can be no true strength which will not faile us when we are tryed. What would a man desire either for the outward or inward man, but if he have the Spirit, he shall obtaine it? Would a man be enabled to pray, to bear losses and crosses? Would a man be able to master particular lusts? Is a man in bondage, and would be set at liberty from sin? Is a man spiritually dead, and would find quickning life? Is a man spiritually affrighted with sin, and would gladly be raised to comfort? Would a man beleeve? walke as a Christian, and be enabled to every good worke? then let him get the *Vse.*

spirit, and he shall doe these and much more.

Doct. The inner man must be strengthened.

3. Mark here, *What it is that must be strengthened, even the inner man.* If the soule, and the life of grace in the soule be strong, then nothing shall be able to subdue us. While *Iob* had his inward man strengthened, what evills did he equally and meekly sustaine? It is true that *Solomon* saith, *Prov.* 18. 14. *The Spirit of a man will beare his infirmity, but a wounded Spirit who can beare?* And we see by experience while our mindes are quiet and comfortable, great things cannot prevaile so with us, as trifles when it is downe, when the strength of it faileth. Even as merchants while their estate is safe, they care not for trifling dammage: So a Christian while his soule and mind are untouched, he careth not much what can befall him, he is able to beare it, for his principall is not impaired. All men naturally seek to make themselves strong in the flesh and outward man, and build Babels against God, to be strong in riches and in the arme of flesh: Such Nimrods are counted the onely men of might, and of ability, substantiall men. But the wisdome of a Christian is to make his soule strong in the Lord: *Let the outward man perish, so the inner man be renued daily, strengthened with all might, through his glorious power, unto all patience and long suffering with joyfulnesse.*

2 Cor. 4. 15. Col. 1. 11.

Vse. Wherefore prize this strength of the inner man above all things, this is the glory of a Christian, to walke in the strength of the Almighty, and to have him a rocke of defence; the Saints have confessed it to his praise, that in him they have done valiantly, and we neglect to sanctify the name of God, if we grow not to like confession with them.

Againe, could we get our eyes cleered to see him our strength, it would breed in us such courage that nothing should quaile us, we would say with the Psalmist, *If I were in the Shadow of death, I would feare nothing*, God is with me, what can be against me? A graine of this inward spirituall strength is worth all naturall, bodily strength, both in its nature, and kind, and Gods acceptation: It is immortall strength, and groweth and encreaseth *till it bring forth judgement into victory*, as a graine of mustardseed. It is of an invincible nature, and can never be broken wholly, and lose all life, but it will in the end outwrastle and breake in pieces all opposite strength and stand for ever, when all Creatures faile, and all outward strength failes us.

Psal. 23. 4.

Doct. When we feele our selves weak we must goe to the glorious strength of God.

4. Here we see, *Whither we must goe when we finde our selves weak and void of strength, even to this fountaine, the glorious strength of God.* Hither we must have recourse: And there is a double bucket with which we may draw this strength to worke in us; 1. Poverty of spirit, Conscience of our weaknesse, *When I am weak* (saith the Apostle) *then am I strong*; If we empty our selves of our selves, that strength of God shall fill us and dwell in us. 2. We have faith, which we must cast up as this goeth downe. *We are kept by the power of God to salvation.* But one might say; how shall we get this power worke in us: The Apostle answereth, *through Faith.*

2 Cor. 12. 10.

1 Pet. 1. 5.

Further

Further it is to be observed in this, that he prayeth that these Ephesians, who were instructed in the Counsell of God, and built in some measure upon the foundation, that these might receive a further strength, 1. therefore he giveth us to understand,

That in those who are the forwardest there are reliques of weakenesse, want of strength whereby to stand out in times of tryall. Wee are by nature such as have no spirituall strength. When wee come to be renewed, there is with the *spirit in us which is willing*, the *flesh which is weak*. Nay wee may say more, that if we were without sinne as *Adam* in innocency, yet wee should want that strength which should inable us to stand when temptation entreth, as you see in him proved to you, by woefull experience: And this the Apostle confesseth of these Ephesians, for when he g begeth for strength in their behalfe, he doth acknowledge secretly a want in them; wee are like reeds, every wind will make the gallantest of us stoope, if wee be left to our selves.

Doct. There is a want of strength in the forwardest. Rom. 5.6. Mat. 26.41.

Wherefore this must teach us to examine our selves, and to find out the weakneſse of our owne hearts; wee think there is no such matter, but who would have thought, when *Peter* spake so couragiously, that there was a faintnesse at the heart of him, watching him that ill turne which followed? Who would have thought that in *Davids* heart had been such a spice of uncleanneſse as there was? Wherefore learne to see that you are weak, because this is the way to have the strength of God dwell with you. *God curses his endeavours that doth all by his owne strength. Thine is Kingdome, power, &c. Paul* rejoyced in two sorts of infirmities; 1. of the inner man, as lusts and concupiscence: these as sinnes grieved him much, and so he prayed earnestly against them, but as by these Christs spirit was most seene in him, and the grace of God more manifested towards him, he joyced in them. 2. *In reproaches and persecutions*, these shewed him to bee but a Creature, that had no power in himselfe, all his strength was from Christ: So farre as by his sin and corruption he was driven out of himselfe to Christ, he rejoyced in his corruptions, and of his visions he saith, Of such a work wrought in me, without me, only by the grace and power of God, *will I rejoyce, and of nothing in me* wrought by me, and my wisdome and power.

Vse.

Ier 17.5,6,7.

2 Cor. 12. 10.

1.

The last thing to be marked is this, *That whosoever is the forwardest must seek strength, wherewith he may be able to stand in the evill day.* Wee must not, (if wee have in some thing got the upper hand, or put the devill to change his weapon as unable to prevaile where he attempted) grow conceited and secure, but walk humbly and give the glory of all our victory to God.

Doct.

Vers. 17. *That Christ may dwell in your hearts by Faith.*

Vers. 17.

This is a second Petition, but not principall, it belongeth to the former, expressing further the manner after which the former was to be fulfilled: For having wished them this benefit of *strengthening by the Spirit*, he now wisheth them Christ in them, who might by this Spirit of his be their strengthener: for we have the efficacy and benefits of

Christ by having Communion with his Person. The words must each of them be marked.

1 *That Christ:*] he doth not say that the benefits or efficacy of Christ, but Christ, meaning his Person.

A three-fold presence of Christ.

There is a threefold Presence of God and of Christ.

1 Of Power.
2 Of grace.
3 Of glory.

Now this is a Presence of grace, and this is twofold:

1 A presence beginning.
2 Further perfecting and absolving. *Ioh.* 14. 23.

Ezech. 36. 27.

The latter is here spoken of, for before we can beginne a Commandement, God must dwell in the midst of us, *I will put my Spirit in the middest of them*, and make them walk in my Commandements, and of this latter dwelling in them here is spoken; For these were such as had Christ in some sort dwelling in them, as Chap. 2. 14.

In your hearts:] that is, in your mindes, wills and affections, as chiefe Commander, King and ruler; He dwels in our soules as our soules in our bodies, by his lively vertue, efficacy and power, quickning, comforting and strengthening us; possessing our soules as his house and dwelling, excluding and shutting out all other inmates, that his righteousnesse, merits, mediation, death and sufferings may feede, fill and satisfy all our desires, wills and affections, as our onely treasure.

By faith:] i. e. by your faith further encreased, for it is with Faith and Christ, as it is with a strait vessell in which a thing is put greater then it can receive: So that the further the vessell is enlarged, the further the thing put in is apprehended: So of Faith the more and more it is augmented, Christ is the more and more entertained into the soul of the beleever. So that it is as if the Apostle should say; "As I have wished you strengthening of the Spirit: So I wish you "for this purpose that you may have Christ himselfe, on whom "this Spirit of strength resteth, that you may have him so neere as "to dwell with you, not so farre onely as to conceive the doctrine "of him in your braines, or be able to discourse of him, but that he "may dwell in your hearts and affections, and that by the means of "a true faith, which is the only instrument of our Union and Com-"munion with him.

Doct. We must have communion with Christ if we will be strengthened by his Spirit. Iohn 16. 14.

1. Then we see, *that if we will have the Spirit of Christ work ought in us, we must get Conjunction with the person of Christ himselfe.* For the Spirit when it doth strengthen us, *doth but take of Christs*, and therewith confirme us; So that we must look to Christ as who principally and from whom the Spirit doth confirm us. *Phil.* 4. 13. *I can doe all things through Christ strengthening me.* 1 Tim. 1. 12. *I thank Christ Iesus who hath enabled me.* Which places considered will give us some light how to conceive of the sequell of these Petitions. This order the Holy Ghost teacheth, that we must first have Christ before wee can have benefit by him. 1 *Ioh.* 5. 11. *God hath given to us eternall life, and this life is in his Son.*

He

He that hath the Son hath life. John 6. 34. *He that eateth my fleſh ſhall live by me:* For as we cannot have the ſtrength of bread, unleſſe wee eat the ſubſtance of it: So we cannot have the ſtrength of Chriſt, unleſſe we lay hold of his perſon from whom it floweth.

Which is to be marked againſt ſuch as have taught that wee have no communion with Chriſt himſelfe in the ſimple word by faith, but onely with his benefits and effectuall working in us: contrary to the expreſſe word of God, which tels us, that Chriſt Jeſus the Son of God dwels in our hearts and ſoules: 2 *Cor.* 13. 5. *Know ye not that Chriſt is in you except yee be reprobates?* Gal. 2. 20. *I live, yet not I, but Chriſt liveth in me.* John 6. *He that eateth my fleſh and drinketh my blood, dwelleth in me and I in him.*

Vſe 1. We have a communion not onely with the vertue of Chriſt, but with his perſon.

It ſhould ſtirre us up to ſeeke Chriſt himſelfe, and to make ſure of him, ſeeing without wee have him in us wee can have no benefit by him. Now he comes to us in the preaching of the Goſpel, and offers himſelfe to us. *Behold, I ſtand at the doore and knock, if any man will open to me, I will come and ſuppe with him.* Now if wee open the doore of our hearts to him, to deſire, love and imbrace him above all, as he offers himſelfe to us, then will he make entrance into our ſoules and bodies, as into his Temple, where hee will dwell for ever.

Vſe 2.

Revel. 3. 19.

The ſecond thing to be marked is, that he wiſheth Chriſt may dwell in them, giving us to conſider, *What ſtrait Conjunction and neere familiarity there groweth twixt Chriſt and the beleeving Soule.* Joh. 15. 5. *I am the vine, ye are the branches; He that abideth in me, and I in him, bringeth forth much fruit.* Joh. 6. 56. *He that eateth my fleſh and drinketh my blood, dwelleth in me and I in him.* Hence are thoſe ſweet relations of Head and members, Husband and ſpouſe, King and ſubjects, &c. All which doe give us to conſider of this point; How neere a Communion the beleeving Soule hath with Chriſt Jeſus. But for the better underſtanding of it, you muſt know, that this dwelling in us doth infold theſe three things.

Doct. There is a neer conjunction, between Chriſt and the beleeving ſoule.

It includeth 3 things.

1. A preſence, for Chriſt not onely as God is with us to the end of the world, but as man, though he is locally contained in the Heavens, yet he is ſpiritually preſent to our ſpirits beleeving.
2. It noteth the efficacy of Chriſt in us, *viz.* how that Chriſt doth put forth the efficacy of his Spirit in us, ſo that not we live, but Chriſt in us. *Gal.* 2. 20.
3. It ſignifyeth the conſtancy of this effectuall preſence, for dwelling is not to take a nights lodging here or there, but to make aboade: So true it is that *where Chriſt once loveth, he loveth to the end*: and where he commeth, he makes his aboad for ever.

John 13. 1.

Which doth teach us firſt a difference betwixt the Hypocrite and the true beleever, they may have a taſte, a licke and away of Chriſt. Heb. 6. 4. but they cannot come to this, to have Chriſt dwell in them:

Vſe 1.

them: As a Passenger he may knock going by the doores of their hearts, but he doth not enter, to make their hearts his habitation.

Vse 2. It doth make for our comfort, that Christ is with us. What a comfort is it to the sicke person to thinke, the Physitian dwelleth with him? to us weak to thinke, the Lord of hosts, mighty in battell, dwelleth with us? Christ by this argument doth comfort his disciples, Iohn 14. 18. *I will not leave you Orphanes.*

Vse 3. 2 Cor. 13. 5. Wee must *examine our selves, whether Christ dwell in us, except we be reprobates.* How may we know it? Answ. Iohn 15. 5. *If I abide in you and you in me, you shall bring forth much fruit.* Rom. 8. 10. *If Christ be in you, the spirit is life for righteousnesse:* So that if we have the fruits of the Spirit, faith, patience, love, heavenly mindednesse, then we are sure he liveth in us, if we have the saming out, or the smoake of them, earnest and constant groaning after them: but when pride, Envy, Covetousnesse, uncleannesse, unfruitfulnesse dwell with us, what shall we think? What communion hath Christ with Belliall? we cannot comfort our hearts, things being thus with us.

Doct. Those that truly receive Christ, receive him with the heart. *Dwell in your hearts.* Obs. *That the true receivers of Christ, must receive him with their hearts and affections:* the mouth and stomach cannot take him, but the mind and affections, these can entertaine and containe our Saviour, for though all of us, is a temple for him, yet the heart is the place where he properly sitteth. When faith (as it followeth) worketh our Communion, we cannot thinke but that neere it must be the heart wherein he is received: For Faith is in the heart, *if we believe with the heart to righteousnesse,* Rom. 10. Againe the believing have not onely had knowledge and assurance, but have had all their affections best imploy them selves about Christ.

Phil. 3. 3. Gal. 6. 14. 1 Pet. 1. 7. 1. Joy: *We are the Circumcision that rejoyce in Christ Iesus. God forbid I should rejoyce in any thing but Christ crucified, On whom believing, you joyce with joy unspeakable and glorious.*

Iohn 16. 27. Cant. 1. 2. Love: *You have loved me and believed on me:* And the Church speaking of Christ, calleth him the Party *whom her soule loveth.*

Luke 7. 38. 3. *Griefe*, that our sins have caused his bloodshed. *Zach.* 12. *They shall looke upon him whom they have pierced, & shall mourne over him, &c.* The *sinfull woman* now believing and loving, *washed his feet with her tears, and wiped them with her haire.*

Iohn 3. 16. 4. Admiration and wondring, 1 Joh. 3. 1. *See what love is shewn us that we should be the Sonnes of God. So God loved the world that he gave his only begotten Sonne, &c.*

Phil. 3. 9. 5. High estimation of Christ and his grace. *Matth.* 13. 44. *The Kingdome of heaven is like to a treasure hid in a field, the which when a man hath found he hideth, and for joy thereof, goeth and selleth all that he hath. I count all things but dung for the excellent knowledge of Christ Iesus my Lord.*

Vse 1. Wherefore if wee will give true intertainment to Christ, wee must awake our hearts, stirre up all our affections. And it sheweth that in most mens hearts Christ dwelleth not, because their affections were never

never set on him, their joy, and love were never about him. It is a true thing of many amongst us: We may say that many now in hell have gone before many of us in their affections toward the Gospell, the hearts of men being altogether elsewhere bestowed.

Hereby learne to judge aright whether we have grace or no: Remember, the heart must be set right by Christ himself: and if Christ dwell in you, he will enliven you to every duty: If you would be full of the life of grace, if you would have it flowing more abundantly, then fasten your eyes upon Christ the fountaine. But it is your fault, yee desire graces, remission of sinnes and the parts of sanctification abstractly from Christ, we goe to God and think not of Christ: But get Christ into your hearts, get him knit to you, and then you shall receive grace from him. And as you are neerer in union with him, so he dwels more in your hearts: As there are degrees of light from the sunne, as it is higher and lower; So there are degrees of Christs union and habitation, and of all the effects of his cohabitation. *Vse 2.*

Lastly it is said, *by faith*: giving us to understand, *What it is which bringeth us to have union and communion with Christ, it is belief on him: If ye eat my flesh & drinke my blood, then I abide in you and you in me*, that is, if by faith they should incorporate themselves with Christ, then there should be a mutuall dwelling of one in the other; For though Christ in regard of his humane nature is in heaven and wee on earth, yet neither time nor place, nor the absence of being in the nature of things, doth hinder the work of faith; as *Abraham by faith saw Christ in the word of Promise*, and rejoyced, when thousands of years after Christ were not in the nature of things, in regard of his flesh: And so for place, it hindereth not the presence of faith, though the thing beleeved be never so farre off removed from us. But looke as the soule, by vertue of sight enlightned with the beams of the sunne, doth joyne it selfe with the body of the sunne, and touch it in a manner, though it be in heaven and wee here: So the eye of faith inlightned with the beames of the Spirit, which come from the Sunne of righteousnes in the word and sacraments, doth touch and joyne it selfe in a spirituall manner with Christ his body and blood, though his body be in the heavens and wee on earth. *Doct.* Iohn 6.56. We have our Union with Christ by faith. Iohn 8.56.

Which first serveth to shew what kind of presence we have, even that which our beliefe touching Christ in the heavens, bringeth about; there is no other true presence of his body on earth, but this which is spirituall, no taking his very body in at the mouth, for he is not meat for the stomach, but for the heart. *Vse 1.*

2. Whatsoever presence we have of Christ in the sacrament, it is either that of faith, or must serve to confirme that of faith, but to have Christ his body present bodily, would not confirme faith, nay it hindereth beleefe, as our Saviour testifieth, *It is better for them he should goe from them.* And it is contrary, if by sight, not by beliefe. Iohn 16.7.

Again, such as the giving is and receiving, such must be our union, which followeth upon the giving and taking; but there is no bodily conjunction and union.

This

Vse 2.

This may be a touchstone of true beliefe to consider that it is such as bringeth Christ into the heart; for though faith be commonly professed, yet how rare is that beleever of whom it may be said, not he now, but Christ liveth in him, *whose heart is purified by beleeving.*

Acts 15.9.

Vse 3.

And this also to consider that he here, & above speaketh of faith, viz. *that we are saved by it, that we have entrance with boldnesse by it, that Christ dwelleth in our hearts by it*, this should make us see what a jewell faith is, and seeke it, crying with the Apostles, *Lord increase our faith.*

Luke 17.5.

Vse 4.
The Popish is not the true faith.

Lastly, this doth improve the Papists faith, that it is not a true faith: for the Scripture here teacheth that the belief of all that are not Counterfeits is such as bringeth Christ to dwell in the the heart. Now the Popish faith maketh no application of Christ: Nay they count that the bringing and reaching of him in particular to us, a notable presumption.

2. They say that faith, though it be the first vertue begotten, yet it is not the root which imparteth sappe and livelihood to other graces, but this they ascribe to love: But that which reacheth Christ to live in us, that causeth all the Christian conversation: For of all of it this may be said, *not we live, but Christ in us*: and love it selfe is set on work by faith; for why doe *we love, but because he hath loved us?* Now what doth first lay hold of Gods in Christ, but this vertue of faith? And therefore 1 *Tim.* 1.5. *The end of the Law is love to God and man*: but whence must this proceed? from this as a roote, *a Faith unfeigned.*

Gal. 2.20. 1 John 4.19.

Vers. 18. Vers. 18. *That yee being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height.*

Here is expressed the 2d. principall petition: The summe of which is, that they might have a sight of the love of Christ, that so they might share in the afflictions of the Gospell of Christ without fainting.

For the order; 1. He setteth downe the meane of attaining the thing requested. 2. The request it selfe. The meane, *that being rooted and grounded in love*: The request it selfe, which *is for the knowledge of Christ.*

1. As it is getting. 2. As it is now gotten: for though some make it the propounding of one and the same thing, 1. more obscurely, 2. more plainly; yet I think there is some difference. The knowledge as in getting is the apprehending of the height, length, &c. as gotten, is the having in us the knowledge of Christ his love which passeth knowledge.

For the opening of the words: 1. It may be asked what this love is?

For answer: Gods love in Christ, Christs love; the context doth cast us on this sense: 2. Our love is a branch, not a root: It is the love of Christ in which wee take firme rooting only that nothing can shake us. Again, if he should speake of our love, the Greek phrase should be put as absolute, which is more harsh and hath lesse authority both ancient

cient and moderne then the inversion which we follow hath. So that all the Papists discourse, especially the schoolmen that hence make our love the roor, whose work communicated is the soule and life of every other grace, it is treatise beside the dore.

2. It may be asked, what this is, *to be rooted in love.* This may have a double sense which here may stand: *in love:* that is, about Christs love, or by meane of Christs love: It may import the cause of our rooting, or the subject in and about which we take rooting. But to say *rooted and grounded*, that is strengthened and confirmed by meane of love shed abroad in your hearts: or *rooted and grounded*, that is, more fully perswaded of Christs love, by experience of him dwelling in you and strengthening you, it will come much to one matter.

It may be asked, what this is *to comprehend.* *Quest. 3.*

By diligent consideration to take a view of the largenesse of Christ his love: for *Phil. 3. 11. to comprehend* is there joyned *with following hard*, and the greek interpreters doe make this word answer our overtaking one after travaile. *Answ.*

The 4th thing is: How the Apostle can wish that we should comprehend and know that which surpasseth knowledge. *Quest. 4.*

It is to be understood of that measure to which the Spirit of God doth here bring us: and these stand well together in some sort, to comprehend that which cannot be perfectly known of us. Again, to understand these words, we must know how it fares with Christian souls in their proceeding. *Answ.*

1. They taste the love of God which draweth them to him.
2. Through weakenesse they grow to stagger and to be off and on in the perswasion of his love, when exercises overtake them. The steps by which we proceed to be rooted in the love of Christ.
3. In this weak estate, they are like children that live by sense and cannot see through these clouds, and if they set themselves to muse on such things as might help them, they are not able to continue such thoughts, nay not to enter them to purpose, being much carnall and unconfirmed. Now the Apostle prayeth that these Ephesians which had tasted the love of God (that they might partake in afflictions more comfortably) might be more fully perswaded and better grounded in Christs love, against their owne weakenesse by meane of Christ in them, that thus strengthened, they with all other beleevers might be able to cast all matters in their mind, and by diligent consideration to take a view of the large measure of Christ his love, and thus come to know that in some part which cannot perfectly bee knowne of us.

1. Then wee see here, *What is a thing able to imbolden us against all persecutions, the feeling of Christ his love wherewith he hath loved us. Wee rejoyce in afflictions, because experience of the love of God is shed into our hearts.* And *Rom. 8. 33, 34, 35.* The Apostle doth spread a flagge of defyance to all enimies, being perswaded, rooted and grounded in this love of God in Christ Jesus: *Who shall separate us from the love of God* *Doct.* The feeling of Christs love doth imbolden us against all persecutions: Rom. 5. 5. Rom. 8. 33, 34.

in Christ Iesus? Shall tribulation, or distresse, or persecution, &c. For as he that goeth on thornes of sharpe flints may goe boldly, if he be well shod: So we, *if we be shod with the preparation of the Gospel of peace, i.e.* with this knowledge of the love of God in Christ, which the Gospel revealeth, then we shall walk not offended at our tribulations. *Love is the banner* which he spreadeth over his people; Now a banner doth not onely serve to gather the bands, but it doth animate the souldiers to quit themselves like men under their colours: So it is unspeakable how Gods love doth incourage us to undergo whatsoever for his name, when it is shed plentifully into us.

Ephes. 6. 15.

Cant. 2. 4.

Againe, if wee hold all strength, yet if love should not draw us, wee would not put forth our strength to suffer for his name; for this is the sweet spurre, *The love of Christ constraineth us*, saith the Apostle.

2 Cor. 5. 14.

Vse. Wherefore we must above all things seek to God to let us have his love reported to our hearts, then nothing so sweet, but we shall willingly forgoe it, *for this love is better then wine*, then all delights whatsoever, nothing so bitter, but this will sweeten it sufficiently.

Cant. 1.

2. That he wisheth them experienced, and so more strengthened by meane of love shed in their hearts, that thus they might be able to see Christ his love; it doth teach us,

Doct. We must mark the experiments which God sheweth us one way or other. Psal. 103. 10, 11, 12.

That we must mark the experiments which God giveth us in effect this way or that way, if wee will be able to know the things which his grace worketh for us. David seeing that God *did not reward them after their deserts*, but *put their sinnes from them as farre as the East is from the West*; he came to see that God his mercy was exceeding great to them that feared him: So *Moses* having observed that God had pardoned his people from Ægypt to that houre, did comprehend that *God was slow to anger, great in mercy, forgiving iniquity and transgression.* Wee cannot view directly the divine essence, a light to which there is no accesse, but wee must by observing the works of God, even as by a glasse come to view these invisible things of God.

Nu. 14. 18, 19.

3. That he wisheth them strengthened in love that they might see further love, he doth give us to consider,

Doct. We are not able to receive all Christs love at once. Iohn 14. 23.

That wee neither doe, nor are able to receive all that love of Christ at once. First they had tasted love, then in weakenesse they had further experience of love, then more experienced they were to comprehend further love. *If yee love me and keepe my Commandements, then the Father shall love you, and come and dwell with you*; that is, if you have beene drawne by my love to love me and doe testifie it by keeping my commandements, then I will shew further love then yet yee have tasted: For God, as in grace, so in love, he doth prevent us with love and follow us with love, quickning us in his wayes when wee droop in temptations, we are vessels which grow greater and greater, and the filling of us is answerable. Nay we are not able, for looke as it is with children: A child doth measure his love by his sense, if he be played with, all is well: And as his childish understanding doth disinable him to consider of the care, the hand, the providence of a Parent toward him:

So

So are we unable to measure it but as wee feele, unable to consider of those things in which this love is manifested.

This therefore doth check that weakenesse in some, who think there is no such sight of Gods love to be recovered by them as sometime they have tasted, they have had such a relish of Gods love in their first professions, as that they looke not to see the like againe. Whereas it is quite contrary, God doth love little and long, that is, he doth shew little often, but doth continue it with increase: Why should wee thinke God doth love us lesse being old friends, then he did when we were new? *Nay he that hath shall have more*, as Christ saith to *Nathaniell*. *Joh.* 1. 50, *Dost thou believe, because I said I saw thee under the figge tree? thou shalt see greater things then these:* the best is still to come; if we keep not on the bed of our lusts, and by sleight and lazy seeking come short of it.

Vse. They doe mistake who think that they can never againe have that love they tasted in their first confession.

We must mark the experiments of Gods love so infinite in the fruits & effects of it, and thereby grow more & more rooted, more confident and bold in the assurance of it, and acknowledge it to his praise, and build our selves upon it, as *David* against *Goliah*, by former experience, by all the gifts, blessings, graces and good things, God gives us, wee must make a greater gaine then themselves are, viz. the love of God that gives them, to grow in assurance and further apprehension of it, and not like beasts swallow downe such favours and blessings and never apprehend the love of the giver. But let us make every blessing and benefit a step and stayre to raise us up to the apprehension of the love of Christ, that Sea of love whence these streames issue; Collect and gather and conclude by all Gods blessings, how great Gods love is, especially in giving us his Son Christ, and his Gospell.

Vse 2. By marking experiments we must rise to an apprehension of Gods love.

VERS. 19. *And to know the love of Christ which passeth knowledge, that ye may be filled with all fulnesse of God.*

VERS. 19.

Lastly, it is to be marked *that he thus setteth out the love of Christ, as a thing incomprehensible in regard of the full and perfect knowledge of it:* And because it is a thing that the Church must alwayes remember, *We will remember thy love:* the spurre of all Christian duty, 2 *Cor.* 5. 14. the President of all true love, *Love one another as I have loved you*: therefore we will a little unfold it.

Doct. Christs love is Incomprehensible. Cant. 1. 4. Iohn 16.

As the Person of Christ hath in it two natures, divine and humane: So there is a double love of Christ, the one as God, the same wherewith his Father loveth us; the other as Man: Both of them have three severall branches to be unfolded:

1. His good will as God, and affection or grace of love, as Man.
2. His workes, because true love standeth not in word and tongue, but truth and deed.
3. The imbrace and resting wherewith he doth imbrace us and rest in us, which is the nature of love in the thing beloved.

Christs love to us considered in it selfe, the works of it and his resting in us.

Not to speake of his love or good will as God; we must know that thi-

this affection as man is, for the *quantity* of it unmeasurable, he as a full receiver, did receive all love in the perfection of it. For the *quality* of it, it is free, not for his advantage; *when he was rich, he became poore*: 2 Cor 8.9. Nor for our deservings did he love us, *for he loved us first*, even when we were enemies. 2. His love was fruitfull and true, as shall be declared after. 3. It was *constant* to the end, *Ioh.* 13.1.

For the effects which the Scripture calleth love, as comming from love, we may consider them,

1. In that evill he suffered for us.
2. In that great good he worketh in us.

1. He *abhorred not the Virgins Wombe*, but emptied himselfe and became man.

2. He took the infirmities of our sinfull nature, sinne excepted, *he was like to sinfull flesh*; Rom. 1.3.

3. He laid down his life for us: *In this we know the love of God, that he laid his life down for us*; Rom. 5.8. So that as he pleadeth, hee in love *did let his head be wet with dew, and his locks with the drops of the night*, Cant. 5.2. that is, nothing was so difficult, but he did willingly undergoe it for our sake.

2. The good which he hath done for us, cannot be uttered, as who hath freed us from sinne and death, set us in a glorious estate before God: *He hath loved us, and washed us from our sinnes in his blood; and made us Kings and Priests to God. He hath set us in heavenly places.* Revl. 1.5. Ephes. 2.6.

3. As lovers shew love, in that their hearts cleave, and they mutually imbrace one another: So doth Christ, he doth dwell in us by his Spirit, familiarly apply himselfe to our spirits, *He doth kisse us with kisses of his mouth. His left hand is under my head, and his right hand doth imbrace me*, Cant. 1.2. Cant. 2.6. which doth shadow nothing but this, how he doth apply himselfe to us by his Spirit making love, even as outward love is testifyed by such significations; and when we come to be where he is, *he shall rejoyce in us as a bridegroome doth in his bride*: Esay 62.5. This is his love which is his banner over us, which banner is spread, when out of the word it is unfolded to you: Happy are those that gather themselves to it, that say in their hearts, O how hath our Saviour Christ loved us! This is the Corps, if wee be young eagles, the right disciples of Christ, wee will fly hither. It is the spurre of all love to Christ, *We love him, because he hath loved us first*. How can we sufficiently signifie our love to him that hath thus loved us? It is the example of that love wherewith we must love our brethren: for quantity without measure; for quality, freely, fruitfully, constantly; Not, love me, and I will love thee, not with Court holy-water, as we say, not off and on, according as love now a dayes goeth.

That ye may be filled with all fulnesse of God.] This is the third petition which he beggeth for these Ephesians, that they might not faint at his afflictions.

1. We must consider of the meaning.
2. How he can wish this to the Ephesians which seemeth to be the Priviledge of Christ; *Ioh.* 1.14. *full of grace and truth.*

3. How

3. How he can pray that they should be filled to all fulnesse, this being impossible while they were at home in the flesh in these mortall bodies.

For the 1. *the fulnesse of God* noteth the graces of the spirits flowing into us from Christ, and all the fulnesse noteth the perfection of degree which is then attained when God is all in all.

For the 2. we must know there is a double fulnesse;

One *Universall*, which agreeth to the Head, as who receiveth in common for all: Divers kinds of the fulnesse of God.

Another *in part*, of every member from Christ: Saint *Iohn* speaketh of the first: this text of the latter, which is two fold:

One *attained in this life*, which is that fitting us for our calling, that which God hath prefixed to us, that which fitteth us for some particular thing to be done or suffered. *Luke* 1.41. Elizabeth *full of the Holy Ghost*. Acts 7. 55. *Stephen full of the Holy Ghost*. Or, that fulnesse which we shall have, *when God is all in all*.

Now here the Apostle doth pray for both, that they might so be filled further and further here, as to come to all fulnesse.

For the 3. How he can pray for this, it being impossible?

Things are impossible *simply*, or *for a time*: Now for the latter wee are to pray, provided that we seek not to doe them before his season. The summe then is: "As I have wished you the strength of the Spirit, "and the lively sight of Christ his love; so I do, to stand in particulars, "wish that you, who though you have received grace in part, yet are "in part empty, may be further and further filled with the graces of "Gods spirit, till you come to all the fulnesse thereof.

1. *Then wee see what doth make a man stand sure in all evils, to be well grown in the grace of God.* Stephen was full of the Holy Ghost, and he did not onely gloriously endure, *but prayed for those that were his persecutors*. 2 Pet. 1.5.10. *If one joine grace to grace, to faith vertue, and to vertue knowledge, &c. he shall not fall*, nothing shall be able much to hurt him, nor move him from that state wherein he standeth. For as the body now grown up, it can easily beare out that, which when strength was more tender, would have bruised it: So the soule when it is grown up and filled with the grace of God. Be strong *in the grace that is in Christ Iesus*. q.d. *Timothy*, I know thou hast grace in thee, but now that thou art to preach the Gospel, to fight the good fight of faith, now stirre up that strength thou hast, grow more and more confirmed and rooted in that grace. *Doct.* To be well grown in grace doth make us stand fast in evills. Acts 7. 2 Tim. 2. 1.

Wherefore wee must get our selves fraught with the grace of God, *Grow in grace* and in *the knowledge of our Lord and Saviour Iesus Christ*. *Vse.* 2 Pet. 3. 18.

2. And for this purpose labour for a more neere and sensible Union with the Lord Jesus Christ; for being in Christ we receive an influence of all kind of graces and benefits, that we lack nothing. *He is said to have ascended above all these aspectable heavens, that he might fill all, viz.* with his gifts of grace. Fill your selves with Christ, and there will not bee Ephes. 4. 10.

roome for ought else, were a vessell full of any liquor, it would receive no more, if a womans heart be full of her husband, she hath no room for other lovers: So shall it be with you, if you see by Faith that your estate is full in Christ, lacking nothing, what wil you care to look further?

2. Exercise and faithfully imploy the graces you have already received; for the exercise of grace will encrease and strengthen grace; *Stirre up the gift that is in thee.* 2 Tim. 1.6 Wee must not thinke to put all upon God; It is he that kindleth the affections, but when the fire is kindled, you may adde fuell to it: It is he that layes first the corner stone, and then you must edify your selves. This stirring up and using the strength wee have, is a matter of great moment, because otherwise all graces are as dead habits in the soule: There are some things in the world are all for use, so all the work of grace is for use, and therefore doe not onely busy your selves in gathering of strength, but also consider, how shall I spend my strength, how shall I imploy it?

Doe you feele your selves weake and impotent to the duties of holinesse, and doe you desire to attaine more agility and readinesse to doe things; why then *exercise your selves in godlinesse*, 1 Tim. 4.7. use makes perfect, so it doth in the soule, when it often imployes it selfe in such an action, it gets readinesse and dexterity to it, to doe it with all readinesse and alacrity.

3. Take away the impediments that hinder you, as 2 *Tim.* 2.21. *If any man purge himselfe, he shall be a vessell unto honour, sanctified and prepared unto every good work*: there is a certaine rust in us that cleaves to the wheeles of our soules, that they doe not doe duties nimbly; this must be taken off.

4. There is a work of the Holy Ghost, it is he that must stirre us up to put forth our strength: For as you see in trees, there may be sappe enough in the tree, yet till the spring time come, that sappe is not drawn up into the branches, and so they remaine withered untill that time: So a man may have much habituall grace in his heart; but now what is it that bringeth it to the birth? There must be a certaine action of the Spirit assisting us, and therefore we must seek to the Spirit of God for assistance.

Habituall graces would not without the quickning of the holy Ghost

5. Lastly, there be certaine duties that doe likewise help us, viz. Communion with the Saints, and prayer, these whet us and warme us to duties.

The second thing to be considered is included, for when he wisheth that these Ephesians might be *filled with all fulnesse of God*; he doth give us to unterstand, *What is our estate by nature, and what the best of us are in part, wee are empty of God.* Job. 11. 12. *He knoweth vaine man*, the word is *hollow* or Empty, *God is not in all his thoughts*: Thus are we likewise in part: for though we are filled in part, yet we are not fully: *We have but the first fruits of the Spirit: we have not yet comprehended*: And if it were not thus, whence commeth the hungring and thirsting in the Saints? when the stomach hath due repletion, the craving of it ceaseth: So if our hearts were fully replenished, the hunger of them should not be continued.

By nature we are empty of God. Rom. 8.23. Phil. 3.13.

Where-

Wherefore let us hence learne to take notice of our emptinesse; as when we heare of clothing, to remember our nakednesse, when of setting free, our bondage: So when we heare of being filled, we must recount our emptinesse, we are every where empty. What doth our going all the day, our hearts not once raised up, signifie; but that we are empty of God? What doth our talking idlely, our thoughts fooliſh and unfruitfull argue, but that we are empty? Even as irregular winds in the body, are a signe of some extraordinary Evacuation. What doth our hearing of Gods name dishonoured, our neighbour afflicted, without griefe, doth it not tell us that we are empty of love to God and Man? these rings cry aloud, we are empty vessels. If we see it, and grow hungry, then we are blessed. *Luke* 1.47. *God shall satisfy us*, and fill us with good things. Matth. 5. 6.

3. *We see that as in part we are empty so we must further and further seek to be filled with God.* Ephes. 5.18. *Be filled with the Spirit.* 2 Pet. 1.6. *Joine with Faith vertue, &c.* So the Saints, they see that all the heart, all the strength, is not set upon God, it grieveth them, and it is their desire to see it in Gods season. We are not perfect, but we must strive to perfection, from degree to degree. As it is with a long necked glasse, cast it into the Sea, it will little after little come to be filled full: so must we come to all that fulnesse of grace, receiving drop after drop.

Doct. We must seek to bee filled with the fulnes of of God.

Now therefore many are reproved who never looke this way, they will fill their bellies with drinke, in which there is excesse; they will fill their Coffers with riches, but to fill their soules with faith, hope, love, temperance, patience, righteousnesse, holinesse, they have no desire. Nay, *many have eyes full of adultery, tongues full*, but *of deadly poyson, mouthes full of bitternesse and cursing*; hearts full, but with pride and covetousnesse and of all ungodlinesse.

Vse 1. 2 Pet. 2. 14. Rom. 3. 13. Rom. 3. 14.

It must againe admonish us what we must seek, even to bee filled with grace; *Let him that is righteous get more still, let him that is holy, be more holy still: Perfecting holinesse, in the feare of God.*

Vse 2. Revel. 22. 11. 2 Cor. 7. 1.

VERS. 20. *Now unto him that is able to doe exceeding abundantly, above all that we can aske or think, according to the power that worketh in us,* 21. *Vnto him be glory in the Church, by Christ Iesus, throughout all ages World without end.* Amen.

VER. 20, 21.

Now followeth the Conclusion in praise and thanksgiving:

1. The Person praised is set downe.
2. The Persons praising.
3. The Mediatour.
4. The durance.

The Person praised, is described, 1. From his working, above our thoughts. 2. From the vertue through which he thus worketh, *according to* his power which worketh in us: Both of them are fitly apprehended in God, both to strengthen further the Apostle requesting that he should surely receive: as likewise the Persons for whom hee did intreate, seeing that in them that power was already put forth which could work thus abundantly.

Doct. God can and doth worke most powerfully for the good of his.

In the verse first we consider, *the incomprehensible powerfull working of God for the good of his.* Iob. 9. 10. *He doth great things and unsearchable*, yea *marvellous things without number.* If one would examine the preserving of his Church when the world perished, the preserving of it in the fire, *as the burning bush*, and not consuming it. When all things have seemed desperate and past hope of recovery, the Lord hath put forth the exceeding greatnesse of his power in the deliverance of his Church. He can make a way in the Sea, and the waters a wall for his people: He can suspend and stay the course of nature, hee can suffer his children to be cast into the fire, and then so qualify and coole the fornace, that not a hayre of their heads shall perish. We have seen this truth in all ages of the Church abundantly exemplifyed.

Vse 1,

We must make this use of it, considering that his work is incomprehensible, we must not measure his power by our sense and conceiving, we must not stint him and circumscribe him saying, can this or that be? as those unbeleivers, *Can God prepare a table in the wilderness?* Psal. 78. 19. And as he said, 2 *Kings.* 7. 2. *If the Lord would make windowes in heaven, might this thing be?* when God hath undertaken to doe it: For our spanne may compasse the heaven, and a spoone containe the Sea more easily, then our reason can fully measure the power of God. Yet we must not use this sentence as mad-men doe swords, for the Papists and Lutherans when they presume monstrous things against Gods will, will therefore have us beleive them, because Gods power to work is above our reason: But as to deny the power of God in doing that hee hath said hee will doe, doth make an heretique: So applying it to that which God will not doe, doth make an heretique likewise. We goe soundly that know the power of God is incomprehensible in the fulfilling of such things as he hath promised. And besides, because God is powerfull, therefore he cannot doe some things which we may fancy, as things of infirmity, or implying contradiction, to deny himselfe, it argues impotency, not power.

Vse 2,

It must teach us to sanctify God in our heart by trusting on him: for this consideration doth much serve to strengthen faith; what if we be in such evills that we cannot see how it is possible to outgrow them, as poverty, sickneſse, such as the Physitian shakes his head at, here is our stay, God works for his above all we can imagine: what if our prayers be full of defects, much troubled, too too imperfect; what if conscience of unworthinesse will not let us apply things as we would; God works abundantly above that we think or aske: What if in sanctification, the great enemy against it, doth make us thinke it impossible that ever we should see things we desire, yet here is comfort. This use Paul makes of the power of God. He was in many troubles, yet he was not daunted with them, because he did build upon this foundation, *God was able to deliver him out of them all.* 2 Tim. 1. 12. For the which cause I suffer these things, but I am not ashamed, *for I know whom I have trusted, & I am perswaded that he is able to keep that which I have committed to him:* This we must assure our selves of, that Gods power is able in it selfe and Al-

mighty to bring us through all distresses: though the devill and the world be mighty, yet God is Almighty. The want of this consideration makes Gods children to faint when they see the power of the flesh and Satan to stand against them, they think then they shall fall and come to nothing; but be they Gods children? then rest assured, though we see all things turned upside downe, and one misery follow upon the head of another, like the waves of the Sea, yet let us trust to this incomprehensible power of God, and we shall see all things conspire and worke for the best. Rom. 8. 28.

2. It is to be marked hence, *That in our thoughts and prayers there is imperfection, they come short of that God doth for us.* For our prayers, look at them in while of temptation, they are not onely defective, but the flesh doth sometimes creep into them. But when no inordinacy doth close with us, yet they come farre short of that our Father worketh. Compare *Gen.* 28. 20. with *Gen.* 32. 10. *Psal.* 31. 3. 4. 9. So our thoughts often in temptation, Oh how farre wide of that God thinketh! *David* after so many experiences, thought *Saul* would kill him at length. *I shall one day perish by the hand of Saul.* Esay 40. 27. *Why sayest thou, O* Jacob, *my way is hidde from the Lord, and my judgement is passed over from my God? Hast thou not knowne? Hast thou not heard that the everlasting God the Lord, fainteth not?* Esay 49. 14. *Zion hath said, The Lord hath forsaken me, and my Lord hath forgotten me.* So the Church complaineth, *Lam.* 3. 18. *My strength and my hope is perished from the Lord;* but howsoever that is true of them, *Esay.* 55. 7. *My thoughts are not as your thoughts, but look how much the heavens are higher then the earth, so much are my thoughts above your thoughts.* For the Spirit doth teach us as to aske with conscience of our unworthines, so that we cannot aske modestly so much as God can give of bounty.

Doct. Our thoughts and prayers come short of that God doth for us.

1 Sam. 27. 1.

And our thoughts are too short a measure for Gods working, which is incomprehensible.

So then we must not build upon our selves, but goe out of our selves, and leane upon Gods mercy and power, yea wee must be confident; for if God working for us, doth exceed our asking, we must then rather assure our selves that we shall have more then we aske or thinke: A man cannot have too much faith in prayer.

Use.

According to the power which worketh in us.] Whence we are to observe, *That even with us, and in us, there is that strength which can accomplish our hearts desire:* for there is no lesse power working in us then the power of God, which can subdue all things to it selfe: this doth bring us to beliefe, called therefore the *exceeding greatnesse of his power to us-ward, who believe according to the working of his mighty power.* This doth *keep us to salvation, we are kept by the power of God through faith to salvation.* This doth enable us to thinke, speake, will, worke according to God. We beare afflictions according to this; *Be thou partaker of the afflictions of the Gospell, according to the power of God.*

Doct. There is in us working a power which can accomplish our hearts desire. Ephes. 1. 19.

1 Pet. 1. 5.
2 Pet. 1. 8.

So that hence we may see how far we are wide, that when we feele our weaknesses, doe think, alas, there is no strength with us, for when we

Use 1.

are at the weakest, there is a greater with us then there is in the world.

2. If we could see by the eyes of faith this Almighty power of God working in us, it would fill us with good hopes to outgrow all evills: for what, may not he thinke to outgrow the stone, who hath had experience of that strength in him which did break the stone of his heart? May not he hope to have help in poverty that hath found good experience of Gods power in him to the enriching of his poore soule with the graces of his Spirit?

VERS. 21. VERS. 21. *Vnto him bee glory in the Church, by Christ Iesus, throughout all ages, world without end.* Amen.

Now followeth the Conclusion, in which must be marked,

1. The Persons praising.
2. The Mediatour in whom.
3. The durance.

Doct. The godly only truly to praise God. The 1. letteth us see, *who they are with whom onely God is truly praised, those that are true members of his Church.* For though that all things doe after a sort praise God, even the wicked passively, in as much as they yield matter of his praise, yet the faithfull ones, severed from the world, are those who doe inwardly and outwardly, publiquely and privately offer acceptable praise to him.

Reason 1. For God as he giveth his blessings to none but those in whom hee hath the end of them; so he hath his end of praise and thanksgiving in none but those who have these spirituall blessings applyed to them; *viz.* those that are effectually called his Church.

Iohn 14. 17. 2. Again, *the world cannot receive the spirit* of praise, the Church onely receiveth him and knoweth him, because hee doth dwell with them.

Psal. 110. 3. 3. The praising of God with soule and voyce, as all other, must be free and chearefull: *But the Church is the onely ingenuous free-hearted people.* And for these causes *David* calleth upon the righteous, on them that *feare God, on the house of* Israel *to laud the Lord.*

Psal. 135. 19. *Vse* 1. We see that there is a great deale of lip-praise in the world, many that are not called effectually to God, will say of some things, they are goodly gifts of God, God be thanked; but till they come not onely to be in the Church, but of it, though they should say the *Psalter* over, it is abomination to God, no true praising of him.

2. We therefore that are called, let us study to praise God, in heart, word and deed, seeing we are those onely who can duely, and acceptably glorify him. Now in praysing of God truly,

1. Know our own unworthinesse, *as lesse then the least of his mercies.* Gen. 32. 10.
2. Highly esteeme and prize his blessings; it is but meerely for manners sake, when we thanke a man for that we care not for.
3. Labour to have the sense of Gods love and mercy shed into our hearts, this is the heart of all, and the kernell, without this we have but the shell.

By

By Christ Iesus.]Obserue, *In whom we must offer up our thanksgiving, viz. in and by Christ Iesus. Giving thanks alwaies for all things unto God, in the Name of our Lord Iesus Christ.*

Christ is the fountaine, whence all spirituall blessings flow to us. Chap. 1. 3.

He is the fountaine of all that ability which doth enable us to pray.

All our entrance to the Father is through him.

All our acceptance with the Father is by meane of him; and therefore as people in time of the law did bring their sacrifices to *Aaron* their Priest: so must wee bring our spirituall sacrifices to our High Priest Christ Jesus, who is entred into the Holy of Holies, that we may find them made acceptable in him.

Doct. Wee must praise God in Christ. Ephes. 5. 20. *Reason* 1. 2. 3. 4.

3. The durance, *throughout all ages world without end:*

This last circumstance of time as it doth teach us, *The large hearts we should have towards Gods glory*; so it doth assure us, that *God will in all ages have a people which shall praise him: Hell gates.* i. all the powers of darknesse, *shall not subvert his Church.*

Doct. Mat. 16. 18.

Which is comfortable in regard that it doth assure us, that though hell should breake loose, yet God will still have his people; for the words are as much affirmative as optative, they doe tell us as well what shall be, as wish that it should be.

Vse.

THE

A COMMENTARY VPON THE FOVRTH CHAPTER OF THE EPISTLE OF St PAVL, WRITTEN TO THE EPHESIANS.

PREACHED

BY

Mr PAVL BAYNE,

Sometime Preacher of Gods Word at St ANDREWES in CAMBRIDGE.

Printed at *London* in the yeare 1642.

A COMMENTARY UPON THE FOURTH CHAPTER OF THE EPISTLE OF S. PAUL, WRITTEN TO THE EPHESIANS.

PREACHED

By

M. PAUL BAYNE,

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Printed at London in the year 1643.

THE CHIEFE MATTERS Handled in the fourth CHAPTER.

Verse 1.

WHAT it is to walke worthy of our Calling.

Calling is the Estate whereunto wee are called.

A threefold motive in Pauls bonds.

It is a glorious thing to suffer for Christ.

The care of our Pastours to instruct us, and their death approaching, specially if they suffer for Christ, challengeth of us a speciall regard of their instructions.

Ministers must use intreaty and gentle perswasions with their people, as which is the fittest Course: wherefore they should labour for the gift of Perswasion, as which is very effectuall, yet know that there is place of sharpnesse.

The state of grace to which we are called, ought to move us to all Christian duty.

Verse 2.

He who will walk as a Christian, must walke humbly.

What Humility is.

The grounds of it.

Trialls whether we shew forth this vertue.

We must shew forth all long-suffering: what it is.

Its office is to make us hold out in evills.

We have need of it.

The grounds thereof.

It is wrought by the Spirit.

Such as onely dissemble malice for a time, want it.

Mutuall support beseems Christians.

What it is.

We are to keep each other from falling, and how we are to support our brother fallen.

The manifold faylings of men in this point.

We are to learne the Practise of this duty in bearing wrong, and in bearing with the infirmities of our brethren.

Verse 3.

Christians should strive for Unity in faith and opinion, which Satan seekes mainly to hinder.

Meanes to attaine it.

1. To lay downe a striving spirit.

2. Vaine glory.

3. Disesteem of others.

It is no Honour to take up Contentions.

We must doe more then entertain Peace, viz. diligently study to maintaine it.

The Pedegree of contentious wisdome.

A contentious nature is bred within us.

Sowers of Contention blamed: 2 Not seekers after Peace.

Our duty is to seek peace, but in the Lord.

Two rules to be kept in seeking Peace.

Hosius rash subscription much repented him.

A peaceable affection is an excellent meane of Concord: how to get and maintain Peace.

Verse 4.

What Christs body is, Wherein the Vnion of it stands.

How the Church is one.

It should move us to Concord to thinke that we live all by one Spirit.

What is meant by the 7. spirits, Rev. 1.4.

There are diversities of Judgments among Christians, and whence.

This diversity must not break our Unity.

The wicked are no true members of Christs mysticall body.

Our future Unity in glory ought to bee a motive to Unity here.

What Calling is. Outward and inward calling goe together.

Hope taken for things hoped for.

Degrees of glory not for substance, but for circumstance.

Our reward layd up in heaven for us would quicken us to all duty, being well thought upon.

Our cold serving of God comes from our ignorance of, or not considering our reward.

Wee must stirre up our selves by looking to it.

God

The Doctrines of this Chapter.

God by the Gospell calleth us to the hope of eternall glory.

VVee should therefore reckon upon it, and come to the word to heare God call us to his glory.

Verse 5.

All the Persons are each, Lord, but Christ in especiall manner.

This ought to be a band of Unity to us that we serve but one Lord.

How Faith is one.

There is but one doctrine of the true Churches of Christ.

How we accord with Catholique Antiquitie.

How our differences dissanull not Unity in the faith.

This Unity ought to keep us in Concord.

How Baptisme is one.

Our Baptisme is a band of Unity to us.

Verse 6.

It must move us to Concord, because we have all one Father.

No agreement firme which is not founded on the Unity of our Lord, Faith, Father.

Papists 3 bands of Unity false and frivolous.

God overlooketh all things as being present every where.

But he is more specially in the faithfull.

Verse 7.

Every Christian hath his severall grace.

The perfection of Christ the Head appeareth in the manifold graces severally given the members.

VVe must be of use one to another.

And use our grace to Gods glory.

VVe must cleave one to another that we may have the benefit of one anothers graces.

Since we have our graces of gift, we must be thankfull and humble.

Every Christian hath but his scantling of graces.

How Christ received grace.

How we receive it.

VVe must not undertake matters above our measure of grace.

All grace is received from Christ.

Christs fulnesse and bounty must encourage us in our greatest sinfulnesse to come to him.

Foregoing preparations no cause of grace.

The nearer to Christ the fuller of grace.

Verse 8.

VVhat ascending is.

Christ ascended in both natures, and how.

VVhat is the leading of captivity captive.

The taking of the Fathers out of limbo, which were before Christ, is a fable.

Ministers ought to broach no doctrine, but what they can prove out of the Scriptures.

The authority of the Scriptures.

Christ his ascension was reall, and not only a vanishing out of sight.

VVe have our enemies suppressed by Christs ascension.

From whom being freed we are the more freely to serve God, and to be secure and of good comfort against their assaults.

VVee must looke to Christs victory by Faith to prevaile against them.

Christ only the conquerer of our enimies.

VVe are enriched with gifts by and upon Christs ascension.

Christ bodily absence is beneficiall to us.

Verse 9.

A threefold descending may be ascribed to Christ.

Christs descending into the lowest parts of the earth is his lying in the grave.

Against Christs locall descending into hell.

Three heavens.

In which heaven Christ is.

Christ doth fill his whole Church with gifts.

But not all places with his bodily presence.

Christs ascension locall.

Great abasements in Gods people precede their exaltation.

VVe must then learne Patience in affliction.

Verse 10.

The greatest afflictions in Gods children turne to their greatest glory.

Let them therefore waite the more patiently.

Christs advancement must be our joy.

Christ keeps not his graces to himselfe, but doth communicate them to his.

So ought we to endeavour to fill others of our store.

VVe

The Doctrines of this Chapter.

VVe must take comfort in our wants that Christ hath wherewith to fill us.

Verse 11.

VVho Apostles.
Their Properties.
VVho Prophets.
VVho Evangelists.
Their properties.
VVho Pastors.
VVho Teachers.
These orders differin degree.
Of these some onely temporary.
As namely the Apostles.
VVho are succeeded unto in preaching the word, who not, in the proper priviledges of an Apostle.
Some Popish objections answered.
Ministers are Christs gift.
How to to know those Ministers whom Christ giveth in mercy.
Three sorts of Ministers.
VVhat and how such as are of Christ doe teach.
Though the world basely account of such, yet we must highly esteem of them.
The duty of Pastors urged.
Basils example of applying himselfe rather to edification then speculation.
The ministery is not a common gift to all.
Anabaptists confuted.
Christ giveth divers gifts for the good of his Church.
It reproveth fastidious sleighters of men not gifted to their mind.
All sorts of gifts are to be reverenced.
Ordinary Ministers are of Christ as well as extraordinary.
Some difference between them.

Verse 12.

The preaching of the word serveth to repaire our ruines.
VVe must waite on it for that purpose.
And propound that end in comming to it.
Gods people onely are benefited by the word.
It is an ill signe if living under the ministery we find not our soules healed.
The ministery is a laborious calling.
It should bridle hasty suiters for benefices.
The Minister is worthy of his maintenance.
Christ is the end of the ministery.
And it is to bring us to Christ.

Verse 13.

A threefold meeting of the Saints.
Unity of faith is our uniforme knowledge of Christ in heaven.
What is a perfect man.
And the age of the fulnesse of Christ.
The ministery is to continue to the end.
How Christ doth still continue the ministery.
Visibly.
Invisibly.
There will be no perfect unity of knowledge in this world.
It should stay those that want, because of the difference of opinions.
We shall be brought to it in the world to come.
VVe shall not bee perfect till wee meet Christ.
How all yet are imperfect.
How we shall be perfect.
VVee are here but children and in our minority.
VVee must expect correction.
And to receive but some small portion of our inheritance.
And long for enjoying the whole.

Verse 14.

It keepeth us from wavering to stick to our Pastors.
VVee must not be children in knowledge living under the ministery.
VVee are apt in this our childhood to bee carried about with every doctrine.
Three things which make children wavering.
Children sometimes stand when old ones shake.
VVee must grow resolute in point of religion.
Meanes to become resolute.
False doctrine is windy stuffe.
In three things it resembleth the wind.
Our inbred inconstancy is the cause of our following every new doctrine.
False teachers are the Devills instruments to seduce.
Meanes to descry false teachers.

Verse 15.

VVhat it is to grow up in all things.
What to grow up in Christ.
We must stick to the truth.
Our following the truth includeth three things.

The Doctrines of this Chapter.

Many faulty in not following; and how.

We must joyne love to following of the truth.

How farre we must yield to love in holding the truth.

We must grow in grace.

We must examine our selves concerning our growth.

We must grow in every grace.

It is an unseemly thing not to grow in every grace proportionably.

We must observe what grace is most defective, and specially cherish that.

We must grow into closer union with Christ.

To this end we must oft renew our faith.

The more wee walke on in Christ, the faster we shall be rooted in him.

Degrees of taking root in Christ.

Verse 16.

How Christ is called a Head, and the faithfull Members.

The resemblance between Christ, and the naturall head and the soule.

Christ is the beginner and increaser of our grace.

Christ worketh grace in us, as God, as man.

Wee should seek to be full of Christ.

Wee must be joyned to Christ before we can receive grace from him.

A twofold being in Christ, by profession onely, or by inward faith.

Get we this Union with him.

Christ worketh in us according to the place we have in the body.

Wee must increase our grace we have, and build up others with it.

Meanes to edify one another.

God, the Minister, and private Christians build the Church.

But with difference.

Love will put us forward to edify others.

But selfe-love will hinder us.

Verse 17.

Ministers with Protestation must enforce the wayes of God.

We must doe all good things in the Lords power.

Our estate which wee have in Christ, must availe with us to leave our old waies.

Wee must not spend our time after grace as we did before.

We must recover our lost time.

Such as are called to faith must not bee like the world.

Ministers must call off the godly from conforming to the world.

We must not be afraid to be singular.

To walke after our vaine minds is heathenish.

Men are more led by their owne likings, then Gods word.

All the courses which the naturall man can devise, are vaine.

Verse 18.

We are by nature full of darknesse.

Our darknesse and ignorance is the cause we perceive it not.

The Heathen had much knowledge in civill and naturall things, but in spirituall were utterly blind.

We are by nature voyd of the life of God.

The life of God is threefold.

The life of nature is in some sort the life of God.

Spirituall death in part hangeth on the faithfull.

Ignorance debarres us fellowship with God and his life.

Our ignorant estate is to be lamented.

Hardnesse of heart doth cause blindnesse of mind, and that three wayes.

Hardnesse of heart is accompanied with many evills.

Signes which convict all of hardnesse of heart, more or lesse.

How to get it cured.

Verse 19.

Conscience and the worke of it.

Hard-hearted men have no feeling of or griefe for their sinnes.

Such an estate is to be feared.

It is good to have our consciences check us.

An hard-hearted man wil stick at no sin.

Stop sinne in the beginning.

Unregenerate men give themselves to sinne, so doe not the godly.

A twofold consideration of sinne.

God giveth men up to it as it is a punishment, and that three wayes.

God foreseeth sinne, but is not the cause of it.

How men give up themselves to sinne.

Sinne is an unsatiable thing.

Verse 20.

True learning of Christ will not stand with worldly conversation.

Verse 21.

The Doctrines of this Chapter.

Verse 21.

There is a double knowledge of Christ, literall and spirituall, and the difference of them.

We must labour for the spirituall.

Christ only can teach us inwardly by his Spirit.

Verse 22.

They have truly learned Christ who are truly sanctified.

True holinesse must begin with putting away corruption.

They goe to work the wrong way which take not this course.

Such as are in Christ must put off their whole old nature.

What it is to put off the old man.

The way how he is to be put off.

The degrees of putting him off.

A man cannot be in Christ who feeleth no change in himselfe; nor he who only somewhat reformeth his unsweard course; nor he who is only reformed by halfes.

Who so puts off inward corruption, must put off also evill conversation.

Sinfull lusts corrupt soule and body.

It is good to take notice of our corrupt estate, and to put it off, and to abstaine from those lusts which doe so corrupt us.

An unregenerate man is full of evil lusts.

Unregenerate men are deceived who think they have but only some one since.

Sinfull lusts are deceitfull.

Verse 23.

What is meant by the spirit of the mind.

True schollers of Christ are renewed in their minds to the knowledge of him.

The condition of our knowledge in our Creation.

This upon our fall is turned into darknes.

We must be renewed to know God in Christ.

A sanctified illumination of the mind to know God in Christ, is the first part of our regeneration.

Our best part, viz. our mind, is become corrupt.

Verse 24.

The difference between righteousnesse and holinesse.

What is holinesse of truth.

Christs schollers must put on the new man

What it is to put on the new Creature.

The meanes whereby we get and increase in the new Creature.

The degrees of putting on the new Creature.

God is the pattern of the new Creature.

Things are diversly after Gods Image.

The Image after which we are created, is not the Sonne of God incarnate.

The new Creature standeth in inward graces, not in outward things.

The Image of God wherein man was created, is not in the body, nor in the essence or faculty of the soule, nor in dominion over the creatures.

We must not rest in outward duties.

Such as are new Creatures are sound and sincere.

Signes of an upright heart.

Verse 25.

Christians must avoid lying.

What lying is.

Concerning sportfull and officious lyes.

Meanes to cure a lying disposition.

Certaine things which have semblance of lyes, but are not.

We must be carefull to speak truth.

What it is to speak truth; it includeth three things.

When truth is to be spoken and not concealed.

Our living fellow-members must move us to speak the truth.

Verse 26.

Be angry, is a commandement.

Three degrees of anger.

It is lawfull in some measure to be angry.

How to discern of lawfull and holy anger.

We must not be sinfully angry.

Notes of sinfull anger.

Meanes to prevent sinfull anger.

We must not let anger lodge with us.

Against such as hold anger long.

Verse 27.

The more we give place to any sinne, the more power hath the devill of us.

Degrees by which we give place to the devill.

Keep our sinne as the devill himselfe.

Count no sinne small.

The fearefull estate of many who live trading with sinne, nothing can free them but Gods Almighty power.

Verse 28.

The Gospell rejects not men for what they have been.

Christians must not steale. There is a

grosse theft and a close theft. How this is committed.

1. *By unjust getting our neighbours goods.*
2. *By withholding that which is anothers.*
3. *By endamaging our neighbour.*

Every man must employ himselfe in some labour.

Against such as live idlely and only follow their pleasures.

We must follow the labours of our calling as an obedience of faith.

Our callings must be about good things and profitable.

Labour in our calling (by Gods blessing) is beneficiall to us.

It should encourage men to diligent labour.

Concerning the poverty of many painefull labourers, answered.

All whom God doth blesse with substance, must doe good to others.

To whom it belongeth to give almes.

How we are to give almes.

In what order almes must be given.

Out of love.

To Gods glory.

Readily, cheerefully, and liberally.

Meere superfinity is not the matter of almes.

Against the hard-heartednesse of some in not giving. Their excuses answered.

We must give almes only of what is honestly gotten.

Some things not well gotten may be justly kept.

The needy are to be relieved.

Who these needy are.

Verse 29.

What is corrupt speech.

How the holy Spirit is said to grieve.

How we are sealed by the Holy Ghost.

We must make conscience of evill words.

Reproofe of wicked and idle speech.

Our speech ought to minister grace.

We must speak of secular matters in a gracious manner.

Verse 30.

Sinne doth grieve the Holy Ghost.

It is a fearfull thing to grieve the Lord.

Our salvation is certaine and sealed by the Spirit.

The comfort of this doctrine neither doth breed security.

Outward matters cannot assure us of salvation.

We must seek and keep the holy Spirit with speciall care.

Our redemption is not here full.

Verse 31.

Bitternesse is to be avoyded.

What it is.

What wrath or fiercenesse is.

Disordered words will goe with disordered affections.

We must take heed of evill speaking, and cursed speaking.

Some speeches which are revilings in us are but reproofes in another.

Malicousnesse is to be shunned.

What it is, appeares three wayes.

Verse 32.

We must shew forth curtesy.

Wherein it sheweth it selfe.

Vices contrary to it.

We must be mercifull.

Wherein it standeth.

We are to labour for this affection.

Christians must forgive offences.

Forgivenesse standeth in three things.

What we doe and must forgive.

We may seek amends for our damages and hurt.

In what order we are to forgive.

Not forgiving is most hurtfull to our selves.

God is a God of forgivenesse.

Gods forgiving us must move us to forgive others.

We must forgive as God forgiveth.

How God forgiveth.

A COMMENTARY VPON THE FOVRTH CHAPTR OF THE Epiſtle of S. PAUL to the *Epheſians.*

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I therefore being Priſoner in the Lord, pray you that you walke worthy of the Vocation whereunto ye are called.

WEE divided the Epiſtle into the 1. Preface. 2. Matter. 3. Concluſion. The Matter into 1. Doctrine. 2. Manners. The Doctrinall part with the anſwer of that ſecret objection wee have paſſed through: Now the Morall part followeth. The Apoſtle his Precepts are generall, or ſpeciall. Generall that concerne every Chriſtian ſoule: Speciall, thoſe that concern Chriſtians in this or that condition or calling. The Generall are layd downe to the 22. verſe of the 5. chapter. The Speciall to the 10. verſe of the 6. chapter. The Generall are firſt propounded affirmatively in this verſe, with an amplification to the 22. verſe of the chapter following. For the opening of this verſe, it may be asked what this is, [worthy of our calling] for it may ſeem to ſpeak of merit and deſert of ſuch benefits? *Anſw.* [worthy] is nothing elſe but (beſeeming) becomming, *Col.* 1. 10. *only walk as becommeth the Goſpell of God.* Secondly, it may be asked, what our calling meaneth? *Anſw.* Not ſo much the action of God converting, as the fruits and conſequence of our calling, the ſtate to which we are called; 1 *Theſſ.* 2. 12. *We beſought every one of you that you would walk worthy of God, who hath called you unto his kingdome and glory.* We ſhall explaine it hereafter.

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And if this be well weighed, there is a threefold consideration which might move both them and us.

A Threefold motive in *Pauls* bonds.

First, the authority of the Apostles bonds; for it is a glorious thing to suffer for Christ: the Martyrdome of Saints being more glorious in the eye of Faith, then the scarlet robe is to the eye of flesh.

Doct. It is a glorious thing to suffer for Christ.

Secondly, that *Paul* though in bonds, should give himselfe to write, it doth testify the diligent care he had towards them, and the church in them, to the end of the world.

The care of our Pastours to instruct us;

Thirdly, it is forcible to perswade, as in which secretly the proximity or neareneſſe of the Apostle his dissolution is set before them; for these bonds did tye him till death did depart. Now this is a great reason why we should regard all this Epistle, because *Paul* was now aged, *Paul* ready to give up himselfe for the testimony of the Gospell: Now we know a candle never flameth more then when it is ready to goe forth, Again, the words that our friends doe speak before their departure, they are of all other most worthily remembred: so that whersoever we see God doth let men be graced with suffering for his Name, this must make things spoken by such to be of great authority; when wee see the diligent labour and care of our Ministers in this or that thing; this circumstance must move us to receive their doctrine where they labour, when we see they draw neare their end, (as doe the Prophets live alwayes?) then we must be most carefull to treasure up the words they utter.

And their death approaching, specially if they suffer for Christ, challengeth of us a speciall regard of their instructions.

Doct.

2. It is to be marked how that the Apostle doth *beseech them*. Observe hence, How the Ministers of God must use intreaty and gentle perswasions with their people. If the highest order of Apostles must intreat, much more the ordinary Pastor and Teacher. 2 *Tim.* 2. 24. 25. *The servant of the Lord must bee gentle towards all men, instructing with meekneſſe, &c.* Tit. 3. 2. *shewing all meekneſſe towards all men.* 2 Cor. 5. 19. *We as Embassadors for Christ beseech you that ye be reconciled.* It is to be marked that *Noah* prophecyed, *God perswade Iapheth to dwell in the tents of Sem.* And in *Hosea* 2. 14. He saith, *Hee will allure his Church*, he will speak friendly to her, as one that would winne the love of a virgin; and the Apostles accordingly being the Paranymphs of this great God our Saviour, doe beseech us and intreat us gently.

Doct. Ministers must use intreaties and gentle perswasions with their people.

And this dealing is most fit for this covenant, wherein not the spirit of bondage, but the spirit of adoption, the free spirit, is most abundantly to be powred out. Most fit for us, who must not be so much servile, as a free-hearted people, *a willing people*, Psal. 110. 3. Rom. 8. *We have not received the spirit of bondage to feare againe, but the spirit of Adoption, &c.* and therefore must not so much be pressed and constrained, as intreated.

It is the fittest course.

This therefore we must labour for, that God would give us the spirit of perswasion; for he is the best Minister that hath the largest portion herein: True it is there is a πιθανολογία, *enticing speech*, which humane wisdome teacheth, and a χαϱισμολογία, which seducers affect, *as excellency of speech*; but good gold is no lesse worth because there is some

Vse. Labour for the gift of perswasion. Col. 2. 4. 1 Cor. 2. 1.

counterfeit, no more is this grace in truth the worse because the Devill doth play the Coyner in the accursed instruments hee useth: Study therefore for pleasing perswading words, with the Preacher, *Eccl.* 12. 20. *Use all gentlenesse, for gentle speech breaketh the bone, and the words of the wise in submissnes are heard more then the shout of a King that is foolish.* Yet we must so receive this, as that we must likewise know there is place for rough dealing. *Be short with them, or cut them to the quick*, for so much the phrase importeth *Tit.* 1. 13. *Rebuke them sharply* or cuttingly; time, place, person will teach how, the excellency to direct is wisdome.

Which is very effectuall. 2 Tim. 2. 24. 25. Prov. 25. 15. Eccles. 9. 17. Yet know that there is place for sharpnesse. Ἔλεγχος ἀποτόμως.

The last thing to be marked is this: *What must move us to all Christian duty, the state to which God hath called us*: So much the Apostle inndeth by his exhortation to *walke worthy the vocation whereunto ye are called.* We by nature are thralls of Satan, sinne, and hell, now God calling us, doth bring us to have communion with him, with the Angells, spiries of just and holy ones through the whole earth. *Can.* 2. 13, 14. *Arise my love, my faire one, and come away, let me heare thy voyce, for sweet is thy voyce, and thy countenance is comely.*

Doct. The state whereunto we are called, ought to move us to all Christian duty.

Of sinfull people, we are called to be holy, therefore we are said to be *Saints by calling*, 1 Cor. 1. 2. and 1 Thess. 3. 7. God *hath called us to holinesse*, and 2 *Tim.* 1. 9. our calling is said *to be a holy calling.*

1.

We are called to the Kingome of heaven. 2 Thess. 2. 14. *Hee hath called you by our Gospell to obtaine the glory of our Lord Iesus Christ.* This then being the state of us, what should more prevaile with us to a holy conversation then this? to thinke in what communion now wee are, what kind of people now we should be, what great hopes now are laid up for us: *He that hath such hope, doth purge himselfe.*

2.

3.

1 Iohn 3. 3.

Vers. 2. *With all humblenesse of mind, and meeknesse, with long-suffring, supporting one another through love.*

Vers. 2.

The Apostle now amplifieth this generall rule, and sheweth how we must walke beseeming our condition: Two wayes:

1. By getting the combination of vertues inwardly clothing us; which are three here named.
   1. Humblenesse of mind.
   2. Meeknesse.
   3. Long-suffering.
2. By shewing them forth in the works of them: two whereof are here named.
   1. Mutuall toleration through love.
   2. Endeavour of Unity.

As if he should say; this is to walke worthy your calling, to get grace in your hearts inwardly, and shew forth good works from the same before men. Now then hence we learne:

Doct. That he who will walke as becommeth a Christian, must walke humbly. Christ was the master of humility; *Learne of me, I am meek and lowly*; yea he being the Lord of all, became servant unto all, leaving us a president of lowlinesse; Let the *same mind be in you that was in Iesus Christ, who being in the forme of God, thought it no robery to bee equall with God; but made himselfe of no reputation, &c.* Here I will shew,

Matth. 11. 29.

Philip. 2. 5, 6, 7, 8.

1. What this vertue is.

2. What

2. What the grounds of it are.
3. Make application of it to our selves.

What humility is.

Humility is a grace of the Spirit, wrought in the heart, which doth cause a man inwardly and outwardly to shew lowlinesse toward God and man. Here are foure things to touch upon.

1.

The Efficient; it is the Holy Ghost that doth work it in our hearts, and work our hearts to it: Such a spirit of pride doth by nature beare sway in our hearts, that we can no skill of humility untill we be taught and moulded thereunto by Gods Spirit: as pride is an eminent sort from Satan, who first suggested, and as it were breathed it into the hearts of our first parents: so is humility in speciall manner from Gods Spirit. Whence was Christ such a paragon of humility, but hence, that he had the Spirit without measure?

Iohn 3.34.

2.

Esay 57.15. Matth. 11,29.

There is the subject, the heart, for so we are taught when humility is made a property of the heart, *as a contrite and humble heart.* So was Christ *lowly in heart.* As pride like a master Pharisy doth affect the best roome in man, and seates it selfe in the heart, as every where we heare of the pride of the heart: *The pride of thy heart hath deceived thee*: so humility is not of the right kind, nor hath its right place, unlesse it be lodged in the heart. *But let the hid man of the heart bee deckt with the incorruptible grace of a meek and quiet spirit.*

Obad. 1.3.

1 Pet. 3. 4.

3.

The effects of humility in generall.

We have the work or effect of humility, which is the shewing forth of lowlinesse inwardly in the mind, and outwardly in our words and deeds. As light, where it is, cannot but shine, nor fire choose but burne: so where humility is, it will make a man frame himselfe thereto within and without. In his mind to take up lowly thoughts and desires: without, to acquaint himselfe with words and all courses which suit with the lowlinesse of his mind. A bladder when it is full of wind doth swell so big, that we cannot gripe it in ones hand, but when the wind is pressed or let out, it is a small matter, and is easily contained in a little compasse: so pride doth so puffe up a man that he swelleth big at heart, looketh big, speaketh big, and is hardly satisfied with any honour; But when humility commeth, that presseth out that wind with which the heart was swollen, and then a man setteth much lesse by himselfe, and is lowly in his words and lookes, and can make himselfe equall with those of low degree. What lowlinesse within did it shew in *Abraham*, who doth *esteem himselfe but dust and ashes?* in *David who was as a weaned child* in his thoughts touching himselfe? Yea in Christ, who saith of himselfe, that he was *a Worme and no man?* What lowly speech and gesture did it bring forth in *Ruth*, who ravished at *Boaz* his kindnes toward her, fell on her face and bowed to the ground, saying, *How have I found favour in thine eyes that thou shouldest know me who am a stranger?* yea in *Abraham, who though he were as a Prince of God* among the *Hittites*, yet having to treat with them doth humbly bow before them and intreat them?

Gen. 18. 2. Psal. 131. 2. Psal. 22. 6. Ruth. 2. 10.

Gen. 23. 7. 8.

The fourth thing is the persons towards whom it is exercised: first God, then man. As it hath to doe with both, so doth it teach men to

carry

carry themselves so as becommeth those who have been trained up by her discipline towards both. Now towards God it appeareth chiefly in these things:

It maketh a man that he will not stand upon any his excellencies and dignities which he hath before men in the sight of God, but renounce them, acknowledge his and their imperfection, and account them and himselfe as a meere nothing. *The 24 Elders fell downe before Christ, and cast their Crownes before the throne. David* likewise stood little on his Crowne and Kingdome when he sate before the Lord and said, *Who am I, O Lord God, and what is my Fathers house? &c. Abraham* who was amongst men as a Prince of God, a man of eminent power and glory, when he is before God, he forgot this, and was *but dust and ashes* in his apprehension: & thus no lofty conceit have humble minded men of their riches, beauty, honours, externall splendor before and in comparison of God, but in their account of them, these are as so many flowers, so much withering grasse, as shadowes, straw, stubble, as meere vanities. 1. Revel. 4. 10. 2 Sam. 7. 18.

It will not only acknowledge Gods mercies and benefits, but also extoll and amplify them as a man is able, according to their worth, and as farre above any worth of his; *I am lesse*, saith *Iacob, then all thy mercies and truth which thou hast shewed unto thy servant.* Which also *David* doth both in Gods benefits bestowed on mankind and on himselfe: For of the first he saith, *What is man that thou art mindfull of him, or the sonne of man that thou visitest him? thou hast made him little lower then the Angels, thou hast crowned him with glory and Majesty.* And of the other, *Who am I? and what is my Fathers house that thou hast brought me hitherto?* viz. as to advance me to the kingdome, &c. 2. Gen. 32. 10. Psal. 8. 4, 5.

It maketh a man humble himselfe under Gods judgements, and sit downe in silence under his hand. When the Lord by fire from heaven destroyed *Aarons* two sonnes *Nadab* and *Abihu*, humility here taught *Aaron* in this great judgment of the Lord upon him and his, not to murmur against God, but to keep silence. To which godly silence it likewise brought holy *David*, who in great affliction saith, *that he kept silence and brake not out against the Lord, because the Lord had done it.* So old *Eli*, 1 *Sam.* 3. 18. 3. Levit. 10. 9. Psal. 39. 10.

It bringeth a man to wonder at the depth of Gods wayes and Counsels, which though he cannot comprehend, yet will hee not sawcily cavill at, but with humble admiration acknowledge to bee most wise and righteous, breaking out as *Paul, O the depth of the riches and wisdom and knowledge of God, how unsearcheable are his judgements and his wayes past finding out!* 4. Rom. 11. 33.

It makes a man willingly to undergoe any service to glorify God, though it seem base and beneath a mans place, and to neglect his owne honour to honour the Lord. *David* in the lowlinesse of his mind layd aside his royall robes and Kingly state, *and putting on a linnen Ephod in the sight of the people, danced before the Arke of God*, and when his wife *Michol* upbraided him with it as a thing too base for his state, he answered 5. 2 Sam. 6. 14. 20, 21. &c.

swered that he cared not how vile and low he made himselfe to honour God. And how did it this way prevaile with our blessed Saviour, who to serve his heavenly Father and accomplish his will in the redemption of mankind, though hee were in the forme of God and equall with God, yet he emptyed himselfe of his glory, *made himselfe of no reputation, tooke on him the forme of a servant, and humbled himselfe unto the death, even to the death of the Crosse.* And thus humility shewes it selfe toward God. Toward men, these are the speciall things wherein it doth appeare. First, it doth not affect, nor seeke after praise and honour, nor the outward signes of it. It is not as a point of pride in the Scribes and Pharisees, *that they loved to sit up and downe in their long gownes, to weare their fringes longer and their phylacteries broader then ordinary, to have the uppermost seate in their Synagogues, and chiefest roome at feasts, to be saluted and bowed to in the streets and market, to bee called Rabbi*, and held the only masters of *Israel*, that they delighted to heare themselves praised, and took order that their praises should be published with sound of trumpet, and would praise themselves rather then goe without praise; which is taxed as an Epidemicall disease amongst men by *Solomon*: Many men will boast, every one of his owne goodnesse. Humility then teacheth men to walke in another straine, not to affect such outward signes of honour amongst men, nor to be lifted up therewith out of themselves and above others.

Phil. 2. 6,7.

Luke 20.46.

Mat. 23. 5,6,7.

Mat. 6. 2.

Luke 16. 15.

Prov. 20. 6.

But if they have them, according to their place and parts given them, to entertaine them with modesty and without exalting of themselves thereupon: If they have them not, not to strive nor contend thereabout. An humble man will rather put them off from him, as *Peter* did the Centurions honour offered him, then affect them, as *Haman* did the bowing of every knee unto him; and goe away with lesse then his place may challenge, rather then make any contentions for the same. The like it is in praise, which humility will not seek after, nor will an humble man take pleasure to heare his praises set forth by other. His opinion that he hath of himselfe is so meane, that he thinkes little praise due unto him. And farre it is from him then to chaunt his owne praises. *Doe we begin to praise our selves againe?* and, *we praise not our selves* (saith *Paul.*) He will goe without it rather then beg it, or proclaime it himselfe. If his works praise him not, his mouth shall not. And yet it may be that an humble man may speak his owne praise, but he commeth to it unwillingly, he doth it bashfully: hee is forced to it by the malicious and unjust calumnies of adversaries, where it is rather the glory of God and credit of the Gospell which through his sides is strucken at, then his owne estimation that doth make him plead for himselfe, and perhaps speak his owne praise; or if it be a care of his owne good name that he have some respect unto, yet it is not that hee may be counted some body among men, but that he may doe the better service unto God, and doe the more good among men in his calling, whereunto a good estimation and report doth much availe. Which lost or abated, a man of good parts and gifts is as a knife which

2 Cor. 3. 1. & 5. 12.

is

is of a good temper and pretty keen edge, but without a handle to cut with; or a piece of good fine cloth, whose colour is faded, and so is the lesse saleable: such was the case of holy *Iob* praising himselfe against the foule aspersions which his friends laid upon him, *Iob.* 29. 30. And of blessed *Paul* defending himselfe against the detractions of the false Apostles, 2 *Cor.* 11. 22.

2. Humility wil digest and put up much contempt, so it be but of a mans owne person: As a child is not yet taken up with any great thoughts of his birth, place or wealth, and so passeth over the more lightly reproaches or contumeliesdone him by his followes: so an humble man is but mean in his own sight, & is therefore the lesse moved at contempt; and none can have a lower esteem of him then he hath entertained of himselfe. Or as it doth nothing detract from the price and worth of a pearle, if a dung-hill Cock neglect it and scrape it aside as of no worth or use for him: So it is no disparagement to the true grace and goodnesse which is in an humble man, if carnall persons, who cannot discerne of such things, contemne and reproach him. With what silence and quietnesse of mind did our Saviour Christ put up those infinite reproaches and contempts which were offered him, at all which *he did not so much as open his mouth?* When *Davids* enemies spake many evill things against him, *he was as one deafe that heard not, as dumbe and held his peace.* It was no small contempt which was put upon the Apostle *Paul* by the *Corinthians*, at the instigation no doubt of the false Apostles, that *he was little better then a mad man and besides himselfe*, which yet he makes light of.

Esay. 53. 7. Psal. 38. 13. 2 Cor. 5. 13.

Notwithstanding humility will, and indeed must stirre at some contumely, and contempt, when it reaches further then a mans owne person, and redounds to his place, calling and authority, to take away that respect in publique which is due unto him, and so to make him the lesse serviceable and profitable in his place. Thus *Elisha* was so much moved at that insolent reproach of the *Children mocking him and calling him bald-pate, that he cursed them in the name of the Lord.*

2 Kings 2. 23. 24.

3. Humility doth aright value and esteem of other men, and will make us ready to serve them, if occasion be, even beneath our place and condition. None better keeps those precepts of the Apostle then the humble man, *that we should esteem others better then our selves, and that in giving honour we should prevent one another.* As therefore hee doth willingly and without indignation afford unto his superiours the honour, respect and service due unto them: so he doth not despise his inferiours, but acknowledgeth what good is in any of them, doth use them with respect, tender and maintaine their credit and esteem, not seeking to obscure others that he may shine and rule alone. The Sunne lends of his light to the other starres, that they may shine in their time and proper orbs: so doth an humble man not take pleasure wholly to eclipse others parts and credit, but is ready to communicate of that credit and reputation which hee hath to others even his inferiours, if they have any worth in them, to bring them into account and maintaine

Phil. 2. 3. Rom. 12. 10.

taine their credit. *Peter* doth quarrell with *Paul*, though there had been a jarre between them, but doth honour him with his teſtimony and title *of beloved brother*, 2 Pet. 3. 15. And *Paul* is not all for his owne honour, but alſo carefull of the honour of inferiour preachers, *Sylvanus*, *Timothews*, *&c.* whom he doth not only grace with his teſtimony, but joyne as it were in Commiſſion with himſelfe, putting their names with his in ſome of his Apoſtolicall Epiſtles to the Churches. And humility is as ready to ſerve others in all offices of love as to honour them. A proud man is never a good ſervant: his work is either too heavy or too meane, or his wages too little for a man of his quality forſooth, or deſert: But take an humble man, his low eſteem of himſelfe and good account of others, will make him ready to doe ſervice to them; yea he will account it his beſt honour to doe ſervice to the meaneſt, bee it the kitchen-maid or plow-boy, ſo it bee within the bounds of his office and calling. No ſuch patterne of humility as our Matth. 20. 28. bleſſed Saviour, & what was his life but a ſervice performed unto other men? wherein how ready and willing was he? None ſent for him, but he came unto them, none needed him, but he attended them, he refuſed not to goe into ſicke perſons, thought no ſcorne to view and to touch uncleane leapers, and ſerved his Diſciples, even to the waſhing of their feet, *Iohn* 13. 5. Whom his ſervant S. *Paul* did aſſay to follow, 1 Cor. 9. 19. 22. who became all things to all men, yea made himſelfe a ſervant to all men in, that he might to win them to the Goſpell. Briefly all humility teacheth a man that the greater he is, ſo much the greater ſervant he muſt be, *Matth.* 23. 11.

4. Laſtly, humility will reſtrain a man from aſpiring unto or medling with high matters, above ones calling, reach, skill and ability.

It is pride which puffes up a man with an overweening of himſelfe and his parts, ſo that he preſumes he may meddle with any buſineſſe, Church government, matters of State, policies of Kingdomes, Gods ſecret and high Counſells, that he hath skill enough to judge of them, that he is of ſufficient parts for any calling or imployment of higheſt nature in Church or Commonwealth: humility is of another ſtraine, which makes a man little in his owne eyes, and out of conſciouſneſſe of his weakneſſe keeps him from medling with high matters above him, and from thruſting himſelfe into high places, and weighty imployments, whereunto as he comes not without a faire calling, ſo he undertakes it not without feare and modeſty. This was the courſe Pſal. 131. 1. wherein *Davids* humility kept him. *Lord, my heart is not haughty, neither are mine eyes lofty, &c.* Who therefore thought the marriage of the Kings daughter too high an advancement for him when it was offered him, 1 *Sam.* 18. 18. Thus it wrought alſo with *Saul* while he had 1 Sam. 9. 21. ſome ſhadow of it, that he thought himſelfe and his family too too 1 Sam. 10. 22. meane to be raiſed up to the throne and Crowne of the Kingdome, and hid himſelfe out of the way when he ſhould be inveſted thereunto. But concerning this 2. things are to be remembred.

1. That humility is not ſo blind and ſottiſh as not to know and acknowledge

knowledge the good things, graces and gifts which God hath bestowed on a man, but doth wisely understand what is given him of God, and with thanks to the Lord doth confesse, and on just occasion publish it. To passe over Gods graces given us, or suppresse them, were foule unthankfulnesse toward God, and a touch of that wicked hypocrisy which *Solomon* taxes in another kind: *There is that maketh himselfe poore having great riches.* And all the fruit that a man reapes of it is that pusillanimity and dejection of spirit, whereby his gifts moulder away without use to others or comfort to himselfe, and hee lives unserviceable to God and his Church. It stood well enough with *Pauls* humility to say and acknowledge, that he *by Gods grace was not inferiour to the very chiefe Apostles.* Prov. 13. 7. 2 Cor. 12. 5.

The 2. is, that humility will not detract or refuse any work which the Lord shall call a man to, nor withdraw the shoulder from that burden which he shall put upon him. To doe this were base pusillanimity, or rather proud disobedience. It is the delight of humility to doe service, and its glory to serve the Lord. For which purpose as the humble man knowes the Lord hath furnished him with such parts as he hath, I meane to doe service to God in some or other calling: so when hee sees the Lords call laid on him, he doth willingly addresse himselfe unto it, yea though it be high and hard trusting to the help and aid of God who hath called him unto it, & who (he is assured) will not faile to strengthen him to goe through with it. *Ieremy* goes not away without a check, who out of a low esteem of himselfe and his ability doth offer to put off that office of a Prophet whereunto the Lord tels him that he had ordained him. 2. Jer. 1. 6, 7.

The 2. thing propounded is the grounds of humility, and they may be these. 1. Our meane and base originall, that we are made but of the earth, the basest and lowest of the Elements. The Lord doth recall *Adam* to this thought when by pride he sought to lift up himselfe against the Lord. Thou art taken out of the earth, *Dust thou art, and to dust thou shalt returne*: The apprehension whereof made *Abraham* humble in his dealing with the Lord: Behold now I have begun to speak unto my Lord, and I am but dust and ashes. Nothing is more hatefull then that a man basely borne, comming out of a poore cottage and from the dunghill, being raised to wealth and honour, should forget his base originall and be puffed up in pride. What a foule thing is this to see man stand on his tiptoes with the Lord, and justify himselfe before him, *who doth dwell in a house of clay and whose foundation is in the dust?* Why is earth and ashes proud? Grounds of humility. *Terræ filii.* Gen. 3. 14. Gen. 18. 27. Iob. 14. 17. 19.

The 2. is our miserable and cursed estate by sinne. If we are to be humble & lowly minded upon apprehension of our base originall, how much more is this a ground of humility that by nature we are children of wrath. We are by sinne become the basest and most wretched of all creatures, vagabonds on the earth, Gods enemies, and for all outward excellencies, without Gods mercy, fire-brands of hell. Saint *Paul* did ever and anon call his estate to mind, *that he had been a persecutor*,

1 Tim.1.13. 15. Rom.7.

cutor, a blasphemer, an oppressor, that he was the chiefe of sinners, and did carry about him *a body of death, and sinne,* the fruit whereof was such as it did empty him of all windy conceits of his owne excellency, which might make him swell touching himselfe, that he *was not worthy to be an Apostle, was as one borne out of due time, and the least of all Saints.*

1 Cor.15.8.9. Ephes.3.8.

A third ground is the grace and mercy of God toward us, by the which we are what we are, and of which we have all that wee have, there being nothing that we can boast of as our owne; *What hast thou that thou hast not received? and if thou hast received it, why boastest thou as if thou hadst not received it? Boast not thy selfe, and if thou boast thy selfe, thou bearest not the root, but the root thee.* And if it made *Mephibosheth* so humble that he was not enraged at the foule wrong his servant had done him, nor discontented with the rash judgement that *David* at the first or last hearing gave against him, but was content with something or nothing, as the King pleased, considering that when he was as a dead dog, the King had shewed him grace, fed him at his owne table, restored him to his fathers lands, and that whatsoever hee had, he enjoyed it meerely by the Kings favour: How humble should it make us to thinke what mercy the Lord hath shewed us, that of children of death, he hath spared us, made us his children, and heires, and that we have nothing but of his grace, gift and favour to us.

1 Cor.4.7. Rom.11.18.

2 Sam.19.27, 28.

4. A fourth ground is the humility of Iesus Christ: *Let the same mind be in you that was in Christ Iesus.* And if Christ who is our Lord and master, *who being in the forme of God, thought it no robbery to be equal with God,* did carry himselfe so humbly toward God and man, as there is said, how low then ought we to stoope, and to what humblenesse of mind must we compose our selves that are but servants and schollers, nay, who are but poore wormes of the earth?

Phil.2.5.

5. The fifth ground, let it be the frailty and vanity of all outward and earthly things, how glorious so ever, which as *Iames* sheweth in one kind of them, *are but as the flower of the grasse.* The flower is the bravest and goodliest part of an hearb to see to, but the weakest and that which doth soonest perish. The grasse & hearb it self at length doth wither, but oft doth the flower fade even the same day that it first flourisheth, and the goodly beauty & fashion, with which it did take up the eyes of men, commeth unto naught: so a man himselfe, as the hearb is weak, mortall and must wither at length; but these outward goodly things, with which as with gay garlands when he is trimmed, he is not a little lifted up and proud of them, are much more brittle, fugitive and momentany. *Let therefore* (saith the Apostle) *the rich, and so the fairе, the honourable, &c. rejoyce in that he is made low.* And wherein is he made low, but in the fickleneſse of his estate, and frailty of those outward things he hath? which should move him rather to an humble use and enjoyment of them, then puffe him up with pride in them.

Iam.2.10. Iam.1.10.

6. Let this be the last ground, the base condition to which we shall be brought by death, and wherein we shall be all alike, that we shall make our

our bed in the darke, be laid in the dust, *say to Corruption, Thou art my Father, and to the Worm, Thou art my Mother, and my Sister.* We shall be heires (as one saith) and companions of serpents, beasts, and worms: From which things the Prophet *Esay* preacheth humility to the proud and lofty King of *Babell*. And with this the severity of the last judgement which we must all alike undergoe, and wherein we shall give a strait account how we have gotten and used all the good things outward and inward we had: So that the more wee have of such things and excellencies above others, the more cause we have humbly to enjoy and use them. For we have but so much the greater burthen lying on us, and so much the stricter account to make. *Considering* (saith S. *Paul*) the *severity of Gods Iudgements against the Iewes*, who the more favours they had of God, for their abuse of them were the more grievously punished; *Be not high minded, but feare.* Now for the application of these things.

Iob. 17. 13. 14.

Rom. 11. 20.

Vse 1. It appeareth hereby what little worthy walking there is of our vocation, when as humility is growne out of fashion, and so scanty; and pride doth ruffle in the roome thereof. For doe not men stand upon their outward excellencies, as their wealth, honours, high places, even before God, when for them they look not only to have cap and knee and the more honour and service from men, which is in some sort but reasonable, but to have the more liberty from serving God so strictly and precisely as meaner men doe? Doe they not think that in regard of their riches and high place, they need not pray so much, heare so much, be so carefull of an exact sanctifying of the Sabbath, that they may speak the more idlely, the more prophanely, sweare small oathes at the least? Doe they not upon these things scorne the Minister and his admonitions, being ready to say, What a sawce-box is he to medle with me, and why should I be under his controll? or doe as hee will? I will not, but as I have done, so will I doe. There are few who extoll Gods benefits toward them, but men rather challenge them as no more then is due unto them, and their parts and place, repine at them as being lesse then they deserve, or grudge at it that others have more. Few that with humble silence undergoe Gods corrections, and doe not murmur thereat. It is wofull to see the proud opinion that many have of their wits, who will undertake to rifle and search, as if the Lord had called them to be of his privy Counsell, into his most deep and high Counsells of Predestination, of his working in sinfull works of men, of the blessed Trinity, &c. yea to comprehend them by humane reason and understanding, or if they be not as they conceive of them, not reverently to admire them, but impiously to pronounce of them as absurd, cruell and unjust. Wee all indeed pretend our selves to be servants of God, but who is there, if hee could have his will, would serve God in any meane or low place or calling? Who but doth aspire to serve him in places of honour, command and credit? as if inferiour places were too meane for them. And were it not for a necessity, those places should lye without any to serve him. And in places

of credit and honour they that have, are content to doe the best or easiest work, but if any be hard or seem somewhat meane, doe that who will, for them it shall lye lest undone, or put over to some other. So will men, especially great ones, professe religion and take up holy duties as farre as other men of their ranke and quality doe, and as stands with their worldly reputation, but to goe further, to make themselves as it were vile in the eyes of the world with *David*, to serve God and undergoe the reproach of Christs Crosse and Religion, they like not. If they doe any thing this way, it must be by night as *Nicodemus*, and in secret. And if it be so little practised toward God, it is much more neglected toward men. How have men and women of all sorts laid aside here these plaine weeds of humblenesse of mind, and advanced the flags and ensignes of pride? what pranking of themselves with brave, costly and gorgeous apparell? what doting upon strange and uncouth fashions? we are ashamed of the ancient plainnes of our Elders, and abound in new inventions, and glory in gay outsides, wherein but few who exceed not their state and ability, what affecting of titles of honour? what striving for places? what division and contention hereupon between neighbours, families, yea whole townes-ships. There was not more falling out about any thing among the Disciples of our Saviour Christ, then about this.

And what now adayes doth cause more bitter debate, and what looking for of cap and knee & chief places not onely according to ones degree, but beyond it? what offence taken if it be not given? No musick doth please men better then the loud sound of their owne praise. And if men have so bad neighbours as who will not set them forth, they will praise themselves rathr then want it. Men can as well beare contempt as burning coales in their bosome. What such a man as I, of my parts, my place to be so slighted and vilified by such a fellow? What a storm did *Haman* goe about to raise against *Mordecai* & all the Iewes upon *Mordecaies* contempt of him? And doe we not make all the towne ring of it upon every little contumely offered, yea but suspected by us? And where is our serving one another? We are well contented to be served, but not to serve, that others should runne and ride and goe for us, but if any such thing be requested of us, what say we? Must I be an hackney for every man? must I abridge my selfe of my lawfull liberty to please every jack? Not to speak of mens aspiring unto high things, and medling in matters above them, there is no one thing doth more proclaime the pride of men, then their disrespect of others, their swelling against superiours, base usage of inferiours, emulation against equals, striving to keep down and obscure others, that they may shine, and the glory of the rest be eclips'd and darkned by their splendour. As one bucket must goe downe that another may rise up: so they think that there is no rising for them or upholding of their credit, but with the obscuring and suppressing of the honours of others. So farre are men as they fable of *Castor* and *Pollux* from communicating honors to each other. To conclude, a right humble man is a bird of Paradise,

Paradise, a goodly creature, but very rare.

Let us then labour to shew forth this humility in all our Conversation and carry our selves humbly toward God and man: *Now therefore as the elect of God, holy and beloved, put on humblenesse of minde, &c.* We cannot without it walke worthy of our holy calling. It is a sweet grace, a gracious ornament, a goodly piece of that golden vesture, *wherein the Queen stands at the Kings right hand.* Christ therefore calls on us to learne it of him, *Learne of me, for I am meek and lowly in heart, &c.* till we have learned this of him, we have learned nothing of him, or nothing which will doe us good. And what good shall wee have of this? *We shall have* (saith Christ) *rest unto our soules.* Wee shall settle our hearts in peace and enjoy much quietnesse in our selves. For this is the work of humility that it will expell or calme in us those turbulent passions of anger, revenge, hatred, &c. Which like boisterous windes raise stormes in our hearts, and disturbe our peace. And as when the windes are laid, the ayre is calme: So will our soules be at rest and peace in great wrongs and disgraces when these passions bee kept downe. Whereas the heart of proud men is as the sea which is of it selfe of an unquiet disposition, and besides doth lye open to winds and stormes from without: And as there is little or no certaine calme in the Sea; so small quiet in the heart of a proud man.

Vt 2

Col 3. 12.

Matth. 11. 27.

Secondly, we shall have the more peace without with others: for whence come contentions abroad, but from pride? *Onely by pride doth a man make contentions*, that is the make-bate. Humility is a maker and maintainer of peace, as which is taught of love not to be provoked, but to suffer, beare and forbeare in all things.

Prov. 13. 10.

Thirdly, we shall be by it the more usefull in our places and with our graces unto men: for by it we are made the more willing to serve. The boughes which are best loaden with fruit, hang downward, and we can with the most ease gather the fruit from them; high trees are commonly fruitles, and what growes on them is hard to come by, it hangeth so high above our reach. So have we more good of the humble, as who have most good in them, and doe stoop to communicate it to us. Such as are proud have for the most part least true good in them, or look so high that the fruit they beare cannot be reached of Gods poore people.

Fourthly, I may adde the high favour which they shall attaine unto with God; *For to whom doth the Lord looke, but to the lowly? And with whom doth he dwell, but with the humble spirit to revive the same?* This is a singular priviledge, an high dignity which wee may oppose against all the feare of contempt and being neglected amongst men, if we walk humbly, what matters it what men esteem of us, if it please the Lord to have a more gracious respect of us? And if he vouchsafe to come to visit our poore cottages, our poore lowly hearts, it need not trouble us that men passe by us. And I dare to say that *Solomon* did not more delight to be in his summer Palace, the forest of *Lebanon*, or to walke in his goodly gardens, set with flowers of all sorts, or Orchards planted with trees of all fruit, then the Lord doth delight to

Psal. 138. 6. Esay. 57. 15.

dwell in and solace himselfe with the humble and lowly soule. So of humility.

The next is meeknesse, these are usually joyned together and still goe hand in hand as it were. Humility is as the mother, meeknesse as the daughter, that as the roote, this as the fruit. No soule can bee meek which is not first humble. And here doth arise the like observation to the former, That if we will walk worthy of our Christian calling, we must walke in meeknesse. Here wee will follow the former course, and shew,

Doct. To walk worthy of our calling we must walk meekly.

1. What this meeknesse is.
2. Lay downe the grounds of it.
3. Come to application.

1. What meeknesse is.

Then meeknesse is a vertue or grace planted in the heart by Gods Spirit, moderating anger, taking off the edge of revenge, and teaching us to carry our selves meekly towards God and men. First, it hath the heart for the subject, as had humility: for as the Sea is the receptacle of all waters, so is the heart of all sanctifying graces. *Peter* speakes of a meek and a quiet spirit, 1 *Pet.* 3. 4. There is no meeknesse in a man untill the spirit be meek. A wrathfull spirit sets on fire the whole man. Secondly, it commeth from Gods Spirit, the onely and common well spring of all spirituall and saving grace. Meeknesse is one of the sweet fruits of the holy Spirit, *Gal.* 5. 23. *And that wisdome which is gentle, is from above.* Our spirits are by nature fierce, *full of envy and contention.* We must have this meeknesse of spirit from a new nature wrought in us by Gods Spirit.

Iam. 3. 17. Rom. 1. 29.

The effects and duties of meeknesse in generall. Prov. 19. 11.

Thirdly, for the effects of this meeknesse. The first generall work of it is to moderate and temper our anger that it doe not exceed the due limits, nor burne with too hot a flame. A wise man doth defeate or stay his anger (saith *Salomon.*) And the praise of *Moses* meeknesse, who in this did excell all men on the face of the earth, was, that when *Aaron* and *Miriam* did murmur against him, did vilify him and equall themselves to him, he was not provoked to wrath against them. It is I say in moderating anger, not in utter rooting or razing it out: for it is so planted in mans nature, as that it is of good use even in our Christian course to resist and put away such impediments as oppose us in it. And therfore afterward in the 26. verse the Apostle doth give leave to bee angry so wee sinne not in our anger; and *Moses* who was the meekest man in his dayes, was angry at the golden calfe of the *Israelites*, *Exod* 32. 19. Yea our blessed Saviour, who was a lambe for gentlenesse, at the wilfull hardnesse of heart of the Iewes, *Mark* 3. 5. Affections in the soule are as winds in the ayre. Now the winds are troublesome three wayes.

1. When they blow not at all or are too calme, then the Sea-faring man must lye still, or can make small speed on his voyage.
2. When they blow against us, then they make the progresse of the ship heavy and laborious, or endanger to drive it back.
3. When they are too boyst'rous, for then by their violence the ships

ships are sometime overwhelmed with waves, sometime dashed against rocks and cast on quick-sands. So it is with anger and other affections, they are sinfull three wayes.

1. If they stirre not at all or be slack: for hereby men are cold in Gods cause and sluggish in their journey towards heaven.

2. When they rise up against God and goodnesse, and provoke us to set our selves against piety, to oppose and persecute it; for then they utterly hinder us in our journey and carry us back to hell-ward.

3. When they are too violent, for then they oft carry us headlong unto evill, or miscarry us in the doing of good that it turneth unto evill. This then is the work of meeknesse: for anger that as it giveth it leave to arise and kindle when and where it should, so it doth guide and moderate it that it keeps its bounds and become not sinfull anger in setting us against good, or making us to exceed measure even for good it selfe.

Secondly, more particularly meeknesse towards God shewes it selfe in these three things. 1. It doth receive and willingly subject it selfe wholly to the Word of God, whether it speak good or evill to a man, whether it reprove or commend, threaten or comfort. *Receive with meekenesse the word engraffed in you*, as did good *Hezekiah*, who when by the Prophet *Esay* he was told of the spoyle that should be made of his treasures, wherein he had too much boasted, and the captivity of his posterity, did not in wrath boyle against it, but stooping and yeelding to it said, The word of God which thou hast spoken is good, 2 *Kings* 2. 19. Iam. 1. 21.

2. It stoopes unto and quietly takes upon it selfe the yoake of Christ, and shakes not off the most strict precepts of the Gospell, nor declines the most severe courses of mortification, though they crosse the flesh, restraine our liberty and keep us short of our profit, ease and such like things which please the flesh, but undergoeth all without murmuring or reasoning. And so Christ affirmes it to bee a part of meeknes *to take his yoak & to find it easy*; which they that want this tame and meek spirit cannot endure, but storme at and struggle with all their might to cast off, *Let us break their bonds & cast away their cords from us*. Matth. 11. 29. Psal. 2. 2.

Thirdly, meeknesse doth not in a distempered manner fret at Gods corrections and works though they crosse him, but patiently doth bear them, as the good theefe on the Crosse. Dost thou not feare God (saith he) to his fellow; *We are here justly, and suffer things worthy of what we have done*; wherein the Prophet *Ionah* much forgot all meeknesse, whom when the Lord crossed in not destroying *Nineveh* according to his preaching, and in smiting of his gourd, in whose shadow he so much delighted, was all in a chafe, and in this rash anger did justify himselfe and fearfully contest with the Lord. As beasts which are tamed and subdued by man are ruled by the words and voyce of their master to turne this or that way, to doe this or that, take on them quietly saddle or yoake to doe their work, beare blowes and stroakes at their hands with feare and submission, which those that are wild and fierce will not endure, but at such things are enraged and turne against Luke 23. 42. 43. Ionah 4.

against those which shall offer them: so is the behaviour and disposition of meek spirits toward the Lord, to submit themselves to his word, yoake and judgements in all quietnesse of mind, against which the wrath and stomach of carnall and unmeekned spirits doth arise and rebell.

2. Next it appeares also towards men in three things.

1. It keeps us from seeking revenge and requiting evill for evil. *Thou shalt not avenge*, *Levit.* 19. 18. and resist not evill, *Matth.* 5. 39. *Not revenging your selves, but give place to anger*, *Rom.* 12. 19. This was the meekenesse of our Saviour Christ, *who being reviled, did not revile againe, and suffering much wrong did not so much as threaten.* 1 Pet. 2. 23. Clean contrary to that furious *Lamech*, *Gen.* 4. 23. who did threaten that if any man wronged him, he would cut and slash and make him dearly to abide it.

2. It makes us placable and ready to forgive wrongs *forgiving one another*, as it followeth verse 32. There may bee a ceasing from revenge where there is not a forgiving of wrong, but some bitter mindfulnesse of it. Meeknesse therefore doth not onely call us off from revenge, but move us also to forgive. And therefore Christ doth admonish his disciples to forgive their enemies, and that oft, even unto 70. times 7. times. But without breach of meeknesse we may seek amends by due course of justice, so it be without malice against the person, and desire of revenge for such dammage as in our names or estate hath been done unto us. Of which more distinctly hereafter. Mat. 18. 21. 22.

3. Lastly, meeknesse will for peace-sake part with much of its right, and will be content to redeem peace and quietnesse with yielding farre, so it be not too too much to his dammage and hurt in state and name, and be not against his just liberty in Christ, to bring him in bondage unto men. How much doth meeknesse make *Abraham* which was the elder and greater person by ods give way to Lot, when hee gives him the choyce of the way, for peace-sake, and hee would take what *Lot* should leave? Which meeknesse was likewise in *Paul*, who could say, that the *Galatians* had done him no wrong, in much manifest wrong of slighting him and preferring false Apostles before him. Gen. 13. 9. Gal. 4. 12.

But by the way take these Cautions. 1. That meeknesse doth not so blind us, or make us so supine, as not to search into the causes and reasons of things, without knowledge of which no vertue can aright exercise its office or keep the right stroake. As a good Musitian ought to know when he must strike the string of lower sound, when of an higher: so a wise Christian must know where is place for meeknesse, where for zeale and holy anger, which cannot be done unlesse he set himselfe to know and weigh the causes and circumstances of things. 2. Nor doth it make a man so ready to yield or beare in matters of Gods glory as in his owne things. To yield of Gods right to keep peace with men, is cowardly treachery: And not to be stirred in Gods cause, and at his dishonour, is not the part of a meek, but of a dull, cold and

and slaggish spirit, such as is taxed in old *Eli*, who when hee should have thundred at his sonnes for their notorious wickednesse, yea have sharply punished them, did onely in a puling cold manner expostulate with them, *O my sonnes, why doe you these things? and how is it that I heare these evill reports of you?* As in *Moses* there was meeknesse above all men, so zeale for God had its free course, and though hee would yield much of his owne right, as to *Pharaoh when thou wilt require me to pray for thee*, *Exod.* 8. 9. yet in Gods right he would not yield that an hoote of the cattle should be left behind, *Exod.* 10. 26. And though in his owne injury he was not stirred, *Numb.* 12. 2, 3. yet in Gods dishonour his holy anger was so inflamed, that he brake the tables of the Covenant, ground the golden calfe to powder, cast the dust into the water, and made the people to drinke of it, yea and caused many of the idolatrous people to be slaine. *Exod.* 32. Nor thirdly, doth it let us to seek the due amendment of a brother in his sinne by reproofe or any other course, but rather direct us how we should performe it. *If a brother be fallen by an occasion*, the Apostle doth not bid that out of the spirit of meeknesse we should let him lye, and for feare of being some griefe to him or displeasing him, not admonish him *but that wee should restore him*, and doe what we did to that end, *with the spirit of meeknesse*. It were small meeknesse or mercy to let a man lye, that by a fall hath broken a leg or put a member out of joint, and not set hand to cure him for feare of putting him to paine, or moving him to anger, but as out of pity we were to take him up, and endeavour our best to restore him: so this must be done with a gentle hand and tender usage, as his case doth require: so is it in restoring a brother fallen by sinne, from which meeknesse must not hold us back, but advise us how to goe about and order that work. Finally, therefore so it is that none can be a right Christian who is not in his measure furnished with this vertue and other of like nature. But there fall out times and places where they must lye still, and the exercise of them be suspended, that other vertues may the more fully doe their office and take their turne; even as to make good Musick all the strings must be in tune, but it is not for all still to sound, but some at some time must bee still and silent, that others may doe their part and their sound be heard.

1 Sam. 2. 23.

Gal. 6. 1.

Now for the grounds of meeknesse we may gather these out of the Scripture. 1. The example of our blessed Saviour. *Learne of me, for I am meek. &c.* For if there were such meeknesse in him who is the Lyon of the tribe of *Iudah*, the God of glory, as that he bare much scornfull and contemptuous usage without any least motion of wrath or revenge, yea so that he prayed for his enemies, and for peace yielded of his right, and payd tribute whereas he was free; what meeknesse should we strive for, and frame our selves unto, who are silly grashoppers and crawling wormes of the earth, baser by sinne then baseneſſe it selfe?

The grounds of meeknesse. Math. 11. 28.

Math. 17. 27.

2. Gods kind and gentle dealing towards us; wee have and doe oft and haynously offend him, whom yet we have found so kind and good

as to forbeare his wrath, to withhold revenge, yea so gracious as to pardon and forgive us. What we have found the Lord toward us, we must be toward our brethren that doe offend us; and practise toward them the same gentlenesse and meeknesse, forbearing one another, and forgiving one another, even as God for Christs sake forgave you, verse 32. Of the which there is so much the more reason, by how much there is the more distance between God and us. Hee is the blessed Creatour of infinite glory and Majesty, we his poore and weake creatures. Can he then forbeare and forgive us, and cannot we our fellow-creatures, and fellow-servants? Our sinnes against him are of an infinite and invaluable nature, the trespasses of our brethren against us small offences and trifles in comparison. Can he remit such hainous and great matters? And doe we stick at slight and triviall matters? If we doe, we cannot but beforehand give sentence against our selves. See Parable, *Matth.* 18. 23. *&c.*

3. We must bethink our selves what we have been in former times, that none are so bad in themselves or toward us, but that wee have been in former times every way as bad, and deserved as ill. *Set not thy heart* (saith *Solomon*) to take offence at *every evill word which is spoken against thee*, and why? *Thy heart knowes that thou hast spoken as bad of others*, and so done as bad to others. *Shew all meeknesse unto all men* whosoever and howsoever they deale with thee: And why? It followes, The time was when *we also were foolish, disobedient, living in malicisnesse and envy, hatefull and hating one another*. What, dost thou wonder that others are so bad, when thou hast been as bad thy selfe? Art thou angry that men thus and thus wrong thee, when thou hast been in thy time as perverse and unjust toward others? Doest thou not see in them a picture of thy owne old manners? Thou didst think it reason then that men should be meek and gentle towards thee, and is it not as much reason that thou be so toward them? Thou canst not be rough and severe against them, storme and chafe at them, but thou must condemne thy selfe! Wherefore praise God who hath put thee in thy right wits, and brought thee to a sound mind to sit peaceably at the feet of Christ, and out of pity have patience with them who are yet distracted with that spirituall phrenzy with which thou sometime wast distempered.

Eccles 21. 22.

4. We are to consider our selves that we are fraile and may fall as well as others, and so shall have need of the same meek and gentle dealing from others which they now desire of us. *If any be fallen through infirmity, restore him with the spirit of meeknesse:* So is St. *Pauls* advice, and why? *Considering thy selfe, that thou also maist be tempted.* There is his ground and reason. If thou wert sure thou shouldst stand fast and not fall, thou mightest perhaps be the more rough and give way to thy choler against others, but since the case is so that thou standest but on slippery ground, & maist fall and give offence to others, be kind & gentle to such as provoke thee. He hath need of thy pardon and patience to day, thou maist have need of another to morrow. If thou deny

thine

thine to him that offendeth thee, what canst thou look for but the same measure at another mans hands? If children play together, and one casually or at unawares fall in the dirt, doe the rest thereupon rate, chide, and fall out with him? No, but pity him and help him: for it might have been (they think) their owne case, and how soone it may bee they know not: so should wee on the like ground shew the like meeknesse and gentlenesse one to another.

Now let us consider whether we shew this vertue to God, and man: to God in his corrections, he that taketh in his word or instruction which he giveth, he is a happy man, that may not say with the Prophet, he hath been under Gods hand *as the Horse or Mule, without understanding:* For as we cast out the heele when prosperity, like Provender pricks us, so we are froward and moody when adversity doth befall us. For his word, which should *be received with all meeknesse*; we, when it doth touch us, are full of Passion, inwardly fret and are distempered, like proud flesh, if it be fingered never so gingerly, it bleedeth. *Vse* 1. 1. Psal. 32. 9. Iam. 1. 21.

Toward men, how boysterous in our dealings? how perverse to bee wrought upon by others? if we be provoked a little, how waspish? all in a chafe or male-contented silence, never having done with a thing. Nay we have such galls of bitternesse in us, that often a man is so fretfull, that in the moode he eateth his owne liver, and in a manner becommeth his owne hang-man. 2.

Wee must therefore pray to God to turne us, and to meeken our hearts, we must be stirred up, Ministers of the word to deale meekly, as *Paul* exhorteth *Timothy*: *Instruct with meeknesse those that are contrary minded, for the word of meeknesse pierceth the bone.* Wee must yeeld our selves quietly to God correcting, we must like good *Hezekiah* in meeknesse receive his word, and say, *It is good*, be it never so bitter, we must labour not to give place to passion, nor suffer our selves to be exasperate, but bridle our hasty and immoderate displeasure. *Blessed are the meek, they shall inherit the earth.* And as we must doe it alwaies, so principally when something doth sollicit us to wrath, for the devill is good if he be pleased: we must not say we love quiet, but cannot endure to be crossed. The world doth count this effeminate softnesse and sheepishnesse, but it is better to bee like Christ that lambe of God, though reckoned as sheep, then in a ruffian like taking on to resemble Satan. This is such a grace as doth beautify the soule in the eyes of God above all other trimmings, *the ornament of a meek and quiet spirit is a thing in the sight of God of great price*, and therefore the Apostle *Peter* exhorteth women that are carefull and curious about outward ornaments, to deck and adorne themselves with this grace of a meek and quiet spirit. By this meeknesse of spirit the soule finds rest in the greatest troubles and afflictions: for when afflictions befall a man, they doe not so much trouble and disquiet him as doth the pride and impatience of his own heart, his own unruly & disorderly lusts which fight against the soule, these make the affliction heavy, and make him grievous *Vse* 2. 2 Tim. 2. 25. Prov. 25. 15. Matth. 5. 5. 1 Pet. 3. 4.

vous and offensive to others. Now this meekneſſe gives a man a peaceable and quiet heart in himſelfe, and a peaceable and quiet converſation toward others, becauſe he hath ſpent the ſtrength of his heat and choler upon his ſinnes and corruptions, to mortify and ſubdue them.

With long-ſuffering.] This is the third vertue whereby a Chriſtian is fitted to walk worthy his calling. Where obſerve:

Doct. We muſt ſhew forth all long-ſuffering.

Whoſoever will walk worthy his calling, muſt labour to ſhew forth long-ſuffering. This is a vertue wrought by the Spirit, as the former, which doth make us hold out in evills his ſpirit not broken; for God doth put his children not only to trialls, but doth prove them at length to ſee how they will hold out. Now this grace which doth make us poſſeſſe our ſoules patiently, though we cry *How long Lord?* is long-ſufferance; when evills aſſaile us to break us by way of deſpaire, provoking indignation; in this the Saints, through ſtrength of luſt and temptations prevailing, have often failed, as *Iob*, and *David* as you may ſee *Pſal.* 39. 4. there was a want of long-ſuffering: S. *Paul* on the other ſide doth ſet forth himſelfe an example of it, 2 *Cor.* 6. 5, 6, 7. *In much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, &c.* he, *let patience have her perfect work* in midſt of many evils. This is not a counterfeit biting in of anger, but a continuance of true patient bearing our Croſſes: To lift up a quarter of wheat or two, were rare ſtrength, though one ſhould ſtand under it but a while, but to carry it 4. or 5. miles were a token of tenfold ſtrength: So to bear our burdens any time is a fruit of glorious ſtrength, but to carry them at length argueth treble vertue. *We have need of patience*, ſaith the Scripture, *Heb.* 10. ſo of *long-ſuffering*. A Porter whoſe calling is to bear heavy burthens, had need of ſhoulders; ſo we who are called to bear many afflictions, had need of long-ſuffering; ſo deep are our ſtaines, that they will not come out unleſſe we be long douſed in theſe waters of afflictions, which maketh God many dayes continue our evils. Now how ſhall we be able to hold out under long afflictions without long-ſufferance? The grounds of it are,

Iam. 1. 4.

We have need of it.

Grounds thereof.

1. The conſcience of our owne ſinne, as deſerving all evill. *Micah* 7. 9. *I will beare the wrath of the Lord, for I have ſinned againſt him.*

2. Hope, for this is a walking ſtaffe which doth ſave the ſoule from many a fall, which keepeth the heart from fainting. *Micah* 7. 8. *Though I fall, I ſhall riſe.*

2 *Sam.* 16. 12. *David* ſuffered with patience the revilings of *Shimei*, for (ſaith he) *It may be that the Lord will looke on my affliction, and requite good for his curſing this day.*

3. To conſider the examples of God, of Chriſt, of the Prophets. *Exod.* 34. 6. *God is ſlow to anger*, great in patience, bearing us yeare after yeare. 40. *yeares long*, Heb. 3. 9. Chriſt endured to the end, *Heb.* 12. 2. You have the Prophets an enſample of much patience, *Iam.* 5. 10.

The

The cause that doth work, it is the strength of the Holy Ghost. *Col.* 1. 11. *Being strengthened with all might according to his glorious power unto all patience and long suffering with joyfulnesse*; for this vertue is a branch of spirituall fortitude, as meeknesse is of temperance, and humility of modesty.

It is wrought by the Spirit. Col. 1. 11.

This therefore doth not only rebuke those that are short spirited, but even such as have a semblance of this vertue, such as outwardly can seem to take things indifferently, but inwardly they boyle with malice and desire of revenge. Such as *Absolon*, 2 *Sam.* 13. 23. who could carry his grudge two yeares together. Such as *Simeon* and *Levi*, who though they seemed patient, yet were full of revenge. And here may their words may witnesse against them that they are not acquainted with this; for they say, that if they should put up injuries still, they might make themselves pack-horses and beare till their backs break, they should never be without injuries offered; this is the Devils oratory disswading from this duty.

Vse 1. Such as only dissemble malice for a time want it. Gen 34.

In the second place, we must be stirred up, considering our sinfulnes and Gods long-sufferance towards us, to shew forth long sufferance towards others. If the husband-man for commodities and fruites of the earth, doth wait with long patience the appointed season, *Iam.* 5. 7. how much more should we for such a harvest of glory, as that to which we are called?

Vse 2.

Forbearing one another in love.] Observe here, *What is a duty becoming Christians, continuall supporting one another.* For opening of this we must consider,

Doct. Mutuall support beseemeth Christians.

1. What it is to support.

2. In what regards, or what sins are to be supported by us.

First, wee support one another when we keep one another from falling; this you may read, *Acts* 18. 14. *If it were a matter of wrong or wicked lewdnesse, reason would that I should beare with you.* Col. 3. 13. *Forbearing one another and forgiving one another.*

What it is.

ἀνεχόμενοι. ἀλλήλων,

Secondly, when we beare one with another being fallen: For the 1. we must doe as stones in the wall, one holds up the other: So wee being living stones of righteousnesse, must prevent, by bearing up each other, the falls that might overtake us. This is done when wee are carefull no way to scandalize our brother: *Give no offence neither to Iew nor Gentile, nor to the Church of God. When we study not to please our selves, but to please our brother*: For example, I know my Christian brother, if I should doe some things, which I have liberty to doe, would take offence, through weaknesse, by reason of his frowardnesse or jealousie, or stomackfulnesse, which is I discerne in him; here I must support him, not provoke him: but in the things wherein I am free, make my selfe his servant for his good; this was *Pauls* rule, 1 *Cor.* 9. 19. *Though I be free from all men, yet have I made my selfe servant unto all men;*

We are to keep each other from falling, and how.

1 Cor. 10. 31. Rom. 15. 1, 2.

In regard of sinnes which doe escape him they are of two sorts, either doubtfull, or apparent: In doubtfull ones, I must support or beare

How we ought to support our brother fallen.

up my brother, by giving him a good construction, as farre as wisdome and charity may afford. In such things as are apparent, I must support my brother, sometime with holy connivency, winking at things I see, not taking notice of all I behold, *Be not just overmuch.* For such as will make a matter of every thing they see, are like those that upon every soare finger will try surgery, who make wounds of such things as would have wore away as they came, had they let them alone. In such sins as we take notice of, we must support our brother:

Eccles. 7. 16.

1. By faithfull and loving admonition.
2. By forgiving him as Christ hath forgiven us. *Col.* 3. 13.
3. By covering his sinne and weakenesse from the sight of others; We put honour and cover the parts of the body least honourable, we must be good *Sems* covering the nakednesse of our fathers and brethren.

Vse 1. Manifold failings in this point.

Now it is farre otherwise with us: For 1. in stead of pleasing the weak brother, we set light by doing that which we foresee will not be well taken, we say; Why, if he be offended, he may thank himself; He takes offence where none is given, I hope I am not bound in these cases. Yes, thou art bound to make thy selfe a servant in the things wherein thou art free, if it bee to support thy weak brother. 2. For construing things favourably, we will, where the words of a man have nothing, be harping at his meaning, and condemne our brother for that we know not, rather then support him by a favourable construction of that which is doubtfull. 3. For connivency, many cannot winke at any thing. 4. For admonishing their brother, they will not venture the losse of his favour. 5. For pardoning, many can never forgive till they have revenged. 6. For covering any infirmities of our brethren, many make table talke and delight to be discoursing of other mens wants and failings; like flesh-flyes that are alwayes sitting upon the soares of their brethren.

Vse 2. Learne we to practise this duty. Matth. 18. 22.

In the second place we must learne to practise this Christian duty of bearing and forbearing one another, yea and that not to *7. times, but to 70. times 7. times*, as Christ exhorteth us. And if we consider either what we have been, and what we have done, or what wee may doe, it would perswade much with us, *Tit.* 3. 2, 3. *Gal.* 6. 1.

In bearing wrong. 2 Sam. 16. 10.

When we are wronged and injured by others, wee must consider and know, it is by Gods will and providence so to abase us and humble us; *God bids Shimei* curse and revile *David*; if God will thus exercise our patience, we must not resist nor returne like for like, but bee meek and patient towards all.

In bearing with the infirmities of others.

Again, if men have infirmities and weaknesses that displease us and agree not with our wills, we must not be so proud as to rage and bee discontented, because we are crossed, but meekly and patiently beare with their weaknesses and infirmities. *Rom.* 15. 1. *We that are strong, ought to beare the infirmities of the weake, and not to please our selves.* It argueth pride when we will beare with nothing contrary to our will and liking.

1. Consider

1. Consider what is thy will that thou shouldest preferre it before Gods will? It is Gods will that such infirmities, weaknesses and wrongs shall be in thy brother.

2. Againe know this, that they are more contrary to Gods law and will then to thine, and yet God suffers sinners with long patience.

3. *Christ would not please himselfe, Rom.* 15.3. but as it is written, *The reproaches of them that reproached thee, fell on me:* Because therefore we are proud, and exalt our selves above God and Christ, and our wills above theirs, therefore are we so impatient. Let us therefore labour in love and mercy to pity, and to beare with the infirmities of our brethren. A mother by love can beare with many scapes, infirmities and weaknesses in her children, which are displeasing and contrary to her will. It is nothing but selfe-love and pride of heart that makes us so impatient.

VERS. 3. *Endeavouring to keep the Vnity of the Spirit in the bond of Peace.* VERS. 3.

Here the Apostle prescribeth unto them the way whereby they shall attaine to the practise of the forenamed vertues and graces, by which their calling and holy profession shall be made glorious and amiable in the eyes of all men, and that is a diligent care and endeavour after Vnity and Christian Concord one with another, he would have Christians to bee of one mind, or to mind one thing, to bee of one heart. Observe;

Christians should strive to come as near as possibly they can to the Vnity of Faith, Religion or opinions. This the Apostle doth by a strong argument here enforce; for he doth beseech them by vertue of this bond to walk worthy of their vocation; and how should that be? *In all long-suffering and lowlinesse of mind, supporting one another in love, endeavouring to keep the Vnity of the Spirit in the bond of peace*; Unity of the Spirit is it he perswades unto.

Doct. Christians should strive for unity in faith and opinion.

Lowlinesse of mind and patience will bring men to Unity, as pride, selfe-love, and impatience, doth make men easily dissent in affection, and in opinion.

The Apostle elsewhere presseth this exhortation, *Phil.* 2.1,2,3. *Paul* doth conjure them; *If there be any consolation in Christ, any fellowship of the Spirit, if any bowells, any mercies, fulfill yee my joy, bee like minded, having the same love, being of one accord, of one mind.*

And in the same Epistle, Chap. 3. 15,16. *As many as are perfect, be like minded, and if in any thing ye be otherwise minded* (for all have not one light to see by, all not one measure of grace, all not of like time, all have not received the same influence of the Spirit) yet be patient, *God may reveale it unto us.* Satan strives nothing more then to disband the Church; we being knit by sinewes, if he can but cut the sinewes of love and doctrine and crosse it, he hath enough. And as light vapours and exhalations being drawne from the earth, come down with great tempests: so from light differences in opinion (if there be not a great measure of grace) doe proceed oftentimes great stormes and

Which Satan seeks mainly to hinder.

tempests of wrath and envy. Study for Unity of spirit; It is a fruit of the flesh to make division and separation: 1 *Cor.* 3. 3. *Whereas there is among you envying and strife and divisions, are ye not carnall and walk as men?* They were sorted, some to this Minister, some to that, some *of Paul, some of Apollos, some of Peter*; are ye not carnall?

Object. But you will say, what lets us? How may this be avoyded?

Answ. The Apostle gives us a rule that will goe throughout, *Phil.* 2. 3, 4. *Let nothing be done through strife, or vaine-glory, but in lowlinesse of mind, let each esteem other better then themselves:* Lay downe a striving spirit, then there will be Unity; for then they will understand one another, or beare one with another, till God make it cleare to both. Another let to this Unity of Spirit, is *vaine-glory:* Some men be so cholerick and hot, that no man can have peace with them except they be just of their mind: lay this downe, it is a fruit of the flesh. It is the glory of some; taking up some errour, he must not lay it downe. It is not (as a Divine saith) in striving for Gods truth, as in other conflicts, one conquers, and the other is foyled and overcome; but to be conquered and to conquer is honourable to both; for a man to be overcome in that he should yield unto, is a mercy of God to him. Oh this vain-glory! that men think it a shame to lay down any thing they once have taken up, though God have made the contrary cleare, they will not lay it downe lest it be said, they turne back. This vaine-glory is the nurse of contention, if we will labour for Unity of judgement and of spirit, we must overcome this neck-break, that is, vaine-glory and a striving spirit.

Phil. 2. 3. Meanes how to attaine it. To lay downe a striving spirit. Secondly vain-glory, which is an enemy to Unity of spirit.

Phil. 2. 3. Thirdly the disesteem of other men.

The Apostle gives other caveats against it. *Let each esteem other better then themselves*; this inestimation of other mens graces and gifts as though they had nothing, this makes us dissent in affections. Though there be many failings and wants in our brethren, many infirmities displeasing to us, and many things differing from us and contrary to us, yet let not any of these make a difference of our minds, and spirits, and affections, one towards another, but that we still repute, judge, account and affect one the other as Saints and brethren, love one another as the children of God, notwithstanding these infirmities, and let that one spirit of God which is in us all, guide and rule all our thoughts, desires and affections one towards the other, as brethren. And think it not a matter of reputed honour to make contentions, it is easie to take them up, not so easie to lay them down, easie to take up quarrells, not so easie to renounce them, it is easie to knit knots, not so easie to untye them, easie to find faults, not so easie to amend them. Some make it their work to pick quarrells, quarrelling at the Ministery, at the Church, at the doctrine, at the government, and thinke they carry a great deale of reputation; in the meane time leave their owne callings, having little to doe, and take themselves to this. Alas, these men have lost themselves in this way: Is this the way of a Christian? Let us understand our selves better, and what may bee made good by interpretation, take it for conscience sake, and not as some doe,

It is no honour to make contentions.

doe, take up quarrells and will not lay them downe. Labour for Unity of spirit, and let no man think that to be his glory which is his shame, but endeavour for Unity in Christ, for the Christian faith and for the Church of God, this shall be our glory, for this is the will of God, that we live in Unity of the Spirit.

The second thing to be marked is this: *That it is not enough for us to entertain agreement, but we must give diligent endeavour to compasse it, and continue it; Studying to keep the Vnity of the Spirit. If it be possible, as much as in you lyeth have peace with all men. Follow peace with all men.* And the Psalmist, *Psal.* 34. 14. *Seek peace and pursue it.* He that is not a man of peace, is not a man of God.

Doct. 2. We must doe more then entertaine peace: viz. diligently study to maintaine it. Rom. 12 18. Heb. 12. 14.

The Apostle tells us, *the wisdome which is from above, is first pure, then peaceable.* He had said before, if ye have bitter envying and strife in your hearts, glory not; *this wisdome is not from above, but is earthly, sensuall and devillish*; that wisdome wherein a man is wise to himselfe, and reproves and contemnes others, and hath envy and malice, it comes not from heaven, but is a bastard, it is the daughter of the earth; *it is sensuall*, proceeding from the corruption of nature; yet we are not at the right father; *It is devillish*, of the devill, the father of all evill; and then he goes on, *the fruit of righteousnesse is sowne in peace, of them that make peace.* Let no man then think himselfe to have the wisdome of God that is not peaceable.

Reason 1. Iam. 3. 17. The pedegree of contentious wisdome.

Verse 15.

Iam. 3. 18.

We must study for this Unity, Peace and Concord, because there is that bred in the bone and dwelling in us, that is prone to dissention, the seed of schisme. *Gal.* 5. 20. *Hatred, Debate, Emulation, Wrath, Envy, &c.* And S. *Iames* tells us, *The spirit which is in you lusteth after envy*; that is, the corrupt disposition of mans naturall frame and temper of spirit carrieth him strongly to the execution of his envious and malicious purposes and desires.

Reason 2. A contentious nature is bred within us.

Iam. 4. 5.

The envious man (the devill) doth most diligently watch to sow his tares of dissention, even *Paul and Barnabas are set at variance*; and in all the Churches which the Apostles planted, there were rents and schismes soone hatched.

Reason 3. Acts 15. 39.

Againe it is a comely thing, *Psal.* 133. 1. and a credit to Religion: *Behold how good and pleasant a thing it is to see brethren to dwell together in Vnity.*

Reason 4. Psal. 133. 1

Lastly, God takes to himselfe the title of *the God of peace*, as well as of consolation, *The God of peace be with you.* Rom. 15. 33. *The God of peace shall tread Satan under your feet.* The Lord by his Spirit never begat an unpeaceable spirit. The Sonne of God also is called *the Prince of peace.* So that in these considerations wee must bend our best endeavours that wee uphold the Christian Concord when it is begun.

Reason 5. 1 Cor. 13. 11.

Here many may be reproved, those who delight to sow strife and contention, fire-brands of Christian society, who are so farre from endeavouring and studying for Unity and Concord, that they flye from it. Such is our waywardnesse often, that the more we are sought

Vse. It blameth sowers of contention.

unto and intreated to be at peace, we are so much the worse and further off. Many idle ones that will say, they love peace aswell as any, and would not live at discord, yet they will not friendly debate matters, nor break the neck of that which occasioneth the discord. Nay they will proudly stand upon termes, Let them seek that are in fault, I take not my selfe bound, unlesse I knew wherein I had offended.

And not seekers after peace.

But you are bound, though you have done nothing against him, yet if he have any thing against you, to repaire to him, and so much as in you lyeth, not to sit still, but to follow peace and pursue it when it flyes from you.

Use 1. Our duty is to seek peace, but in the Lord.

It must teach us our duty, we must diligently endeavour to get and maintaine Christian concord, yet in the Lord, we must so farre seek peace with man, as that we doe not make warre with God, and therefore the Apostle joyneth peace and holinesse together, peace must not be taken with losse of purity and holinesse, men would thus thrust peace upon us, and say, Then we may have peace with *Rome*; God forbid.

Many abuse these sentences; *Blessed are the Peacemakers*; *endevour after Vnity*; what then? Therefore we must not trouble the peace of the Churches, by impugning doctrine or ceremonies, but suspend, tolerate and conforme in such things. This was the Plea of the politick Papists when first their Religion was rifled. But two things must be answered.

Two rules to be kept in seeking peace.

1. That it is not every agreement, but a Vnion of the spirit which we must seek, not a Concord in error, or idolatrous worship.
2. We must seek so much as in us lyeth, not to doe ill that good may come thereof; which we should doe, if we should preferre tranquillity before the confessing of Gods truth to his glory, or the keeping our selves unspotted of the garment defiled.

Hosius 19th subscription by him much repented.

A man may buy gold too deare. Some of you have read the story of old *Hosius* who for subscribing to that flexible word ὁμοούσιος, was so grieved after, that it brought his gray head with sorrow to the grave. Beside the right way of making Vnion is set downe, *Luke* 1. 17. *by turning the disobedient to the wisdome of the prudent*. By making the Prophets and Apostles acknowledge us as conformable to them.

Doct. A peaceable affection is an excellent mean of Concord.

Thirdly, it is to be marked, *What is an excellent mean of holding concord, even this, to be of a peaceable affection, to be peaceably disposed*. For this is like a chaine that will not let it start from us, and if happily it be a little departed, it will fetch it back againe presently.

1 Cor. 8.

For a peaceable affection, 1. Will give no occasion of breaking the Peace, but will say as *Paul* doth in matters of things indifferent, *I would rather never eat flesh then offend my brother*.

1 Cor. 13. 5.

2. A peaceable disposition will frustrate provocations to discord that they shall not have their purpose. When flint lighteth on woole there commeth forth no sparkle, *Love will not be provoked*.

3. A peaceable disposition will give and forgive any thing, and so buy peace after a manner; as of *Issachar* it is said; *He loved peace and*

tasted

tasted it was sweet. What followeth, *he gave his shoulder to beare*, and would part with his money rather then forgoe his quiet privacy: So it is with us as *Gen.* 13. 8, 9. *Let there be no strife I pray thee between me and thee, &c. Is not the whole land before thee? Separate thy selfe from me, if thou wilt take the left hand, I will go to the right, &c.* Here we see in *Abraham*, that a peaceable affection will part with his owne right, rather then give place to dissention. *Verily it is a fault among you* (saith the Apostle) *that ye goe to law one with another, why doe yee not rather suffer wrong?* Two hard things cannot make a wall, but a soft and a hard thing; no more can two hard hearts that will yeeld to no nothing.

Gen. 49. 15.

1 Cor. 6. 7.

If therefore we desire Concord, get peaceable dispositions, a blessed thing; *and if any list to be contentious, remember that we have no such custome nor the Churches of God.*

Vse. Get peaceable dispositions.

But how shall we get and maintaine peace?

Quest.

1. Take heed of giving offence, for as a sparke causeth fire, so doe offences cause strife, Prov. 15. *Grievous words cause strife, but a soft answer pacifieth wrath.* It is the Apostles exhortation, *Let the peace of God rule in your hearts, and be yee amiable*, that is the way to have Peace rule in your hearts.

Ans. How to get and maintaine peace. Prov. 15. 1. Col. 3. 15.

2. As not to give, so not to take offence, for wee cannot live among men, but there will be occasions, but we must learne to passe by offences and injuries, and follow the rule of the Apostle, *Be peaceable, gentle, easie to be intreated*; ready to accept conditions of Peace with our brethren.

Iam. 3. 17.

3. Take heed how we begin any contention, for when it is once set on foot, it is hardly composed, as fire and water if they get a little passage, are hardly stopped or quenched, but run with violence. *The beginning of strife is as when one letteth out waters.*

Prov. 17. 14.

4. To keep Peace, get pure hearts; A heart full of lust is alwayes turbulent, *Moses*, as he was pure, so he was peaceable: The devill on the contrary, as he is an impure and uncleane spirit, so he is the father of all discords and dissentions in all places, and whosoever are hereunto addicted, doe most lively resemble him.

VERSE 4. *There is one body, and one Spirit, even as yee are called in one hope of your vocation.*

VERS. 4.

Now the Apostle (because this is a thing which the nature of man lusting after envy, brooketh not, which Satan that envious one mightily oppugneth) doth enforce the duty by diversity of reasons.

1. From the things wherein we are one.

2. From this, that every one hath some thing singular and proper to himselfe: For both these (as shall be opened) are forcible motives to keep the spirituall Vnion above named. The first kind of argument hath seven branches layd downe in the fourth, fifth, and sixth verses. The second is layd downe in the seventh verse, and is prosecuted to the seventeenth verse of this chapter.

First then the Apostle reasoneth thus.

Those that are one body, they must be at one.

Wee

Wee all of us are one body.

Ergo, &c.

For the opening of it, three things are to be marked.

What is Christs body.

1. What this body is. Chapter 1. 23. the Church. Chapter 5. 23. the Church saved by the blood of Christ.

Wherein the union of it standeth.

2. In what the Vnion of this body standeth: For Answer. Look as the Vnion of the naturall body stands in this, that parts are joyned all with the head, and one with another: So this maketh the body one, or the multitude of such as are called out of this world, to the glory of God, one; because there is Faith which doth as a ligament tye them to Christ their Head, and there is love, which as a sinew, doth knit them one with another.

How the Church is one.

3. The third thing is, how the Church can be said [one] when the Scripture maketh mention of many Churches; *Rom.* 16. 4. the seven Churches of *Asia*. So different Churches in regard of time, as one Church in the time of *Adam*, another in the time of *Abraham*, of *David* another.

Ans. The Church is considered, 1. as a whole, the number of all such whom God hath purposed to call to himselfe.

2. As in part, that is, as parts of this whole have in divers times and divers places appeared. In the first sense the Church is one: in the latter, *viz.* in regard of the appearing in divers times, and being in divers places, the Church is said manifold, not that many Churches, but many parts of one Church put on this consideration. Look as in the naturall body in bringing forth, one part in time commeth forth after another, when one is forth with us, though the other bee in the wombe, yet this comming forth in divers times and being in divers places, maketh not the Infant many but one body: So the Lord in bringing forth his Church, which within himselfe he hath conceived, though some come forth at one time, some at another, some bee in heaven and some in earth, some (as it were) lye still in the wombe of his purpose undelivered, yet all make not many bodies, but one body. Now for the doctrine.

Doct. To consider our being fellow-members is a motive to concord.

We are taught hence, *That this is a great motive to Christian Concord, to think how all of us are joyned as fellow-members in one body*; this argument is urged *Col.* 3. 15. *Let the peace of God rule in your hearts, to the which ye are called in one body*. For look as in the naturall body, the fellow-members of it keep together, and mutually serve one another, the eye looketh for the foot, the hand protecteth the head; and it were monstrous if one part should separate from another, and say it were not of the body: So we all being one mysticall body, it is as monstrous in grace, as the other is in nature, if we should not live in Vnity together, serving one another.

Vse. Suffer this motive to prevaile with us. Gen. 13. 8.

Wherefore we must hence suffer our selves to be provoked to Christian Concord; if this were with *Abraham* forcible enough, *Let there be no strife betwixt thee and me, for we are brethren*. Much more this;

Let

let there be no strife amongst us, we are one body, fellow-members one with another. We must be wise therefore and doe in this mysticall creature as we doe in our naturall men: if we be such as have a member out of joynt, we seek while it is green to have it set againe with the fellow-members: So if our affections be alienated from any of our brethren and sisters, we are shot out of joynt, we must betime knit againe by the bond of love with that fellow-member from whom we are swerved. *Who ever in his right sense hated his owne flesh?* But if we that are members of one body should neglect one another, bite one another, we should despightfully intreat our owne flesh, which is exceeding monstrous. Ephes. 5.19.

Doct. A second motive to Concord, is to consider how we live by one spirit.

And one Spirit,] If the former motive be not sufficient, here is a second. Observe;

This ought greatly to move us to love, to think that all of us who doe believe, live by one and the selfe same Spirit.

Quest. What Spirit is here meant?

Ans. Gods Spirit which doth quicken and sanctify every beleever. 1 *Cor.* 12. 11. *One and the same Spirit worketh all in all.*

Quest. It may be asked, how this place agreeth with that, *Revel.* 1. 4. *Where grace is wished from the Father, Son and seven Spirits?*

Ans. What the seven spirits are.

The place may be construed of the uncreated Spirit, or of the Angels: if of the first, it is said seven, not to multiply the essence of it, which is one, but to note the manifold works and graces of it. Secondly, it may be construed of Angels, and that most fitly, comparing it with the fifth chapter, verse 6. where S. *Iohn* saith, *I beheld, and lo, in the midst of the throne and of the foure beasts, and in the midst of the Elders stood a Lambe as it had been slaine, having seven hornes, and seven eyes, which are the seven spirits of God, sent forth into all the earth.* Revel. 5. 6. This doth not establish the idolatrous doctrine of Angels, nor calling on Saints departed; for though grace be wished from them, it is not wished as from authours or procurers by their merits and intercessions, but as Ministers sent forth for the good of them who shall bee heires of salvation. It establisheth not calling on Saints, because the spirits of just men departed are not sent forth to minister among us. To returne now to the use of the doctrine. Heb. 4. 14.

Vse. Let it provoke us to a strait conjunction. 1 Cor. 10. 4.

We all of us must from this so strait conjunction, that we have one spirit in us, be moved to live in unity. The thing is manifest, that we are thus, as 1 *Cor.* 12. 13. *By one Spirit we are all baptized into one body. So we have been made to drink the same spirituall drink.* We have through faith drunk that blood, through which the quickning spirit commeth into us all. We have not every one a diverse spirit, as every man hath a diverse soul: But look as all the members of the body have the self-same soule, though each of them a diverse operation: So we have all of us one and the selfe-same spirit, though the operations of it be diverse. And this is a consideration, which, if any other may prevaile with us, that all of us are so many men that live in a manner with one soule: Though in deare friends, the heart of one may cleave to the other by an intercourse

course of affections, yet the soule of one cannot be in the other, every man hath his own spirit: But in all of us there is one Spirit which doth inform and quicken every member of the body of Christ.

Quest. Diversity of judgements among Christians whence.

But it may be asked, how it commeth to passe, if all have one spirit, that Christians are so divers in judgement and conversation?

It is one thing to have one spirit, another thing to have it working alike in us; Every part in the body hath the same soule, yet so that it worketh farre more vitalls in the heart, then in the foot: So it is with the Spirit, it is in every member, yet it doth not enlighten every man alike, nor sanctify every one in one measure, from thence commeth such diversity of judgement and practise, that one mans meat is anothers mans poyson. Well, we must think of this, that all of us are a multitude living with one soule, and therefore live as one in the Vnity of the Spirit: The Apostle *Philip.* 2. 1. doth lay down this as a vehement motive: If *there be any communion of the Spirit, then be like minded*; having all but one spirit of life in all the members of the body: Though this spirit of life and health be more in some members then in others, whereby some are more nimble, quick, lively, and have fewer infirmities and diseases of the old *Adam* and the flesh then others have. As in the body of man, there is but one soule in all the members, and those members that are most diseased, unsound and soare, yet have the same spirit of life to quicken them and live by as other have: So having all the same essentials of soule and body & life, though we differ in some accidentals of outward actuall wrongs or infirmities, these should not break Peace or Vnity of Soule and Spirit, and rend the body and members of Christ one from another.

Philip. 2. 1. 2. This diversity ought not to break our unity.

Again, it is to be observed by the way, that the Apostle doth extend the Spirit as farre as the body; teaching us thereby,

Doct. The wicked are no true members of the mysticall body of Christ. Rom. 8. 9.

That whosoever doth belong as a proper member to this body, he also hath this quickning spirit. The wicked are not properly members of Christ, they want the inward conjunction: that inward quickning which all have that are Christs. *So many as are Christs are led by the Spirit of Christ.* Wicked men and temporary beleevers they are in the visible Church, but are not living members of the body; but look as a glasse eye, or a wooden leg, or a wenne on the body, are not proper members of it, for they have not the soule quickning them to the function and use of members: no more are the unregenerate that want this Spirit which giveth the being of a member to a member. This shall suffice to have touched by way of observation. It followeth:

Doct. Our unity in glory a motive to Christian unity here.

As ye have been called in one hope of your calling.] The third argument followeth; where observe: *That we must labour to live here as one, because we shall be one in glory for ever.* As our present condition in the essentials is the same here, so our future condition in heaven for the essentials of eternall life and glory is the same; wee are all called to the same inheritance immortal and undefiled, the common inheritance of the Saints in light. For the understanding of it, three things must be enquired.

1. What

1. What this *Calling* is,
2. What this *Hope* is.
3. How it is said *one Hope*.

For the first. Calling is an action of God, according to his eternall purpose, put forth in the preaching of the Gospell, which doth translate us from our miserable estate, to the glory of God.

What Calling is.

1. That it is of God, you have it every where. 2. *Tim.* 1. 9. *Who hath saved us and called us with an holy calling, &c.* 2 *Thess.* 2. 14. *Whereunto God hath called you by our Gospell, to obtaine the glory of our Lord Iesus Christ.* *Rom.* 8. 29. *Whom he predestinated, them he called.*

2. That it is an action according to purpose, it is plaine, because a wise artificer doth not work this or that, which he doth not first cast and devise inwardly within himselfe. *Rom.* 8, 29. 2 *Tim.* 1. 9.

3. Put forth in the Gospell: for the Calling outward and inward are not two Callings, but one, as when I say, a man is partly outward and visible, as his body, partly inward and invisible, I make not two men, but one; and this you have, 2 *Thess.* 2. 14. *Who hath called you by our Gospell:* The latter part of the description you have every where. *Acts* 26. 18. *Paul* was sent of God to the people, *to open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God.* Col. 1. 13. *Who hath delivered us from the power of darknesse, and hath translated us into the Kingdome of the Sonne of his love.* The point from which, is *our miserable estate*, the point to which, *our glory.*

Outward and inward Calling goe together.

Objectio. But some may say, if these two are not two Callings, then alwayes the inward goeth with the outward. I answer, it doth, as alwayes with the outward reaching of the Sacrament, there goeth the inward exhibiting and offering the thing.

Object.

Then you will aske; Why doe not all come when called?

Answ.

Why doth not all ground bring forth fruit when rained on? The grounds are not alike: that is not all, Divinity giveth a higher cause, God sends it into one place, *in blessing*, into another, *in his curse:* So God doth not direct his inward Calling with the same intention to all. Thus you have heard what is meant here by Calling.

2.

For the second, Hope signifieth *the thing hoped for*, layd up in heaven; *Col.* 1. 5. *For the hope-sake which is laid up for you in heaven.* 1 Pet. 1. 3. *We are begotten againe to a lively hope*; as we say of a child, he is his fathers joy; it doth not signify here the affection of rejoycing, but the thing joyed in.

Hope taken for the thing hoped for.

3.

For the third, How can the glory hoped for be one, when there are many degrees and diversity? *Answ.* It is one in kind and substance, though for circumstance of greater or lesser it is different; it is the circumstance, not the substance in which is diversity.

Degrees of glory not for substance, but for circumstance.

Vse.

Now then this must make us live as one here, that we shall be one in this glory: The similitude of condition doth serve greatly to unite affection, and therefore we say; *Birds of a feather fly together.* So it is here, if this were powerfully before us, that we are such as must come to live for ever in the selfe-same condition of glory, it would make

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us walke more affecting one another in this race of our pilgrimage. Suppose two brethren here that are like to be joynt heyres of faire inheritances, and live in some countrey together; this hope of hereafter is a great meane of uniting them in love for the present. In the world sometime it fareth otherwise, equality in greatnesse hath going with it emulation; but in heaven, there is no such matter, the greatest glory wanteth pride, the meanest is without envy.

Here are further two things to be observed: as first, that he saith, these *Ephesians* were *called to the hope*, giving us to consider,

Doct. How *that till the Lord doth by his call awaken us, we thinke not of the hopes laid up for us in heaven:* for we all *loyter without the vineyard till the Lord doe hyre us*, and covenant with us. If we look about us, wee shall see how most men vanish away in their owne courses, never thinking of the things which shall endure for ever.

Mat. 20. 3.

Our reward laid up in heaven for us would quicken us to all duty being well thought upon.

The due consideration of this would, as a spurre, quicken us to all dury, namely of the glorious recompence our God hath in store for us.

Heb. 11. 25. *Moses chose rather to suffer afflictions with the people of God, then to enjoy the pleasures of sin for a season: Why? For he had respect to the recompence of reward.* If the Lord kept nothing in store for us, we might think as good play for nought, as work for nought; but no office of love, a cup of cold water shall not goe unrequited. Though therefore we have not the thought of merit, yet we have this benefit by our heavenly inheritance, that it is a motive unto us inviting to all duty.

Use 1. Our cold serving of God comes from ignorance of or not considering our reward.

Mal. 3. 14. We see hence what maketh such cold working and cold devotion, even this, men know not their hopes. Did we see that God for earthly things will give us heavenly, we would part with them, and count that dearely sold, that were so given: Did we see the harvest of glory, how willingly would we abide the sweat all the day long? No, men think, though they will not (for shame) say so: *It is in vaine to serve the Almighty, what profit is there,* That we have kept his commandements?

Use 2. We must stirre up our selves by looking to it.

Mat. 20. 17. Againe, here we see how we may provoke our selves to doe and suffer the Lords pleasure; look up to those faire hopes we have in heaven, that rich recompence of reward, the Crowne of immortality laid up for us in heaven: we are all for *what will you give me*, as *Peter* said, what shall *we have Lord that have left all.* Acquaint thy selfe with these hopes of eternall glory, none payeth better wages, none like to thy God. I know worldly men thinke a bird in hand is better then two in the bush, like prophane *Esau* esteeming a messe of portage forthwith better then a birth-right to come; but the wise-hearted will look at the time to come, and esteem a good thing, though in reversion, better then a present trifle.

Doct. God by the Gospell calleth us to the hope of eternall glory.

Secondly, it is to be marked, *How the Lord in the ministery of his Gospell doth call us to no meane things, but to the hope of eternall glory.* So that if any thing be gainfull, this is above all the rest, Gods call in the preaching of the word. *2 Thess. 2. 14. Who hath called us by the Gospel*

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to obtaine the glory of our Lord Iesus Christ. So you have it, *Col.* 1. 5. *For the hope sake* which is laid up for you in heaven, *whereof yee heard before in the word of truth, which is the Gospell.* So that the Gospell is it which bringeth us to be possessed of these hopes; hearing of them by the Gospell, that is, by the glad tidings of them which God doth send us by his messengers. 2 *Tim.* 1. 10. *Our Saviour Iesus Christ hath brought life and immortality to light by the Gospell.* For look as we cannot know what is done in *France*, till some come over thence and tell us the newes there; So we cannot know what is done in heaven, till God send downe the newes of it unto us (for the Gospell is nothing but good newes from heaven touching righteousnesse, life and salvation through faith in Christ.)

It therefore being thus, that we who are called of God, have such hopes as these are, it becommeth us to reckon them with our selves. Men that are wealthy delight to be telling of their treasures; yea wee are so wise in the world, that we know all our possibilities. And if we be in election for any thing, we are not ignorant. Let us much more labour to know such faire hopes as these are, to which the Lord hath called us by the Gospell.

Vse 1. We should then reckon upon it.

Again, it doth let us see with what purpose & willingnes we should come to the preaching of the Gospell; for this being it that the calling of the Gospell tends unto, even the inheritance of glory, we must seek this in comming to heare God call us, that we may be taken to glory. We should have this in our eyes when we goe to the preaching of the Word, which is the call of God. The most come forth to the Word for order, to see and to be seen, to know and be known, to learn some things of which they may discourse; Alas! they have not this thought with themselves, Now I goe to be called by God to the hope of glory.

Vse 2. And come to the Word to heare God call us to glory.

This should stirre up our attention to this Word which discovereth such wealth: If one can tell us of some rich purchase at a cheap rate, of some gainfull bargaine, &c. How will we heare on that side? The Gospel telleth us of all blessednesse in this life and that to come, the unsearcheable riches of Christ, to which all the wealth in *India* is but drosse and dung, this is all revealed in the Gospel. How should we love this Gospell? if a man tell us tidings of a horse strayed, we think our selves beholding to him; but this telleth us newes of such heavenly things as never eye saw, nor eare heard, nor ever entred into the heart of man.

Vse 3. It should make us attend to the Word.

Againe, it doth shew how readily we should resort to the preaching of the Gospel; If a man call us and make us hope to claime some small gaine by him, we follow him willingly: But the Lord calleth us to that undefiled, everlasting inheritance. We see in lotteries, how every one flocketh, and in hope to draw something that may make him a man, he will adventure more or lesse: The preaching of the Word is Gods lottery, here he calleth you, maketh your lot come forth with life everlasting written on it.

Vse 4. And willingly to come, to the hearing of it.

Verse 5. *One Lord, one Faith, one Baptisme.*

First for the matter, the word [Lord] is attributed to all the persons; sometime more especially with appropriation to Christ, *I am the Lord thy God. If I be a Lord, where is my honour? Mal.* 1.6. Thus the Father, Sonne, and Holy Ghost, every one is Lord.

Exod. 20. 3.

Quest. It may be asked, How then is there one?

Answ. As we say the Father is God, the Sonne God, and the Holy Ghost God, yet all one God, not three. The reason is, because the divine nature and power in which this is grounded is one and same in all. There is Lordship with propriety, a more speciall Lordship attributed to Christ alone: 1 *Cor.* 8. 6. *There is one Lord Iesus Christ, by whom are all things, and we by him.* Acts 2. 36. *God hath made that same Iesus whom ye have crucified, both Lord and Christ.* Ioh. 13. 13. *Ye call me Master and Lord, and ye say well, for I am so.* The Lordship which maketh Christ the head and spouse of his Church, and thus it is most fitly taken, as best agreeing with the body and spirit which goe before, and with the word and Sacraments which follow after.

All the persons are each Lord, but Christ in a speciall manner.

Doct. Observe then, *That this must containe us in unity, to consider that we all of us serve but one Lord.* For first,

This ought to be a band of unity to us that we serve but one Lord.

Reason 1. This doth make it possible that we should live as one under him; If we had two masters, we might prove that true happily which Christ speaketh; *None can serve two Masters*; some would please one, some the other, but having one onely, we may all of us jumpe in one, if we approve our selves to him. Mat. 6.

Reason 2. It is also decent; for in civill consideration doth not this bind all subjects together to civill concord, that they have but one King? so in this mysticall body.

Reason 3. It doth awe us, to live peaceably one with another, because my Lord is his Lord, his mine: The injury done to the servant redoundeth to the Lord; yea therefore because we have one Lord, I have nothing to doe to usurp any thing over my fellow servant. *Rom.* 14. 4. Who art thou that judgest another mans servant? to his owne master he standeth or falleth.

Vse. We must all then, seeing we have one Lord and Master, walke peaceably and lovingly one with another. Those that are retainers and servants to some Noble man, this doth bind them together, they are fellow-servants: so should it be with us, we all have one Master, and are fellow-servants under Jesus Christ our Lord and Master.

One Faith.] This word [Faith] hath many significations, here wee take up two:

1. The grace of beleefe in the heart.
2. The word or doctrine of faith: *Before faith came, we were under the Law.*

In this latter sense it is here taken, as Hope in the verse before. Again, after the Lord, fitly commeth in his law, and it hath more affinity with the unity in the sacraments which follow.

Quest. How the faith is one.

How is the doctrine of Faith one, when under the Law they had one, under the Gospell wee have another?

Divers

Divers, in regard at divers times, in divers manners, it hath been delivered.

Anſ.

One, in regard that alwayes the ſelfe-ſame matter and ſubſtance was revealed: Hence we learne, *That the true Churches of God profeſſe one and the ſelfe-ſame doctrine, and therefore muſt hold in ſpirituall concord one with another.* To proſecute either branch: *Other foundation can no man lay, then that which is laid, Ieſus Chriſt. Which Goſpell is not another, but the ſame Goſpell*, there is but one Chriſtian doctrine which the viſible Church can imbrace and hold; *for God and Chriſt were yeſterday, to day, and will be the ſame for ever.* And as the Church of God hath had one, ſo all the Churches now have one and the ſame.

Doct.

1 Cor. 3. 10. There is but one doctrine of the true Churches of Chriſt. Heb. 13. 8.

But it will be objected by the Papiſts, that we have not the conſent of Catholick Antiquity, and therefore not the ſame doctrine: that we have diſſentions among our ſelves, every new yeare making ſome thing new in our faith, as the ancient ſpake of the *Arians*, therefore we have not one doctrine among our ſelves.

Object.

The ancient Catholick conſent ſtandeth in two things.

1. In the receiving of the Scriptures.
2. In receiving the ancient Creeds in the true ſenſe of them, which our Churches doe, as may eaſily appeare.

Anſ. How we accord with Catholike antiquity.

For the ſecond. They who have diſſentions among themſelves have not one faith.

The anſwer to this hath foure conſiderations.

1. The Vnity of doctrine muſt be conſidered;
   1. As given from God.
   2. As received in the Church.

How our differences diſanul not unity in the faith.

In the firſt ſenſe, we have one doctrine.

In the ſecond, it is true that we doe not all alike receive this one doctrine. This is the deſtiny of the true viſible Churches, there ſhall be hereſies in them, much inward diverſity of judgement, they that are perfect thinking thus, others otherwiſe.

2. There is not ſuch want of Vnity as the Papiſts pretend: for private mens ſquaring doth not break the Vnity of Churches; this being unjuſt, that one mans or a few mens faults, ſhould be charged on the whole Church. Now look the authoriſed Catechiſmes, the harmony of confeſſions, and you ſhall ſee our Churches in ſubſtance according many of them altogether.

3. Our Divines do correct themſelves ſecretly when they wiſh that cancelled that diſagreeth with the word of God, ſubmitting themſelves thereunto, which is a farre better ſalve for diſſention, then yielding our ſelves to the See of *Rome*.

4. The Papiſts have more difference; Who knoweth not the factions of *Scotiſts* and *Thomiſts*? who knoweth not the multitude of conſtructions they have of thoſe words, *This is my body*; and dagger drawing, to which ſome of them have lately contended?

Vſe 1. This unity ought to keep us in concord.

This then being ſo that we have for ſubſtance, and imbrace for the ſubſtance of it, one doctrine, let this be a bond of uniting us in heart one

one with another. Dissonancy in circumstances doth not breed discord in beleeving. Againe look at idolaters whose unity in error, is to them a farre stronger band then consanguinity it selfe; you shall see them leave their fathers house to live with Catholicks, though strangers: Let us that doe hold our Principles of faith, swallow difference of home-bred opinions, diversity of rites, shall these be more avayleable to make separation, then the body of truth is to make conjunction? We shall be worse then the Scribes and Pharisees, they, because *Paul* was one in opinion with them, were favourable to him, *Acts* 23.9.

Vse 2. We see hence, how dangerous a thing it is to breed opinions in the truth of God, for it doth cut by little and little this principall sinew of the Church, the unity of doctrine, and it doth put a weapon into the hands of our enemies.

Vse 3. This doth strike those dead, who think that every good meaning will carry to heaven, there is but one doctrine of salvation.

One Baptisme.] Now followeth the fixth reason.

How baptisme is one. Iohn 3.5. 1 Pet.3.21.

How can there be said but one, when the Scripture doth distinguish Baptisme of the *Spirit* and of *Water*: Baptisme which washeth away the spot of the flesh, and that which cleanseth the conscience?

Answer. The same thing is divided into the diverse parts and properties of it, as if I say, a man is mortall and immortall, body and soule; I make not two men, but one man.

Doct. Our Baptisme is a band of unity to us. 1 Cor.12.13.

Hence learne, *That this must be a band knitting us altogether, that we are baptized with one Baptisme.*

We are all baptized by one Spirit into one body.

For these are Sacraments instituted of God, that they might tye us fast one with another, and sever us from them that are without. Look therefore as it is in civill things, this doth somewhat increase the unity of servants, that they have all one livery, one Cognisance: So we have all the same badge of Christian profession. Let us not unchristē men for trifles, which we do, if we let every small matter prevail more to disjoyne us, then this badge of Christian profession to unite us in affection.

Vers. 6. Verse 6. *One God and Father of all, which is above all, and through all, and in you all.*

The seventh and last argument, *One God and Father*: who is first set downe, then described. The word [Father] doth signify sometime the Nature, sometime the person; *If I be a Father, we have one God and Father*, & so here the word is common to all the persons, whose generation we are, for the the terme of [Father] is not used in regard of the onely begotten Sonne of God.

Mal.1.6.

The description in the words following, doth note the properties of every person: *above all*; the primacy of order: *through and in you all*, the vertue & power & the presence of the Spirit sanctifying. The argument is

Doct. It must move us to concord because we have all one Father.

That this must move us to be one, because the God and Father of us all is one.

1. There is in this the example of God who is one, though three in persons, yet one divine nature as alike in them all, which Trinity in such

such Unity is a president to us, that we, though many, should be one: *Father, I pray, as they may be one, as we are one.* Ioh. 17.

2. It doth shew how meet and decent it is for us, wee have one God, one Father, why then doe we transgresse one brother against another? Is it not an unseemly thing that one mans children, in a strange country, should be falling out one with another? So with us, &c.

3. This doth move us to all equity and concord; what made *Iob* so lovingly yeeld even to his servants, but this? that one God they had who fashioned them both in the wombe. *Did not he that made me in the wombe, make him? and did not one fashion us in the wombe?* Iob. 31. 15.

This therefore must further move us to stick close one to another, (as *Ruth* and *Naomi* did, *Ruth.* 1. 16.) *Whither thou goest, I will goe; where thou lodgest, I will lodge; thy people shall be my people, and thy God my God*; this was it that tyed them so fast together; this will be a powerfull motive to make men (though never so offended) returne into love. When *Iosephs* brethren suspected his displeasure, they make use of this way, *Pardon the trespasse of the servants of thy fathers God.* Gen. 50. 17. And when every one of these must move us to agreement, how much more all? A sevenfold cord is not easily broken. It is a foule shame for us who professe our selves subjects of the Prince of Peace, to live at discord one with another. *Vse* 1. Ruth 1. 16.

Again, it doth teach us that all agreement compounded on other grounds then these, is no spirituall Union and will not stand. In the worlds union we see that truly observed, that the greatest love endeth oft in the greatest hatred; for they build their concord on the sand, and therefore it is easily shaken. So all politick unions, where these grounds are neglected, what are they, as *Daniel* shewes, Chapter 2. 43. *They are but feete of clay and yron*, which can never bee so compounded, but the one will moulder from the other easily: such a soder are confederations without these motives here expressed. *Vse* 2. No agreement firme which is not founded on the unity of one Lord, faith, father.

Lastly, though the Apostle his Logick is very fruitfull in this point, yet the Papists are more plentifull, they have found out three more: Papists three bond of unity false and frivolous.

1. One visible head.

2. One Sacrifice.

3. External rites every where received.

But these are all of them no bonds of this Union; for Christian Unity was alwayes in the Church, yet by Popish doctrine there was not alwayes one visible head of the Universall Church; for *Aaron* was but onely of the people of the Jewes.

Again, we reason hence strongly against their head, whom they make all in all for Unity, making this the cause of our dissentings and divisions, because we have not one visible Head: For if this had been such a principall ground of Unity, the Apostle would not here have omitted it, but here is not a word of it, and therefore he knew no such thing.

Obiect. They say, it is implyed in those words, *one body and Spirit*; for the unity of the body dependeth on one head.

Ans. We grant it dependeth on one head, but [visible] is foysted in of their owne, to make the Church a two-headed monster, to have two Lords, that hath but one.

2. For their sacrifice of the Masse, it is derogatory to the one only sacrifice of Christ Jesus: And their distinction to salve all, doth overturn it selfe, making an unbloody propitiatory sacrifice; *for without shedding of blood there is no remission of sinnes.* Heb. 9. 22.

3. Their rites have been cause of schisme, and a wall of partition rather then a bond of Vnion.

Which is above all.] The Apostle now describeth this God and Father from his presence, which is twofold.

1. Common to all, and that hath two kinds. { 1. The presence of his providence, or inspection *over all.* 2. Of his power, sustaining *through all.*

2. The second presence is more speciall, that of grace, by his Spirit, *Who is in you all.*

You] being to be understood with an Emphasis, as if he should say, there is one God, the Father of us all, for we are his generation, who as he hath made all things, so he doth overlook every creature, and put forth the presence of his power to sustain it, but more especially he dwelleth in all you that beleeve by his Spirit of grace.

For the first [*above all.*] This noteth not his soveraignty only, but his providence: A little to open them. The conclusion is:

Doct. God overlooketh all things as being present every where.

That God as he hath authority over all, so he doth overlook every thing. The Lord is in his holy place, the Lords throne is in heaven; his eye will consider, his eye-lids will try the children of men. Psal. 102. 19. *The Lord looked downe from the height of his sanctuary, from heaven did the Lord behold the earth.* Heb. 4. 13. *There is no creature hid, but is manifest in his sight.* And *Heb.* 1. It is said of Christ, *that he doth sustaine all things.* And *Acts* 17. 27. *God is not farre from us, we live, move and have our being in him*; thus every where is his providence, his power, and also himselfe being present also. For God is not with us as a King in his kingdome, whose providence is over it, whose power is through it, himselfe being at some of his Court-mansions onely, but God is himselfe every where with his providence and power.

Vse 1. This therefore must teach us to feare him whose eye is every where, whose power is through all: the eye of a mortall creature and the power of a Prince, how doth it constraine the most wicked person, that he dare not transgresse the law in his presence? How much more should Gods power keep us in feare? if he withdraw himselfe, we shall returne to our dust, yea become nothing.

Vse 2. It convinceth many in these times, who say in their hearts, as you have in *Iob.* 22. 12. *Can God judge through the Clouds? he doth cloud hide his sight, he walketh in the compasse of heaven*, for they dare not else prophane his name with oathes, abuse themselves in riot, contemne his word, if they did in their hearts think he saw them, did they think they lived and had their being in him.

Secondly.

Secondly, *It is to be marked, that though the Lord be every where present, yet he dwelleth in the beleeving in especiall manner.* He doth come to us giving us grace and working faith and love in us, by which we do after a sort touch and embrace him, and hold him in us as in a Sanctuary.

Doct. But he is more specially in the faithfull.

We therefore by how much the Lord is nearer us, must be more carefull to sanctifie him, not to grieve his holy Spirit, which doth seale us to be the adopted sonnes of God.

Vse.

VERSE 7. *But unto every one of us is given grace according to the measure of the gift of Christ.*

VERSE 7.

Now followeth the second kinde of Argument, from the diverse distribution of Gods graces, for it is more then a prevention.

Those who none of them have all graces, but every one their particular, serving for the good of the whole, they must cleave one to the other. But thus it is with you.

The Verse setteth downe 2. things:

1. That every one of us hath his grace given him.
2. The manner after which it is given; *by measure*: Which is further amplifyed from the Author, Christ.

The summe is: As these things doe bind you to concord, that in so many things you are one, so this likewise, that none of you have all graces, but one thus, and another thus, so that ye have neede one of another, and the grace you have, you have it every one but in a measure, even that measure wherein it pleaseth Christ to distribute to every one.

First, then it is to be marked in that he saith, *To every one of you is given grace; That every member of the Church hath his severall grace of God.* We have not all the same graces, the same degrees, but some thus, some otherwise. *Rom.* 12. 4, 5. *As we have many members in one body, and all members have not the same office: So we being many are one body in Christ, and every one members one of another.* As the body hath many members and faculties in those members; so we have divers gifts according to the grace that is given, and divers servants, have divers talents, *Mat.* 25. 14.

Every Christian hath his severall grace.

For, that we should have divers kindes and degrees, the nature of a body doth require it; for a body stands not of one member, but of divers members, which have divers offices and faculties in the body.

Reason 1.

The perfection of the head doth require it, for as God did most conveniently manifest his Uniforme perfection in the divers perfections of the creature: so the absolute perfection of the head is fitly declared by the manifold perfections in divers members. And surely we may see this true not onely in those that are of divers Orders, as those that teach, those that minister, those that heare and are ministred to, but in Christians of the selfe same kinde, as compare teacher with teacher, hearer with hearer: And as you may see in the outward visages of us some difference, two in the Church, not every way alike: So the image of the soule hath likewise

Reason 2. The perfection of Christ the head, appeareth in the manifold graces severally given the members.

wise his diversitie and difference, which the spirit of discerning doth observe.

Vse 1. We must be of use one to another.

Seeing then every one hath his grace, that is a true member, let us be sure that we have some grace wherewith we serve one another through love; for else if we be not of use one to another, wee be but like wennes in the body, things that cleave to it, not parts of it, but hangbyes, that may well be dismembred and cut off without losse or deformity to the body.

Vse 2. And use our grace to Gods glory.

Seeing every one of you have grace as a talent, be sure you looke to the using of it for Gods advantage: He will keepe his Audit, and if you have done no great hurt with it, yet if you have hid it in a napkin and done no good with it, it is hurt enough, more then will be answered; the sentence will passe on all such: *Take that unprofitable servant, bind him hand and foote, and cast him into utter darkenesse. But he that hath beene faithfull in a little, shall be made ruler over much.* Mat. 25.30.

Vse 3. We must cleave one to another that we may have the benefit of one anothers graces.

Seeing we have our different graces, we must cleave one to another, that we may have the benefit of that grace which is given another: if the eye could doe every thing, then it might separate from the other members, and say, What neede have I of you? but if it will have the hand to handle for it, the foote to goe for it, then it must keepe in communion with these members. So if one of us had every grace, then we should not neede others, but when we have our severall gifts, we must hold one with another, that what every one hath proper to himselfe, in regard of possessing it, that all of us may have common amongst us in regard of the use of it.

Doct, 2 Cor. 4.7. Since we have our graces of gift, we must be thankefull and humble.

In the second place it is said, [*grace is given us*] *which as it is a ground of thankefulnesse, so it doth also put foundation lowlinesse of minde; We have this treasure in earthen vessells, that the excellencie of the power might be of God, and not of men.* We must not be like the Papists, lift up ourselves above other, thinke we can deserve any thing with God, but seeing that we have received that we have, let us be lowly. If one that newly setteth up, should take up wares here and there, if he should brage and boast of that which he is onely betrusted withall, it were foolish pride: So it is with us; we have graces given us, but of trust to imploy them to Gods advantage: for Gods gifts are not like mens, who by deede of gift doe often passe the state wholly out of their owne hands, But God so giveth, that he alwayes keepeth a reservation to himselfe, *Occupie till I come,* saith our Master. Luk. 19.13.

Doct. Every Christian hath but his scantling of grace.

Thirdly, *we have grace given by measure:* whence we are taught, *That whatsoever we have, we have it in part, the Lord doth give us a scantling, as he seeth fit for us.* To open it,

How Christ received grace.

1. It is said of Christ that *the Father did give him the Spirit not by measure,* Joh. 3.35. For Christ was such a receptacle of grace, as the sea is of waters; he received the fulnesse of grace,

2. He received grace so that he might impart it to all others, *of his fulnesse we all receive grace for grace,* John 1.16.

As

As the sea receiveth the whole body of waters, so that it imparteth to all rivers, which serve for the more commodious watering of the earth: Now we receive not grace thus, but by measure, so farre as our vessells are capable of it; for as God doth proportion our capacitie, so doth he replenish us accordingly, as if two bottles be throwne into the Sea, each of them doth receive so much as it can containe.

How we receive it.

2. Wee all receive such a proportion as is convenient to fit us for the calling wherein we are. Thus then it is with us, that none of us have all grace for kind, yea that which we have is but in part.

Which should make us walke humbly, according to our measure, not above, to undertake things within our compasse. For as men that over-rent themselves, when they have but fiftie pounds will live at the rate of a 100. l. cannot hold out: So a man may over-lay the measure of grace which he hath received, presuming on things for which they are not fitted.

Vse 1. We must not undertake matters above our measure of grace.

Again, it should perswade us to peace in as much as every one of us have but our measure; for if all men had one measure of knowledge with me, I might separate my selfe from him that would not thinke as my selfe, because I might know he did it maliciously, convinced in his conscience; but when men have knowledge according to their measure, some more, some lesse; I must therefore beare, because they have knowledge according to their measure, God hath not as yet revealed that to them which he hath to me.

Vse 2. And live in peace with others.

Again, it sheweth the most wise distribution of grace, for things which are done in measure, number, weight, are all exactly ordered.

Vse 3.

The last Circumstance is; *That the Author of this grace given us is Christ*; Whence we learne,

That all grace is received from Christ. Iohn 1. 16. *Of his fulnesse we all receive grace for grace.* He is the head, full of grace, diffusing it into all his members; so that our whole grace is given us *according to his good pleasure*, Mat. 11. 25, 26. *Grace and truth come by Iesus Christ*, Ioh. 1. *We are blessed with all spirituall and heavenly blessings in Christ*, Eph. 1. 3. *He is made of God Wisedome, Righteousnesse, Sanctification and redemption*, 1 Cor. 1. 30. No man can challenge any thing as due to him, because he is better by nature, worke, labour, or desert then others: but Christ as free Lord measures forth his gifts, giving to every one severally as he will, and he stands not bound to any man for the goodnesse of his nature, labour or worke: Christ is an absolute Lord, and all men, poore beggers, his almesmen equally depending upon his grace, to give them more or lesse, according to his owne Will and Free Grace. As all starres shine in the light of the Sunne, so all the Saints of God by influence of grace received from Christ; what else distinguished *Iohn* from *Iudas*, *Simon Peter* from *Simon Magus*, but onely Christ who shined with his grace upon the one, not upon the

Doct. All grace is received from Christ.

the other, when they sat both in darkenesse and in the shadow of death. The Scripture is plentifull in proofe of this truth: *The deede is wrought in us by Christ*, and not the deede, *but the will also* that produceth the deede; and not that onely, but the thought also which produceth that will, *for of our selves we are not able so much as to thinke a good thought*. So that all grace, and all preparation to grace, and ability to accept grace, all comes from Christ, therefore called the *Author and finisher of our faith*.

Phil. 2. 13.

2 Cor. 3. 5.

Heb. 12. 2.

Vse 1. To teach us contentation, howsoever we see his manifold graces disposed; *Iohn Baptist* doth rest his minde in this, *A man can receive nothing except it be given him from heaven*, as if he should say, it is our part and duty to be well pleased with that which we know is thus and thus ordered from heaven.

Iohn 3. 27.

Vse 2. This must teach us to rest onely in Christ, *Caring to know nothing but Christ, Counting all things but drosse and dung in comparison of Christ*; fill your selves with Christ, and there will be no roome for ought else: were a vessell full of liquor, it would receive no more; if a womans heart be full of her husband, she hath no roome for other lovers: So shall it be with you, if you see by faith that your estate is full in Christ, lacking nothing, what will you care to looke further?

2 Cor. 2. 2. Phil. 3. 8.

Vse 3. On this ground we must be incited to come to Christ, since all grace is received from Christ, in whom is the fulnesse of all saving riches, and who doth invite all to come unto him; Oh take not this grace of God in vaine, but labour to have your part in it, and to be rich in Christ; though there be abundance of sinne and guiltinesse in us, yet there is abundance of grace and mercy in Christ, to remove it and take it away. And therefore be not discouraged, though thy sinnes abound, yet his grace superabounds much more. If a begger heare of a common doale to be given at such a place, at such a time, it affects him and invites him to goe, but when he seeth many comming from it, with armes full, lappes full, baskets full, this gives him wings to make all haste unto it: if a sicke man heare of a Physitian famous for healing and curing of all diseases, it stirres him up to goe and try; but if hee meete with hundreds comming from him, and telling him I have beene there, and I thanke God I am made whole, this puts life into him and causeth him to hasten to him: Thus it is, the Lord Iesus Christ hath provided a common doale of grace and salvation for every poore soule that stands in neede of it, onely he will have men come and receive it, they shall have it for carrying away. He is that soule-saving Physitian, the blinde, lame, deafe, and dumbe, be the disease what it will, all is one, if Christ be the Physitian all shall be made whole.

Mat. 11. 28.

Christs fulnes and bounty must encourage us in our greatest sinfulnesse to come to him.

Further here observe the Apostle doth not say, we have grace given, because of our disposition and fitnesse, or according as we have prepared our selves, but according to *the gift of Christ*. Whence we observe: *That it is not our Civill disposition which bringeth us to the first, nor our preparing our selves that deserveth us the grace following*. Preparations goe

Foregoing preparations no cause of grace.

goe before grace, but cause not grace. I must be a childe before a growne man, yet childhood is not the cause of manhood.

Thirdly, we must labour, seeing our grace commeth from Christ, to come neere him, to put him on in heart and affection, to presse neere into his presence; for he being the head of grace, the neerer we come to him, the more we shall be filled: as the armes of the sea and channells next to it, are more abundantly filled with it, then those rivulets more remote. You may see it in Christ himselfe, Why is that blessed Nature of his full with grace above men and Angels? is it not because it hath neerer conjunction with the God-head then men and Angels? Oh how should we flocke about Christ that gives these graces? as the poore doe about the Almoners of the Prince.

The nearer to Christ, the fuller of grace.

Verse 8. *Wherefore he saith; When he ascended up on high, he led captivitie captive, and gave gifts unto men.*

Verse 8.

Here are two things further in this proposition prosecuted, the order being inver ed:

1. That Christ is the giver of all grace, *ver.* 8, 9, 10.
2. That Christ giveth divers graces, from *ver.* 11. to 17.

The first is proved by a testimony taken out of the Prophet *David*, the testimony is propounded, *ver.* 8. then it is explained against exception, *ver.* 9, 10. For the better considering of this 8. *verse.* 4. things must be opened.

1. Because it is a parallel place of Scripture, therefore the differences betwixt this place and that in the *Psalme* must be reconciled.
2. The words must be cleered.
3. The false collections disproved.
4. The summe and scope must be explained.

1. The differences are two. First, the *Psalme* saith, *Thou art ascended on high*, this saith, *He ascended.*

What is the difference betweene this, and Psa. 68. 18. ver.

For Answere, the *Psalmist* speaketh more Prophetically, as foreseeing a thing done a farre off: the Apostle more historically, as of the same thing now accomplished.

2. The *Psalme* saith, *He tooke gifts for men*: For

Answ.

The *Hebrew* useth that word, as we use the *English* word [take] which doth signifie not onely to receive, but reach hither or thither, Take me such a thing; so the *Hebrew* word signifieth to [take] or [taking] to reach out unto others.

2. For opening the words: it may be asked; *Who saith?* *Ans.* Either the Scripture, Psalmist, or Christ, may be understood.

2.

Then, what this is, *to ascend? Answ.* Ascending is either figuratively in regard of the state; for so we say, a man gets up or goeth downe apace, when his estate doth ebbe or flow; or else [ascending] is properly moving from a lower place to a higher. Now the latter ascent is here chiefely pointed at, though the other is to be understood together with it. For *the giving gifts to men*, is a fruite not so much of Christs locall ascending, as of his being glorified. *Iohn* 17. 39. The Spirit

What Ascending is.

Spirit was not yet given, Christ was not yet glorified. Yet further for understanding Christs ascending, we must know, that Christ is after a sort a compounded Person of the Divine and Humane Nature, and therefore we must see how [ascending] doth agree to either of these. Know then, that the Divine Nature may be said to ascend in regard of condition, so farre forth as the glory of it was manifested, which after a sort the vayle of weake flesh did cover: for though the Godhead hath no change in it selfe, yet in regard of manifesting without, it is not alwayes alike: As a bright candle in a Lanthorne, is the same, whether the Lanthorne be covered, or be cleane wiped, yet the light is not alike revealed in the one as it is in the other.

Christ ascended in both natures, and how?

Secondly, as God may be said locally to ascend, inasmuch as he caused the locall ascent of his humane nature: Christ man ascended in regard of state, by receiving glory he before had not in regard of place, properly leaving these lower seates, and going to those upper mansions above these heavens.

3.

What it is to *leade captivity captive*? *Answ.* Captivity signifyeth either the act of captiving, or the state of being captive; or by a figure those that take us captive, or those that are taken captive.

What is the leading of captivity captive.

Hence grow 3. interpretations.

1. Christ tooke captivity captive, that is, he altered the captive estate of his children, as that phrase is not much unlike, *He swallowed up death in victory*; but this construction doth not answere the nature of the Hebrew phrase which this Greeke one [ἠχμαλώτευσεν] here doth interpret.

1 Cor. 15. 54.

2. A second Construction, *he led captivity captive*; that is, hee tooke away his children who were taken captive, from under the power of the devill: but this cannot be the meaning, for Christ, if it had beene in regard of us, should not have beene said to take us captive, but to rescue and deliver us being captive: and these two phrases have great difference, ἠχμαλωτεύσεν ἠχμαλωσίαν & διεσῴζεν ἠχμαλωσίαν, is as the Hebrew ones to which they answere.

3. The third therefore is to be taken, *He tooke Captive* those powers which did hold us captive, the World, Sinne, the Flesh, and Devill.

Giving gifts to men] Is the bestowing all spirituall blessings on his Church.

The taking of the Fathers out of Limbo, which were before Christ, is a fable.

Here is one thing onely fastened falsely on this verse. (*viz.*) The taking the Fathers out of Limbo: to which we Answere.

1. The thing it selfe is a fable, the soules of the Fathers being in heaven with Christ. 2. It being a dreame without warrant of Scripture, which is not apparently mis-interpreted. 3. If Christ should have freed the Fathers out of Limbo, he should not have beene sayd to have taken them captive, but freed them from captivity.

The scope of the Verse is, to prove Christ the distributer of all graces. The summe of it setteth downe Christs Ascension, and the fruits

fruits of it: one, in regard of his enemies, *he tooke them captive*: another in regard of his friends, *he gave them gifts*; as if it had beene spoken in more words thus:

"This that I tell you of Christ giving grace, is no new Do-
"ctrine, but such as the *Psalmist* did by spirit of Prophesie
"foresee and teach of him, *viz.* that he when now comming
"from his abasement to glorious state, he did leave the earth,
"and goe above all heavens; that he (I say) should victori-
"ously leade captive all the Enemies of his people, and plenti-
"fully powre out all spirituall graces on the sonnes of men,
"that belong to him.

1. Then we see that the Apostle proving that he spake of Christ out of the old Scripture doth teach us, *That they spake no other doctrines of Christ then what the Scripture had spoken before them*: for that which here the Apostle doth in this particular, he did in all other: so the Apostle saith of himselfe, *Acts 26. 22. Having obtained helpe of God, I continue unto this day, witnessing both to small and great, saying no other things then those which the Prophets and Moses did say should come.* And this is a worthy commendation of *Apollos*, *He was a man mighty in the Scriptures, to the Law and to the Testimony, if any speake not according to this, there is no light in him.* And in this we must much more imitate the Apostle, not to speake without a text, seeing wee have the rule of Scripture more enlarged. It is no laudable thing in a Lawyer to advise this or that, having neither statute, nor ruled case to shew: so much more is it to be condemned in a Divine, if he speak any thing for which he cannot shew his warrant out of the booke of Gods statutes. And such as love to be in these speculations which the word revealeth not, doe secretly challenge the fountaines of *Israel*, as if they were too dry, which is horrible wickednesse.

Doct. Ministers ought to broach no doctrines but what they can prove out of the Scriptures. Acts 18. 24. Isay 8. 20.

Vse.

2. That the Apostle doth cite this Scripture as a witnesse of truth greater then exception: It doth let us see,

How Soveraigne Authority the Scripture hath: which likewise from our Saviour Christs Allegations must be gathered, *It is written.* His practise was still to produce authority from the Scriptures of the Old Testament.

Doct. The authority of the Scriptures.

Vse.

Which must be marked against the Papists, who would make their sentence of equall authority with the Canon of the holy Scriptures. Thus much in a word for this, that the Apostle bringeth in this Text of Scripture to prove that he spake.

The matter of the Testimony hath 3. Conclusions.

1. That our Saviour Christ is gone into heaven.
2. That he Ascending hath led captive all the powers of darkenesse that were against us.
3. That he Ascending, doth enrich us with heavenly graces.

For the 1. onely remember { The manner of it. / The Use of it.

Our Saviour Christ did not Ascend by becoming invisible, though he still

Christ his Ascension was reall, and not onely a vanishing out of sight.

still continued his presence, but did truely and really ascend: for the other doth but delude the sense and turne this Article into a tricke of juggling.

2. He did Ascend visibly, *Act.* 1. 9. *While they beheld, he was taken up, and a cloud received him out of their sight.*

3. Locally, so as he left these places, and was taken from being present with us, in regard of his body and soule. *Acts* 1. 10. *While they looked stedfastly toward heaven, as he went up;* Luke 24. 51. *While he blessed them, he was parted from them, and carried up into heaven.*

Vse 1.

Which should teach us to have our conversation in heaven; if a Virgin be contracted to a man, should the man goe from her, and take a house where they should live together, how would her heart follow after him? the Lord Iesus is our contracted husband, *and is gone to heaven to prepare a place for us,* how should our hearts be lifted up to him?

Iohn 14. 2.

Vse 2.

It is a pledge to us of our ascension into heaven; where the head is, there the body must follow, our flesh and blood is already possessed of heaven.

We have our enemies suppressed by Christs Ascension.

The 2. thing is, *What great benefit we have by Christs Ascending, even the triumphing over and holding downe all our enemies in the vertue of Christ.* We may obserue here 4. degrees.

1. He did fight for it, and strike the last stroake, wherewith he did win the day on his crosse.
2. He did seise on the spoyles, and take into his hand those whom he had subdued in his resurrection.
3. He returning whence he came, led them captive, in his Ascending, which is the continuing of his victory atchieved over them.
4. He doth apply this in all his members, trampling them under the foote of such as beleeve on him.

All this he doth sitting at the right hand of God, and raigning gloriously over all his enemies: like as Captaines when they make any warlike expedition, they first bid battell to the enemies, till by fight they have subdued them.

1. They sound a retreate.
2. Take the booty and multitude of Captives.
3. Returning home, they leade them victoriously.
4. Now come home, they yeeld them up to the power of their Country.

Vse 1.

And this consideration, that Christ hath taken and doth hold captive all our enemies, doth teach us our duty: for why have we peace from the world, sinne, death, the devill; but that we should *serve the Lord in righteousnesse and true holinesse, all the dayes of our lives?* Thus in the *2 Sam.* 7. 1. when *David* had peace from his enemies, he made this use of it; he resolved to build up a house for the service of God. So let this stirre us to serve God confidently; for why are wee delivered from our enemies, who are spoyled, but that we might serve the

From whom being freed we are the more freely to serve God.

Lord

Lord without feare. Great are these spirituall powers in their nature, but to those that are in Christ, they are disarmed, so that they cannot hurt us: they are naked devils, and we being in Christ are in a strong fort: wherefore as for armed men, being in a strong hold, it were too much shame to be afraid of naked enemies, that should offer with nothing in their hands to assaile them; so here, &c. True it is, as children not knowing what is what, are afraid of bull-beggers which cannot hurt them; so are we here, but the Lord maketh us grow up in his strength.

Vse 2. And to be secure and of good comfort against their assaults.

It doth serve to comfort and secure us, whose lives are a warfare; for, what a comfortable sight was that in the yeare 88. to see the Spaniards led captives in our streetes, their murdering bullets and cruell whips held out in way of triumph? But this is much more comfortable to see these enemies (by reason whereof we are subject to feare all our life long) to see these subdued: and how confidently may we hold out our fight against them, seeing we know Christ our Lord doth hold them pynioned, that they cannot stirre to hurt us? He that being well appointed and accompanyed should feare a naked and bound enemie, were too too white livered: so it is with us, we have our weapons and Christ accompanying us, their weapons are taken from them, they are bound, the Lord bids us not feare. When we feele sinne darted against us; or seeme to feele feare of death, or the devill mustring all his forces against us; what must we doe, but looke to Christ, tell him, Lord thou hast taken sinne and death out of the devils hand, and took me from him; likewise (Lord) make my eye of faith cleare, that I may see this thy victory for me: thy victory I know is full, though in my feeling it seeme otherwise. Looke with the eye of faith to Christ, give glory to him, that he hath done it, and thou shalt quickely see his victory applyed in thee. And though the Devill hold hard, feare not, all is vaine, he must yeeld the bucklers when all is done, to thy Lord Iesus Christ, his prey must be delivered up, he hath no right in it, nor power to hold it; Christ did discharge him of the one, and breake the other in his death, he hath made a shew of them openly.

Vse 3. To looke to Christs victory by faith, that we may prevaile against them.

It sheweth us what we must doe, if we will prevaile over these enemies, looke to Christ, who hath taken them captive for us: sinne is a strong thing; both for the power it hath to allure, and otherwise; Death a great enemie, we have no weapon can save us in that day of battell, unlesse we looke at Christ, who hath taken these Captive, who hath overcome sinne, death, the world and the Devill; let us by faith mount into this chariot of Christ his triumph, and wee are safe.

Christ onely the Conquerour of our enemies. Gen. 3. 15. 1 Iohn 3. 8.

Further it is to be marked that he saith, *he ascending* hath done this; which sheweth that it is Christ, who doth overcome our enemies, we are too weake for them, *he bruiseth the Serpents head, he dissolveth the workes of the devill.* It is a pretty canvase in Ethickes, Whether the knowledge of our nothing is the foundation of vertue; and truely it is

true there, but much more here, that to know that we have no strength, to be nothing in our selves, but all things in Christ, is our victory. We must say therefore with the Apostle, *I can doe all things through Christ strengthening me: Thanks be to God, who hath given us victory through our Lord Iesus Christ.*

Phil. 4. 13. 1 Cor. 15. 57.

The 2. benefit doth follow, *of giving gifts*; which giveth us to consider,

Doct. We are enriched with gifts by, and upon Christs Ascension.

Whence it is that we have these spirituall graces, even from hence, that Christ is glorified and ascended into heaven. Ioh. 7. 39. It is said, *The Spirit was not yet given, because Christ was not yet glorified.* Looke as Captaines, after they have prevailed against the enemie, when now they are returned home, doe deale part of their booty here and there: So Christ having spoyled his enemies and received the riches of glory, doth give about his favours to those that are his: or as two persons contracted, when they have left one another, doe then send each the other tokens; so Christ now ascended doth by us: Or as a King at his coronation doth give liberally here and there; so Christ ascended into his Kingdome, doth send downe into the bosome of his Church a more abundant and plentifull effusion of his graces.

Vse 1. So that we see here that we still have Christ in some sort present with us, though he be bodily absent.

2. Christs bodily absence is beneficiall unto us.

2. We see how that this absence in the flesh is beneficiall to us, it occasioneth us the more abundant presence of Spirituall gifts. Ioh. 16. 7. *It is expedient for you that I goe away: for if I goe not away, the Comforter will not come unto you; but if I depart, I will send him unto you.* If we had Christ in body present, we should so hang on him by the eye of the body, that the eye of faith would not be so cleare as it is, our hope would not be so lifted up to heaven as it is.

3. 3. We see what we must labour to looke at by faith, even Christ gloriously ascending into heaven, then we shall get something, some spirituall gift shall drop from him upon us. It is said of *Elishah*, that *if he should see his master ascending, then he should have his spirit doubled*, but it is no lesse true of all us, that if we by the eye of faith see Christ ascended in glory, his Spirit shall in some measure come upon us.

2 King. 2. 9, 10.

VERSE 9. VERS. 9. *Now in that he ascended, what is it but that he also descended first into the lowest parts of the earth?*

Now followeth the declaring of the testimony against a double exception:

1. That whereas Christs Ascending was a locall moving, Ascending in the *Psalme* was nothing but manifesting glory, as God is said *to Ascend on high*, when he doth execute judgement.

2. That the *Psalmist* speaketh of the God of *Israel*, not of Christ as the Apostle doth conster it: The Apostle therefore setteth downe *magistraliter* two conclusions against these Exceptions.

First, that the ascending on high in the *Psalme* is spoken in regard of descending,

descending, yea locall descending to the nether parts of the earth: ascending must be so taken as descending, to which it is opposed: but the descending was to the nether parts of the earth locally, therfore ascending must be so likewise conceived.

3. He that being God descended, he it is that ascendeth, but Christ onely descended, *Ergo, &c.*

Now for opening of the words we must know,

1. What is meant by *Descending.*
2. What is meant by the *nether parts of the earth.*
3. What, by *Ascending above all heavens.*
4. What by *filling all things.*

1. There is a threefold descending which may be ascribed to Christ.

A threefold descending may be ascribed to Christ.

1. His Incarnation and manifesting in the flesh, in regard whereof Christ God is said to descend, because he manifested his presence here below with us, not that he came where he was not before; but this is not chiefely here meant, because this is no proper descending, and therefore not so answerable to the ascending here spoken of; because he speaketh of Christ, not as to take flesh, but as being already made manifest in the flesh.

2. A second Descending, which is the abasing himselfe in condition.

3. A third, which is the yeelding of his body to the grave: this last is here principally meant, yet so as the state of abasement is to be conceived with it.

The lower parts of the earth.] These words have a double construction, from a double consideration of the earth, as it is considered with the heavens, or as the parts of it are considered with it selfe. The first sense is the lower parts of the earth, or parts of the earth, which are the lowest parts of the world. But this is not here so good a construction, because it doth not answere to *above all these heavens*, in the *verse* following, where the *terminus* of his ascension is not simply made to be heaven, but the *highest heavens*, compared with these lower and visible heavens. Another then and the true sense is, *the lower parts of the earth*, that is, *the grave*, which was lower then the other earth, for though it was a rocke, yet it was within the earth hewen, *Mat.* 27. 60. So that they were glad to stoope that looked into it; this is that our Saviour calleth *the heart of the earth.* Every thing betweene the top and the bottome, by that Hebrew phrase is called the heart or more inward part of a thing, and thus *Psal.* 63. 9. this phrase may be taken, *Those that seeke my soule to destroy it, shall goe into the lower parts of the earth*: this is the true construction. Some conster it of Limbo, some of Christs descent to hell, but these are things without authority of Scripture. 2. The descent of hell, is a thing not necessary, as *Bellarmine* confesseth, a thing held by tradition, as *Andradius.* 3. Thence Christ ascended whither he descended: but the Gospell hath not a tittle of his ascending out of hell.

Christs descending into the lowest parts of the earth, is his lying in the grave. Iohn 20. 5. Mat. 12. 40.

Psal. 63. 9.

Against Christs descending into hell.

For the words, *above all those heavens*, Heavens are sometimes put for heavenly creatures, the places for the inhabitants, but not so taken here.

2. For the heavens themselves, the upper parts of the world: you must know there are 3 heavens.

Three heavens.

1. The Ayre so called.
2. The Starrie Firmament.
3. The Spirituall ones, the Seates of the blessed.

Now the meaning is, he went above all these visible heavens, into those heavenly mansions, where God sheweth his glorious presence, where the Angels and the Spirits of the just have their aboade. But because it is said *above all heavens*, there ariseth a Question propounded.

Iohn. 17.24. Christ is in heaven.

Quest. Whether Christ be in or upon the vaulting of these uppermost heavens?

Answ. He is in them, for where we shall be, there he is; *Iohn* 17.24. as one may be in a house or on the house toppe. *Father* (saith Christ) *I will that they whom thou hast given me be with me, even where I am.* Where the Father is, there is he; our Father is in heaven.

The fourth thing to be opened is those words in the 10. *verse, that he might fill all things*: two senses must be chiefely marked, the one false; to fill all places with his body: the other true; to fill all his Church with his gifts. For the first, you must know that it concludeth more then the text hath downe. Christ filleth all, therefore with his bodily presence; It doth not follow. 2. Again, Christ did not ascend to fill all places, but to be contained in the heavens. *Acts* 3.21. *Whom the heavens must contain, till all be restored.* 3. He ascended to fill all, but with the holy Ghost. 4. He should have said, Christ diffused himselfe, or became omnipresent, that he might fill every place. To say he [ascended] which is, left a lower place and went into a higher, that he might be in every place, is to say he left a place, that he might be in every place, it is to speake contradiction.

Iohn. 17.24.

Christ doth fill his whole Church with gifts. But not all places with his bodily presence.

The true sense is, that he might fill all with his gifts, he ascended, gave gifts as in the verse following.

Obiect. But they except that then he would not have said, *to fill all things*, but his Church.

Answ. The word [all] doth note all the members of his Church in heaven and earth, as *Chap.* 1. 10. *That he might gather together in one all things both which are in heaven, and which are in earth, even in Christ*; and so you have it in the last verse of that chapter, *the fulnesse of him which filleth all in all things.*

Doct. Christs Ascension locall.

Hence we must first marke, that *the Ascension of Christ is not a manifestation of glory, but a locall moving from place to place*: for this seemeth to be it that the Apostle would prove in this place, *viz.* to shew us that we must not conceive of Christs Ascension, as of Gods ascending, but such is his ascending as was his descending to the grave, now this was a descending without figure.

Which

Which is to be marked against some *Lutherans*, that turne the ascending of Christ into a state of Majestie, whereby he is omni-present.

Vse.

This must be marked that he saith, *What is it but that he descended first into the lower parts of the earth?* Where observe, *How that the Lord doth make great abasements goe before the exalting of those that are his*: thus of Christ it is said, *It was meete that he should be consecrated the Prince of our salvation through afflictions.* And *Luke* 24. 26. Our Saviour maketh this the song of all the Prophets, that *Christ must suffer all those things, and so enter into his glory.* First descending, before ascending; and this we see was the course of God with his Church in Egypt: the Jewes from the history ground this proverbe, *Quum deprimuntur Hebræi, tum venit Moses*; the burden of bricke was doubled before the deliverance appeared: *abasement goeth before honour.* For beside that a thing must be emptyed before it can be filled, the Lord doeth thus order the course of his children, that his power might be made manifest. He letteth the wicked nestle themselves, and the head of them touch the heavens, that all the world may see it is the high hand of God whereby they are abased; he letteth his owne come to the lowest ebbe, bringeth them to the dunghill, that his hand may be manifested in their advancement. It is not with God, as with men who put downe the prisoners into the hose, whom they purpose to bring forth to execution; for he sets them upon the throne sometimes, whom he intends to reject, as is manifest in *Saul* and other Kings of *Iudah* and *Ierusalem*.

Doct.
Great abasements in Gods people precede their exaltation.
Heb. 2. 10.
Luke 24. 26.

Prov. 15. 33.

We must therefore suffer patiently our afflictions; it was so in Christ our head, the scholler is not better then his master, the servant is inferiour to his Lord: *He made himselfe of no reputation, and tooke upon him the forme of a servant, and was made in the likenesse of men: he humbled himselfe and became obedient unto the death of the Crosse.* Wherefore God *hath highly exalted him, &c.* Thus it must be with us, we must suffer with him, before we can raigne with him, we must be like him in his death, this outward man of ours must be crucified, before we can be like him in glory.

Vse.
We must then learne patience in affliction.
Phil. 2. 7. 8. 9.

VERSE 10. *He that descended is even the same that ascended up farre above all heavens, that he might fill all things.*

VERSE 10.

This verse setteth downe 3. things.

1. The Person Ascending.
2. The Place.
3. The fruite which followed Christs Ascending.

Now that he who descended to the lower parts of the earth, doth ascend to the highest heavens; it doth give us to consider,

How the Lord doth turne the greatest abasements of his children to the greatest measure of glory.

Doct.
The great afflictions of Gods children turne to their greater glory.

That it was with Christ, and thus it shall be in those that are Christs, as *Paul* saith, 2 *Cor.* 1. 5. *The afflictions of Christ have abounded in us, so his comforts have abounded.* And *Moses Psal.* 90. 15. doth not wish that

that God would comfort them with his blessing, *but that according to the yeares wherein they had knowne evill, he would be pleased to refresh them.* Where he maketh this the mete-wand whereby God should measure their good, the greatnesse and continuance of their tribulation. True it is, that in this life, it is not alwayes to be observed, yet here the present salvation often answereth to present exercises, but when justice shall returne to judgement, when Gods justice shall perfectly be revealed in the effects of it, then this shall be found true that the patient enduring of the greatest sufferings, shall receive the greatest weight of glory.

Vse. Let them therfore waite the more patiently. Iam. 5.

Now this should cause us every one to beare our crosse more comfortably, if Saint *Iames* might well exhort on that example of *Iob*, *You have heard of the patience of Iob*, and what *end God put to his evills*: then much more may we perswade from this president of Christ, you have heard of Christs abasement, and what glory followed it, therefore possesse your selves with patience. Looke as it is with Inne-keepers, if they have guests very curious and divers, yet they will beare with them, because they know they will pay well at their parting: so wee should, though crosses are touchie guests, yet give them leave, suffer a while patiently, and when the reckoning commeth all shall be recompensed.

Doct. Christs advancement must be our joy. Ioh. 14 28.

A second point here observable is this: *That Christ is gone above all these heavens in glory, is a speciall cause of rejoycing to all his members: if ye love me* (saith Christ) *you will rejoyce, that I goe to the Father.* For which of us, if we had a poore kinsman advanced to some high place in the Commonwealth, would not rejoyce? So it is that our eldest brother, yea our head is gone into heaven, and there in our nature sitteth next in authority under God the Father, who hath subjected all things to him.

Now for the fruite of his Ascension: *That he might fill all*: here you see that Christ glorified in the heavens, filleth all his in heaven and earth with glory: Observe then from hence,

Doct. Christ keepes not his graces to himselfe, but doth communicate them to his.

That Christ doth not keepe to himselfe the things he hath, but communicateth them with his members. Iohn 17. 19. *For their sakes sanctifie I my selfe, that they also might be sanctified:* verse 22. *The glory that thou gavest me, I have given them*; he sanctifieth himselfe for us, the glory given him, he giveth us: John 1. 16. *Of his fulnesse we all receive grace for grace.*

Vse 1. So ought we endeavour to fill others of our store. Psal. 16.

It teacheth every one of us that we must not keepe the things wee have to our selves, but if we have any measure of filling, let us be like Christ, labour to fill others: we will light anothers candle at ours: so we must, if our mindes be filled with light in any measure from Christ, labour to enlighten our brethren by it: Every one must say that which is spoken of Christ, *Psal.* 16. and of us in some sort that are his, *our good*, when it cannot advantage God, it *must be employed for the Saints, the excellent in vertue, in whom is all our delight.*

This

This is full of comfort to poore needy soules; I feel great want of knowledge, I know nothing as I would, great emptinesse of wisdome, I cannot walk in the place God hath set me, nor carry my self beseeming, when God doth chasten and try me with afflictions; I finde a great want of feare, a heart void of love to my God, this is comfortable to think of. O Lord, thou art now in heaven filled with unmeasurable glory, that thou mightest thence fill us; Holding to such faithfull meditations, we shall in time work our selves out of all wants.

Vse 2. And take comfort in our wants, that Christ hath wherewith to fill us.

Whatsoever grace we have, see whence it commeth: It was Prophecied, *That the earth should be full of knowledge* of the Lord; now what knowledge, what feare, what grace soever I see filling any of the Saints, I know it commeth from Christ ascended to heaven, and there sitting in fulnesse of glory.

Vse 3. Isay 11.9.

Verse 11. *He therefore gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.*

Vers. 11.

Now followeth the proofe of the second member of the 7. *ver.* viz. That Christ giveth every one his severall grace, or giveth diversity of gifts; this he proveth to the 17. *ver.* But this is to be marked, that this may seem not to prove that which was spoken, because Christ is not said to give gifts divers, but divers kindes of persons, as not the gift of Apostleship, but *Apostles*.

Answ. The gift is included in the person, for he is an Apostle that hath the gift of Apostleship; these the holy Ghost taketh as inseparable: So that affirming divers persons gifted, he together affirmeth diversity of gifts.

This discourse hath foure parts:

1. He reckoneth divers persons in divers functions given by Christ, *ver.* 11.
2. Divers ends, *ver.* 12.
3. The continuance of those that are ordinary, *ver.* 13.
4. The fruits which must follow in us, upon persons given to such purpose, *ver.* 14.

For this 11. *verse*, we must observe foure things for the fruitfull understanding of it.

1. That those gifts here named are all of them divers orders in the Church. And for understanding this, they must be particularly explained. The Apostles were principall Ministers given of Christ for the founding of the Catholique Church; *Goe teach all Nations*, *Mat.* 28. 20. *I like a Master builder have laid the foundation.* The word is used singularly of Christ, *Heb.* 3.1. called *the Apostle* and *High Priest* of our profession; the *Legatus à latere*, more commonly with limitation, as *Epaphroditus an Apostle for the Philippians*, and so some take *Andronicus* and *Iunia* to be called Apostles, *Rom.* 16.7.

Who Apostles. Matth. 28.20. 1 Cor. 3.10. Philip. 2. Rom. 16.7.

More especially of the twelve, called Apostles, not from their first sending, *Mat.* 10. but from that Commission at Christs Ascension, *Mat.* 28. and the testifying of it by signes, *Acts* 2. 3. joyned with execution.

The

The supreame Ministers had 5. properties.

Their properties.

1. They were called immediately by Christ, *Gal.* 1.1. *Paul an Apostle, not of men, but by the will of God*: to which you may adjoyne that other, they were eye-witnesses of Christ.

2. Their Commission was over all the world; *Teach all Nations.*

3. Their assistance was infallible, *so that they were led into all truth*; and teaching, taught nothing but the truth: *Holy men spake as they were moved by the holy Ghost.*

2 Pet. 1. 21.

4. They by imposition of hands, gave the Holy Ghost. *Acts* 19. 6.

2 Cor. 10. 6.

5. They had power of avenging disobedience, where and when it was behovefull for the Church.

2 Cor. 1. ult.

2. *Prophets*,] in the New Testament are taken { Generally, or Specially.

Who Prophets.

Generally, for all that interpret the Word to edification: specially, for some that had predictions of things to come, as *Agabus*, *Act.* 21. 10. and a singular gift of interpreting propheticall Scriptures, *Act* 13. 1. not onely by benefit of knowledge, got with study, but by divine revelation; 1 *Cor.* 14. 6. ἀποκάλυψις is made the matter of Prophesie; these are in the second ranke: For Prophesie in the other sense is the worke of the Teacher and Pastor.

Who Evangelists.

3. *Evangelists*,] not the 70, for these were given after Christs Ascension, but that Christ sent them for Evangelists after his Ascension, there is no warrant in Scripture, nor pure Antiquitie: Not the writers of the story of the Gospell, for two of them were Apostles; but other Ministers that served for publishing of the Gospell? They were of two sorts, called immediately as *Philip*, who was an Evangelist, *Acts* 21. 8. set on that worke by the instinct of the Spirit, *Acts* 8. 39, 40. Others as *Timothy* called by the Apostle; *Doe the worke of an Evangelist*; yet called by the Apostles and Elders, 1 *Tim.* 4. 14. *Despise not the gift that is in thee which was given thee by Prophecie, with the laying on of the hands of the Eldership*: such were *Titus*, *Marke*, *Tychicus*, *Sylvanus*: both these sorts may be understood, but the latter principally, as more frequent; they were Ministers given of Christ, for the helping of the Apostles, in that they begun. Now they differed, *viz.* these latter, from the Apostles in 3. things.

Their properties.

1. These were called by the Apostles: the Apostles without the meane of man, by Christ himselfe.

2. The Apostles were over all Churches, these over some, to which the Apostles did call them.

3. The Apostles founded Churches, these did accomplish the worke they begun, the Apostles planted, these watered, *Tit.* 1. 5. and many of those Apostles priviledges were not to be found in these.

Who Pastors.

Pastors,] that is, Ministers that laboured in the Word of Exhortation

tation, and ministring the Sacraments.

Teachers] Ministers that laboured in the Word of doctrine or knowledge. For as the Persons are here distinguished, so the gifts elsewhere.

Who Teachers.

There are three distinct Words that make difference of three kinds of Ministers: διδασκαλους γνῶσις ἑρμηνευτας.

1 Cor. 14. 6. Rom 12. 7. 1 Cor 12. 8.

A second thing to be marked is, that these divers orders, are divers in degree, one above another: for as the Fathers speake, the upper Order can be what the lower can, but not on the contrary: an Apostle had the gift of Prophesie often, as of *Paul* and *Peter* it is manifest, could doe what the Evangelists, Pastors and Doctors could doe, in more excellent manner.

These orders differ in degree.

Thirdly, we must know that some of these Ministers are extraordinary and temporary: some ordinary and perpetuall.

Of these some onely temporary.

The three first, of the first kind.

The two last, of the latter.

1. For, the first were given to lay the foundation and perfect a Church, according to the plat-forme which God prescribed: if therefore we say they must be continued, we must either affirme, that they did not perfect the building of the Church, for the platforme of it, or else we must say, that it perfectly builded, is razed againe from the foundation: the first assertion derogateth from the Apostolicall and Evangelicall ministery: the second from the truth, for the Church hath promise of perpetuall preservation.

1. As namely the Apostles.

Secondly, we see that things in doing require many things, which, when they are done, are needlesse: as a house till it be built requireth Masons, Brickelayers, Carpenters, Tylers and such like, when it is finished, it needeth none, but those that may keepe it winde and water tite: so the house of God, the Church, for the first building, required Apostles, Prophets, Evangelists, being built by them, it standeth in neede of faithfull Teachers and Pastors, and such ordinary Ministers.

2.

3. *Moses* as he was a Lawgiver, having authority to order the forme of the Church and Common-wealth of *Israel*, had none to succeede him, no more have the Apostles (who from Christ had authority to prescribe the forme of the Church) any succeeding them in this regard.

3.

4. None hath those properties and priviledges of an Apostle above named.

4.

5. None ever that have beene instruments of reforming and redifying the Churches defaced, did challenge this dignity. So that it must be determined, that though so farre forth as the Apostles taught the Word, administred the Sacrament, looked with other Elders to the government of the Church, though thus farre the Pastor and Doctor doe succeede them, yet so farre as they were to build the Church and order the platforme of it, and had extraordinary gifts to this purpose, their office thus farre dyed in their persons.

5.

Who are succeeded unto in preaching the Word, &c. not in the proper priviledges of an Apostle.

Fourthly,

Fourthly, it must be marked that the Apostle doth not intend to set downe all functions in the Church, but such as labour in Word and Doctrine, for building the body of Christ, as the next verse giveth us to understand.

These foure Rules must be marked.

1. The first explaineth the text.

2. The second teacheth how farre we yeeld to superiority of Ministers, against the Papists, who will have *Peter* above all the Apostles in a supposed jurisdiction: we say an Apostle is above a Prophet, and not one Apostle above another.

Some Popish Objections answered.

The third answereth the Papists likewise, for when we aske them where is their Pope their Visible head? they say, *He gave Apostles, &c. till we all meete, &c.*

Answ. Some of these belonged onely to the first building, to raise the frame of the Church: Some are perpetuall, as the two latter.

Now here are foure things to be considered in the verse.

1. That all these Ministers are the Prince-like gift of Christ Ascended to glory.

2. That he saith, *he made some onely*, not all: against Anabaptists.

3. That he gave not one, but many kinds of Ministers.

4. That he giveth not onely the extraordinary, but also ordinary and perpetuall, as well the Pastor as the Apostle.

For the first, it doth teach us: *That those who doe labour in the ministery are the speciall gift of Christ unto us.* Of which these 3. things.

1. We will shew that it is so.

2. How we may know those that are given us of Christ.

3. What use we may make of it.

Ier. 3.15. Ministers are Christs gift.

1. The Lord, *Ier.* 3.15. calling his people to repentance, he biddeth them repent; and what will he give them? *Pastors according to his heart, who may feede them with wisedome and understanding*: and *Ier.* 13. 25. the Lord doth upbrayd the unthankfull people with this speciall favour, that *he had sent his Prophets unto them early and late.*

How to know those whom Christ giveth in mercy.

2. Now to know whom Christ giveth, we must know, that Christ hath himselfe diversely disposed in the giving of Ministers. There are three sorts of Ministers.

Three sorts of Ministers.

Some are ignorant and scandalous.

Some of knowledge, and free from crime, but unsanctified.

Some are truely Sanctified.

The first Christ permitteth or inflicteth as judgements, *Mat.* 28.19. *For to him is all power and judgement committed in heaven and earth.*

The second Christ giveth, and that for the good of the Church: for if men be qualified for life and doctrine, and have a calling, are inwardly excited and outwardly called, that is, approved of the Church, desired, or after accepted by the people, they are to be held as Ministers, given for the good of the Church, though

though their persons are not approved, and Christ shall say, *Depart from me ye workers of iniquity, I know you not.* Mat.7.23.

The third sort are those that are qualified, called and sanctified inwardly: now these are given of Christ, and as the Scripture speaketh, *are men according to his owne heart*, that is, delegated by him. 1 Sam. 13 14.

Quest. How may we know these?

Answ. By their fruits, by { Teaching. / Living.

By teaching. 1. For matter, they will teach that onely which is delivered to them from God. 1 *Cor.* 11.23. *That which I have received from the Lord, that I have delivered unto you.* They will feed the flock of God, with all the word of God, concealing nought that is convenient; *I kept back nothing that was profitable.* But principally they will preach the doctrine of repentance. *Preach repentance, and remission of sins in his name.* They will preach Faith in Christ; *I cared to know nothing amongst you, but Iesus Christ and him crucified.* Lastly, they wil feed with the doctrine of good works. *This is a sentence worthy all entertainment: Let them that have believed, have care to shew forth good works. Teach these things, they are good and profitable.* What and how such as are of Christ doe teach. Acts 20.20. 1 Cor.2.2.

2. For the *manner*; in simplicity, desiring rather the evidence of the Spirit, then the pomp of set phrases; *I was with you in weaknesse, and in fears, and in much trembling; and my preaching was not in enticing words of mans wisdome, but in demonstration of the Spirit and of power.* This was it which *Paul* counselled *Timothy* to look unto. *Studie to shew thy selfe a workeman, that needeth not to be ashamed, dividing the word of truth aright.* Now this standeth in teaching the truth above named with respect of due circumstances; considering what is fit for weak, what for strong, for young, for old. Therefore there must be a word of wisdome, as well as a word of knowledge; wisdome which must enable afterward of Gods house so to distribute food, that every one may have their due portion. 2. 1 Cor.2.3. 2 Tim.2.15. τὸ σιτομέτριον.

3. For the *time*, wee must feed often; *Be instant*, 2 Tim.4.2. not onely when all things are fit, but outwrastling difficulties which would hinder: The Minister of God is bid *to continue in doctrine*, and *Paul*, Act 20.7. was night and day occupied in his duty. 3. ἐπιμένειν ἐν τῇ διδαχῇ. 2 Tim.4.2.

4. The *end*; they will seek the glory of him that sent them; *The same is true, and there is no unrighteousnesse in him.* 4. John 7.18.

This being so, we see how wide the world is, that think these men who have such gifts of Christ Jesus, the very offall and off-scouring of men, troublers of the State, such as hate them, never speake good to them: Thus like swine, they doe trample under foot the pretious pearls that Christ doth send them, the Ministers of his Gospel. *Vse* 1. Though the world basely accounte of such,

Againe, it must teach us so to think of them, as the speciall favours of Christ: If our friend doth send us from a far Country, one of his chiefe servants over to us, we will welcome him, and the love of our friend will appeare in our entertayning of him: So Christ now in heaven, he doth send us Ministers, the Stewards of his house; Sure if we *Vse* 2. Yet we must highly esteeme them.

have any love to Christ, *then their feet should be precious, who bring us glad tidings of peace.*

Rom. 10. 15.

For the Ministers sent of Christ, we must be exhorted to remember we owe unto our people the duty of Pastors; *Preach, exhort, convince,* take heed, lest through our negligence wee make a hunger-rot among the sheep of Christ: Those that have but half an eye, see that through our default the people perish for want of knowledge. Bring not the guilt of blood upon your soules; what else can follow, *If the blind lead the blind?* Feare that anathema, *Woe to mee if I preach not the Gospel,* 1 Cor. 9. 17.

Vse 3.
2 Tim. 2.
The duty of Pastors urged.

Ne loca eorum qui fulgere sapientia corda populorum illustrant debent, occupent praesumar. Ambr. offic. 10.

And see that for the matter of your preaching, it be the wholesome Word, preach the doctrine of repentance. Do not trifle in the Pulpit, weigh your matter, how it will edifie, before you broach it to the people. What if you know some things that are not obvious, must they, as wild figs, needs come forth? Remember that grave president of *Basil*, when coming to open, that God rested the seventh day, hee had occasion fitting to please itching eares with subtile speculations concerning numbers, the holy man, as able as any to shew, he contemned that which they magnified, did passe it over with silence. Why? because the theorie of such things was not fitting the capacity of the people; because (saith he) the Church is present and expecteth not [illegible], but [illegible] I would such could remember it, who have made preaching a prophane medley, being not unlike them *Hugo* speaketh of, who not knowing how to containe things within even bounds, seek syllogisms in Grammar, inflections in Logick, cared with the word of God all kind of strange language. Think of it, where do Shepheards feed? Is it not in their Masters walke? With what in hard weather, but with their Masters store? So must we leade them to those greene pastures, feed them with the wholesome Word. Againe, for manner, condescend to their capacities whom yee teach, be they never so simple and weake. Look in that 2 *Thes.* 2. 7. S. *Paul*, that was profound enough, knew tongues enow, walked like a nurse, stammering to their understandings. Think it not your credit to walk in the Clouds, it argues you want both wit and Cleskship. Do not check good devotion with bitter invectives against Precisenesse, but let your speech be *fomentum bonis, & aculeus pravis*, and (I beseech you) doe this diligently.

Basils example for applying himselfe rather to edification then speculation.

Oportet eum qui instruit rudes animas, talem esse qui pro ingenio auditorum possit se aptare. Grat. can. 8. Qui.

In the next place he saith, *he gave*, (not all) to bee Apostles, but *some*; Whence observe, *That the Calling of Ministery is not Common to all, but to some onely that are good in the eyes of Christ for such purpose.* Are all Apostles? are all Prophets? are *all Teachers?* To one he giveth thus, and to another thus, as pleaseth him; For looke as all the body is not an eye, so all the body of Christ is not a Minister, whose office it is to be in this mysticall body, as the eye is in the naturall.

Dist. The Ministery is not a common gift to all. 1 Cor. 12. 29.

This is to bee marked against the Anabaptists, who (hand over head) thinke any may run out, and take this honour to himselfe, when he once knoweth in any measure the mysterie of beliefe: And

Vse. Anabaptists confuted.

they

they object the place in 1 *Pet.* 2. 9. We are a Kingly Priesthood.

For answer; Wee are Priests in regard of the common anointment of Christians, not the particular calling or publike teaching. As *Priests*, all Christians are to offer up themselves: *Rom.* 12. 1. to teach themselves and others in private, to offer up spirituall sacrifice, yet so as that remaineth; *are all Prophets? are all Teachers?* Wee must marke that some have the gift onely given, against such confusion.

3. It is to be marked, how many Christ hath given: which doth teach us, *That Christ hath not one gift, but divers, which himselfe hath, and doth sanctifie for the good of his Church:* Thus here are Apostles with their gifts, Prophets, Evangelists, yet divers ordinary gifts. *Rom.* 12. *One hath a word of knowledge, another a word of exhortation:* for as in the building of a house, divers handy-crafts are of use, artificers that are not all of one nature: So in the building of the faithfull who are the house of God: And therefore in the old Church of the Jews there were their ῥαψῳδοὶ, men that had skill in interpreting the text read, and others that had a gift in exhortation, as may be gathered, *Acts* 13. 15. and 15. 21. Compared together.

Doct. Christ giveth divers gifts for the good of his Church. Rom. 12.

Which Consideration of diversity of gifts doth reprove those that will take mislike at this or that kind, because it is not as they would have. If one speak treatably and fully, though he lay downe the truth soundly, if he apply not forcibly, he is no body, as if every one should be an *Elias*, or a Sonne of thunder. If others on some plaine ground belabour the conscience, tush, he is not for them, hee doth not goe to the depth of his text; they could themselves at the first sight observe as much; as if every Bark that sayled did draw the depth, yet all sorts carry their passengers safe to their haven. So in Ministers, every one hath not a like insight into doctrine, yet all be Gods instruments to thy salvation. This is a malepert itching humour, which if you will bee Christians in deed, you must lay aside.

Vse 1. It reproveth fastidious slighters of men not gifted to their mind.

It must teach us to love and reverence all sorts of gifts, seing it pleased God to deale them in such diversity, and all for our good; if we be spiritually hungry, the coursest things will be sweet, the least gift will be precious.

Vse 2. All sorts of gifts are to be reverenced.

Lastly, it is to bee marked, that Christ is said to give the ordinary Pastor, as well as the extraordinary Apostles; which doth teach us, *That the Ministers we have with us are no lesse sent by Christ, then those other extraordinary were which now are ceased.*

Doct. Our ordinary Ministers are of Christ as well as extraordinary.

God doth acknowledge the one set over us by him and his instruments, to worke our salvation, as well as the other. *Acts* 20. 28. The Ministers called by the Church, are said to bee set over their people by the Holy Ghost. *Take heed unto your selves and to all the flocke, whereof the Holy Ghost hath made you Overseers.* So the Apostle, 1 Cor. 3. What is *Paul?* an Apostle. What is *Apollos?* an ordinary Minister: are they not both the Ministers of Christ? yet both one after a sort, the one hath no more in him of that saving power then

the other, and God is as effectuall as well by the one as the other; for of *Timothies* ministery the Apostle saith, *That he continuing in it, should ministerially save himselfe and others.* For betweene an extraordinary Minister and ordinary, this difference must not bee conceived, that Christ onely doth call the one, men onely the other; but this is it in which they differ; Christ calleth both, the one as extraordinary without man: the other he calleth, but by the meane of men, of the Church.

Some difference betweene them.

Vse. So that we must consider those that teach us, and labour amongst us, as the Ministers of Christ, and by the eyes of faith, see Christ teaching by them. This well discerned, would make us present our selves like *Cornelius*, to heare whatsoever is commanded them from Christ, and the not acknowledging Jesus Christ in them, doth cause great want of reverence and abundance of unfruitfulnesse to overtake us.

Verse 12. Verse 12. *For the gathering together of the Saints, for the work of the Ministery, for the edification of the body of Christ.*

The ends follow, which are set downe three wayes, in regard of three kinds of persons, to whom the function of the Ministery hath reference.

1. In regard of the people, it is *to repaire them.*
2. In regard of themselves that are *Pastors and Teachers*; it is that *they should labour*, and not make holy day.
3. In regard of Christ, *that his body may be built.*

καταρτίζω. In the first end, we must marke, 1. The repayring it selfe; for so the Greek word is fitly construed, for mending, or letting in joynt a member swerved. *Gal. 6. 1. If any be fallen, yee which are spirituall restore such a one*; joynt him againe. 2. The persons repayred, *Saints.*

Doct. From the 1. observe, *What it is that must mend us and repaire us when we are broken and defaced, it is the preaching of the Word.*

The preaching of the Word serveth to repaire our ruines.

We are full of spirituall ruines, our minds are darknesse, our wils crooked, our affections unsanctified; now the Lord doth by this mend us and restore the image which is raised in us. *Acts 26. 18. Paul* was sent with his preaching *to open their eyes, that they might turne them from darknesse to light, from the power of Satan to God.* Though God created mankind without the help of Angels, yet hee doth not recreate his image in him, but by the meane of men; wherein hee doth condescend to our infirmity, testifieth his great love that graceth men so as to be his fellow-labourers, and tryeth the obedience of our faith.

Acts 26. 18.

Vse 1. This being so, it must teach us as we would have our soules mended so to wait on the Word. We to repaire our bodily health, wait at the Physitians Chamber, if he be not within, wee come againe and againe: So we must doe on the ministery of the Word, if we find it not at the first to speake to us as we desire, wee must come againe and againe.

Vse 1. We must wait on it for the purpose.

Vse 2. It doth shew unto us, what end we should propound to our selves in

in hearing the Word; for if this be the end to repaire us, then we must set this before us, the amendment of our sinfull soules, that something may be supplyed which is wanting, something reformed which is amisse, something strengthened which is weake: we must not come to while away an houre, or to continue a custome taken up, much lesse curiously to censure and descant on what we heare; *The tribes of God go up to the Testimony of Israel to praise the Lord*; they came to joyne in Psalmodies and prayers, and to heare what God shall testifie to them for the further informing or reforming of them.

And prepound that end in comming to it.

Psal. 122.14.

2. It is said for the Persons, not to repaire all, but the Saints: Observe, *Not all are benefited by the Word, but the Saints onely*: that is, such as are called already, or have this grace given them before all worlds, in the purpose of God: as Christ distinguisheth sheepe; some entred, some to enter; *Mat.* 13. 11. *To you it is given*, to others not: *As many as were ordained to life, believed.* All the Prophets and Christ himselfe, their preaching gathered not all; Nay, the most that heard them, remained a gaine-saying and rebellious people. Many heard *Paul*, but it is said of one *Lydia*, her heart was opened, *Acts* 15. For even as the raine maketh that part of the earth onely fruitefull which is blessed of God: So the same ministerie is fruitfull to Salvation in them onely that are chosen of God, to whom God intendeth this mercy. So we see by experience every one is not bettered by the Word: Some are *resisters of the Holy Ghost*, mockers and scoffers at it: some have their face onely tanned with the sunshine of the Gospell, their hearts are not reformed, though their outward man be changed. Some like mackrell in salt waters, have no relish of this salt of the earth wherewith they are seasoned, I meane of the Ministerie under which they live: some like Termers, seeme to goe up a while, but soone come home againe.

Doct. Gods people onely are benefited by the Word.

Iohn 10. 16. Acts 13. 48.

Which must make us thankefull that have received grace. Gods grace the more it is restrained, the more it must constraine us to thanksgiving. And it must provoke us that have not benefit by it, to thinke that such and such find sweete in it. If all of us were sicke, should we still continue in our sickenesse, when some recovered, we would then see that Gods hand were on us: and shall we not, when such and such are restored in regard of their spirituall estate? shall not we that have no change in our mindes, see Gods judgement on us? can we judge of the face of the skie and not discerne things spirituall and heavenly?

Vse 1.

Mat. 16. 3.

2. That the Saints are repaired by the Ministerie, it doth teach us, *that if we live still under the Ministerie, and have not health restored to our soules, it is a shrewd presumption we are not Saints*; nay, *which is more fearefull, that this grace shall never be shewed us: if our Gospell be hid, it is hid to them that perish.* Looke as if a sicke man should have beene with all our Physitians, if they should all give him over, it were a thousand to one, he is not a man of this world: So if our Spirituall Physitians can do us no good, our estate we may well feare is irrecoverable.

Vse 2. It is an ill signe if living under the Ministery we finde not our soules healed.

2 Cor. 4. 3.

The second end in regard of the Pastors and Teachers themselves, that they should labour in the worke of the Ministery. Observe hence,

Doct. The Ministery is a laborious calling.

That the calling of the Ministerie is a laborious calling. The Minister sent of God hath his work and travaile injoyned him from God, 1 *Tim.* 3. 1. *He that desireth the Office of a Bishop, desireth a worthy worke.* 1 Tim. 5. *Such are worthy of double honor that labour in the Word and doctrine. Pray the Father that he would send forth labourers into his harvest.* Mat. 9. 38. It is not a matter of benefice and dignity, but an office which is commended unto him: Now what the specialties of this labour are, the Scripture calleth them to two heads.

Of { Government, and Teaching: } both of them such as might be branched out at large.

Vse 1. We must not therefore that are toward the Ministerie, when wee have once got our benefice, sing with the Priest *Hic requies mea*; and thinke then to sunne our selves, and ruffle in soft rayment, and follow good company, as some with us doe, this is to forget that we are sent for labour, and like droanes and slow-bellies, waste the Ecclesiasticall revenue, without executing the office for which it is given. The consideration hereof should be a bridle to them that over hastily use the spurre in the eager pursuite after Church livings; whose folly though the Lord rebuke not by opening the mouth of the dumbe beast, often times no lesse abused by them, then once the poore Asse by their brother *Balaam*, yet unto his servants, specially those whose eares they trouble with their immodest suites, it may be replyed, not much unlike that of our Saviour to *Iohn* and *Iames*, *You know not what you ask.* Are ye able to beare the heate of the day? and to undergoe all his heavie brunts? Saint *Paul* tells you that this calling tyes you to a worke most weighty, and you should have well considered aforehand, whether the strength of your shoulders would endure the weight of this burthen, lest when you come to feele it, like *Issacar*, you couch under it. Go then, and let your deliberation be more mature, before your execution be so hasty.

It should bridle hasty suiters for benefices.

Mat. 20. 22.

Vse 2. This doth shew us how equall it is, that the Minister should have his maintenance from us, he is a labourer, *The labourer is worthy of his hire.* If one worke with you by the day, *it is a crying sinne to detaine his wages*: so to withhold maintenance from a Minister that laboureth is great injustice. He hath a good tenure by reason of his labour, as any of you have to ought you hold.

1 Tim. 5. 18. The Minister is worthy of his maintenance. Iam. 5.

Vse 3. It confuteth that foolish opinion of ignorant men, who seeing that that is done, not knowing that which should be done, doe passe their verdict of Ministerie, as of an easie life, that hath much ease, little disturbance; this they never were aware of, but thinke it a pleasant life: *dulce bellum inexpertis.*

Doct. Christ is the end of the ministery.

For building of the body of Christ.] So that hence, 1. in generall, *We see that as all the Ministerie commeth from Christ, so the worke of it*

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all goeth to Chriſt. The Miniſterie is ours, we are Chriſts, Chriſt Gods, 1 *Cor.* 3. Like as the Sea, the water which it ſendeth forth, returneth thither againe whence they flowed.

We muſt therefore all of us labour, if we be ſent of Chriſt, to ſhew it by this labouring for Chriſt, as *Paul*, he preached Chriſt Ieſus; We muſt make Chriſt the ſubject of all our preaching, to advance and ſet up Chriſt in the hearts of all his people.

Vſe.

2. Here we ſee, *What it is that bringeth us to have Communion with Chriſt and one with another, what maketh us grow in this, even the miniſtrie of the Word.* The building of us is nothing but the bringing of us to faith; and the further building of us, is the bringing of us from faith to faith, from one degree to another. Now this firſt doth bring us to the ſtate of grace, and doth further build up when once we are entred, *Act.* 20. *Paul did betake the Epheſians to that Word which could further build them up.*

Doct. And it is to bring us to Chriſt.

οἰκοδομὴν.

So that as we ever would be of the body of Chriſt, we muſt waite on this Word, and not like preſumptuous ones ſay, Why, we can edifie as well by reading at home, and ſuch like private devotions. *For if we turne away our eares from hearing* this Miniſtery, which God ſetteth up for the building of us, then our prayers and readings are abomination.

Vſe.

Prov. 28. 9.

VERSE 13. *Till we all meet together in the Vnity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt.*

VERSE 13.

Now followeth the durance. For the *verſe*,

First, we will ſhew the Scope.

Secondly, the ſum.

Thirdly, unfold it more particularly.

The ſcope is to let us ſee how long the Word ſhall continue in regard of the whole body, not in regard of particular members. The ſum is, that this Miniſterie ſhould continue till all the body were come to perfection. For the opening the words. To ſee what *meeting* it here ſpeaketh of. We meete in a threefold degree.

A threefold meeting of the Saints.

1. In the Viſible militant Church.
2. In the triumphant Church, when by death we are tranſlated to the ſpirits of the juſt.
3. In the Univerſall meeting when Chriſt ſhall appeare; of that here the Apoſtle ſpeaketh.

Next it may be asked, what is meant by the *Vnity of faith*? *Anſw.* The Uniforme knowledge which we ſhall have of Chriſt, when we ſhall ſee him as he is: for the Apoſtle ſeemeth to annex this other word as the juſt conſtruction of Faith, and this word, 1 *Cor.* 13. 12. *I ſhall know as I am knowne*, doth ſignifie the knowledge wherewith we ſhall know in the heavens. Again, it may be marked, that this is made the point to which we meete, when we ſhall all meete. Now faith if it be conceived as an imperfect knowledge which we have in the Word, then ceaſeth. Faith therefore here muſt be taken eſſentially, as it

Vnity of faith is our Vniform knowledge of Chriſt in heaven.

it is a knowledge, and shall continue, though for the manner and imperfect measure, it shall be abolished.

What is a perfect man.

Thirdly, What is *a perfect man?* *Answ.* A man that hath every member, and the just growth of every member.

The age of the fulnesse of Christ.

The age of the fulnesse of Christ is that age wherein Christ mystically, that is, Christ the head, considered with the body, is complete.

More largely thus we are to conceive the meaning, namely, that these Ministers are given to continue till that great Congregation, till we shall all of us be taken to meet Christ in the clouds; till we, who here were some of us brought to the faith, some not, til we, who here were diversly minded, come to a uniforme acknowledgement of Christ; til we, who were some ungathered, some not perfected, come to have all the members gathered together, and each severall member in perfect degree of glory.

Now as a man is then perfect when he commeth to full age, so wee shall be perfect, when we, who are now in our minority, and nonage, come to that just age which God hath prefixed, as wherein Christ with his body shall rise to perfection.

Doct.

The Ministery is to continue to the end. 2 Cor. 3. 11.

The 1. thing then to be marked is, *That the ministery of the Word shall be continued to the end of the world.* And therefore this ministerie of the Pastor and Teacher is called an *enduring ministery*, not like the Law which lasted till the time of correction, but to abide unto the end: and of the preaching of the Word, and the administration of the Sacrament, the Scripture doth affirme this in particular, that they shall last unto the end of the world; *Go teach all nations, and baptize them in the name of the Father, Son and the Holy Ghost; And loe, I am with you to the end of the world.* and 1 Cor. 11. 26. of the Sacrament of the Lords Supper it is said, *So often as ye eat this bread, and drink this cup, ye shew the Lords death till he come*, and that morning of the resurrection is the time wherein all shadows shall fly. For while a house is not fully built, the workemen may not be dismissed, and untill the house of God have every beleever, every stone of it laid, the builders of it must be continued.

Mat. 28. 20.

1 Cor. 11. 26.

2. How Christ doth still continue the Ministery.

How God doth continue them, is to be unfolded.

Visibly, or invisibly.

For answer, It is either visibly, or invisibly. Visibly, either in the pure institution of ministery, or in the declining or corrupted estate of the Church: as some Popishly affected may couch amongst us in some parts; so in popery, some true ministers of the Gospel lived amongst them, though in some points, they smelled of the errors of their times. Invisibly; not that the members are not visible in themselves, and knowne one of another, but because the blinde world, and malicious prosecutors cannot discerne them. And thus the Lord hath alwayes had some that have had the gift and occupied the place of Teachers, though they have not alwayes beene apparent. Out of which we may answer the Papists collection. The true Church shall alwayes have Pastors and Teachers; Ours hath not alwayes had Pastors and Teachers. I answer, by distinction; Visibly, or invisibly in

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the sincere state of the Church, or state somewhat corrupted, the Church hath still had Teachers.

Now that the Ministery shall be thus continued, doth teach us, that we must expect no other kind of Ordinance, no revelations, nor apparitions, we must set our hearts at rest, for we shall otherwise lose our longing; the Pastor and Teacher God will teach by, till his coming to judgement. *Vse* 1.

Againe, it is comfortable to thinke, that though the world rage, and hell break loose, our God will have them that shall teach, and others that shall be taught, unto the end of the world. 2.

If the Ministerie doth continue till it hath brought the whole body to perfection, then wee must not give it over till it hath brought us to perfection. *Despise not prophecy: Forsake not the Levite all thy dayes.* The stones of the temple were hewed in Lebanon, till they were fit to bee transported to the temple: So we must never leave these builders, till we are fitted and translated hence to heaven. 3. 1 Thes. 5. 20. Deut. 12. 19.

The 2. thing to be marked is, *That as yet we cannot looke that there should be a perfect unity in knowledge, for this is a thing which we come not to, till we shall all meet Christ in the clouds.* Here the envious man doth sow tares of dissention, and amongst the deare children of God there may bee great diversity of judgement, those that are perfect thinke thus, others otherwise. Looke into the true visible Churches, and you shall see among them great difference in opinions, as in the Churches of Jerusalem, Corinth, Galatia, about things indifferent, justification, the resurrection. *Doct.* There will be no perfect unity of knowlege in this world.

Which consideration may underprop many, who because of the difference of opinions, know not what to take to, thinke to bee of no religion, till all are accorded: These stumble at that which is the unavoydable condition of the Church militant, and would have heaven on earth, a perfect unity before we all meet. *Vse* 1. It should stay those which waver because of the difference of opinions.

It doth answer the Papists objection against us, touching our Church, because there is not a perfect unity amongst those that are the Teachers of it; but looke above, *There is one Faith.* 2.

3. Here it is to be marked, *What we shall come to, who are here edified by the Ministery, we shall come to one uniforme acknowledgement of Christ.* *Doct.* We shall be brought to it in the world to come. 1 Joh. 3. 2. 1 Cor. 13. 12. 2 Cor. 6. 7.

We shall see him (saith S. *John*) *as he is*, so *Paul* saith, wee shall then *know him as we are knowne: walking by sight*, yea this sight of Christ shall transforme us into glory, we shall be like him, *for we shall see him as he is*: Even as the sight by faith, the more it is, the more it doth change us into the similitude of Christ.

This therefore doth comfort us, though we now see nothing as wee would, that we shal come to that perfect knowledge of Christ, to a perfect man. *Vse.*

4. Observe, *That before we meet Christ, we shall not come to perfection.* Weare as a naturall body, which in two regards is imperfect, and in two respects commeth to perfection. *Doct.* We shall not be perfect till we meete Christ.

1. If

1. If every member be not present in it, it is not perfect.
2. If every member bee not come to the perfect growth of it.

How all yet are imperfect.

So we who are the members of Christ, are not yet a perfect man, because many of our fellow-members are ungathered. Againe, all of us that are brought home, whether the triumphant or militant, wee have not our perfect growth: The spirits of the just (though in comparison of that they were) they are freed from all imperfection, yet compared with that they shal be, they are not all out perfected; for they walke now partly by sight, partly by faith and hope in regard of things not accomplished: When now perfection shal come, faith and hope shal cease.

Againe, for their bodies they are unglorified, their persons therefore are not come to the ful growth of glory. Now such members as are militant, they know imperfectly, they have the old leaven in part with them: their bodies subject to weaknesses, sicknesse, death, &c. This then wil lead us to see the state of a perfect man to which we shal come.

How we shall be perfect.

For it standeth in these 2. things.

1. That all beleevers shal then be brought together, who are the several members of this body.
2. Upon every beleever shal bee put in it the ful measure of glory in soule and body.

In Soule, perfect knowledge, righteousnesse, holinesse, joy, &c. In body, perfect strength, immortality, spirituality, glory, &c. For as a candle in a lanthorne, doth make the horne shine: So the soule glorified, shall by redundance affect the body with brightnesse and glory. Thus you see what it is to come to be a perfect man.

Vse.
1 Joh. 3. 3.

This serveth to see us see how true it is that *it doth not yet appear what we shall be*, and to stirre us up to get our selves more and more builded by the Gospel, that we may attaine this perfection, and to long till we meet Jesus Christ in the clouds, which shall have going with it so glorious a condition: *The Lord guide you to love God, and waiting for the appearance of Jesus Christ.*

2 Thes. 3. 5.

To the measure of the age of the fulnesse of Christ.] Obs.

Doct.
We are here but children, and in our minority.

What is our estate as yet, wee are but like children in minority: we need no great proofes of it; for while the Ministery continueth to this body, it is an argument that it is not of full age, as here he speaketh: for the schoolemaster, tutor, guardian, when one commeth of yeeres, they then give over: So should this tutorship of the Ministerie surceasse, if we were perfect.

Vse 1.
We must expect correction.

This therefore may give us to consider for instruction, if we weigh what is done in them, or by them: For first we see that while we are not *adulti*, we are subject to correction; and so it is with us, wee are subject to the correcting hand of the Father of spirits, to many tribulations.

2.
And to receive but some small portion of our inheritance.

We see that though they are heires of faire hopes, yet they are kept strait and made goe neere the winde in the yeeres of their nonage, as

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the Apostle speaketh, *Gal.* 4. 1. *A Son while he is under Tutors, little dif-fereth from a servant*: So it is with us, though wee have an eternall weight of glory which belongeth to us, yet here we get but the first fruits, we get the Spirit very sparingly. Now looke what great heires will do that are not at yeares, they will long til they come to age, that they may have al in their own hands, they will beare many things patiently, because they know they shall come one day to another condition: So must we lift up our heares to think of this time, take things in good part, as solacing our selves with these hopes. Other things that might be gathered, you may see chap. 1. v. *ult.*

Long for enjoying the whole.

VERS. 14. *That we henceforth be no more children, wavering and carried about with every winde of doctrine, by the deceit of men, and with craftinesse, whereby they lye in waite to deceive.*

Vers. 14.

Now followeth the fourth point, the fruit of our being built up by the Ministery: it is laid downe,

1. By that which we must avoid.
2. By that which we must doe.

The 1. in this v. The thing we are to avoid, is inconstancy in profession of the truth, which is laid downe by a double amplification;
1. Downe from comparison, *that we be not as children carried about.*
2. Taken from the causes of inconstancy: the one inward, in those words, *through the deceit of men*, which word signifieth the cast of a dye, in casting of which, because there may be legerdemaine, some put it for craftinesse, in the hazard of which, because there is great uncertainty, some put it for inconstancy and uncertainty in the nature of man; and this seemeth the best, because that craftinesse is expressed in the words following. The other cause outward, is the craftinesse of false teachers, which is set downe from the end it tendeth to, treacherous circumvention or seducing a sconslike kind of seducement.

The summe of the words:

"Seing God hath given such to build us up, we must not be
" like things without foundation, waving and whirled up
" and downe with every winde of doctrine, as children;
" which commeth partly from that inbred inconstancy of
" our natures, partly from that wilinesse of false teachers,
" which lye in ambush for to deceive and seduce us; For the
" words is best actively construed."

1. Then marke, *what is an excellent meane of keeping us from wavering, that is, cleaving to and attending on the Pastor and Teacher.* What doth keepe the sheepe from the Wolfe, but their following the Shepheard?

Doct. It keepeth us from wavering to stick to our Pastors.

Vse.

And therefore it doth teach us, that if we will be preserved from wavering by the suggestion of false teachers, then wee must cleave to those that are given us of God for teachers. If a woman will be safe from lustfull persons abroad, she must live at home. And this is a great preservative to us against the poyson of all seducers, when in our hearts we give good allowance, and take good liking of our owne teachers.

2 Tim. 3. 14.

chers. *Continue in the things which thou hast learned*; Why? *Because thou hast been perswaded of them in a right order.* 2. *Because thou knowest who I am that taught thee them.* So this motive, if we approve those that teach us on good grounds, it will make us hold to their teaching more firmely. Not that I would have men sweare that this is Gospel, because we speake it; this is the Church of Rome her impudencie, that ruleth over faith, but beleeve things, because you finde them so in the holy Scripture; yet so farre stick to them that teach you faithfully, and live Christianly, as not to listen to another lightly.

Vse 2.

This letteth us see what they aime at, that speake nippingly of Ministers ministery, as they are odde men, the more you follow them, the lesse you shall know what to bide by, &c. These seeke to unsettle us in our Religion, and draw us to whore with some false worship. For as a man that speaketh to a woman ill of her husband, doth loosen her minde from him, meaning to winne her to himselfe: So doe these, &c.

Like children;] marke then, *that those that are under a Ministery, must not alwayes be children for knowledge.* *Paul* doth lay it in the dish of the Corinthians and Hebrews as a fault, that they continued to be babes, when as they should have growne further. *Paul* telleth us that *we must be children in maliciousnesse, not in understanding*; For the Ministery is not onely a seed to beget us, milke to feed us in childhood, but strong meate, by benefit of which, we are to grow up further and further in the knowledge of the will of God.

Doct. We must not still be children in knowledge living under the Ministery. 1 Cor. 3. 1. Heb. 5. 14. 1 Cor. 14. 20.

Vse.

We must know then, that God doth likewise look for this fruit from us, that we should not still continue children. But if wee looke to the properties of them in Scripture, we shall see that wee are babes: for who is a child? He that cannot feed upon meate but milke, that can eate nothing which is not chewed to hand: So it is with us, for when we are taught the doctrine of predestination, of taking away the Law through the death of Christ, of the state of the life to come, then wee think men walk in the clouds, and love to soare above our capacities; whereas it is an argument, not of the Teachers fault, but of our own weakenesse, that wee still are children, who cannot beare strong meats, nor heare that more ripe wisdome which the Word revealeth.

Doct. We are apt in this our childhood to be carried about with every doctrine.

3. Marke *what is the property of us, while we continue in childhood, we are ready to be whirled about with every doctrine, to dance after any pipe that playeth.*

For so it is in things that are tender, not come to growth, they are easily removed. To come to this present comparison of children, and a little to consider, that we may finde out the reason of this doctrine. There are three things in children which make them so flexible.

Three things which make children wavering.

1. By reason of the folly that is in them, they are over credulous, for foolishnesse is easie of beleefe. *Prov.* 14. 15. *The simple beleeveth every word.*

2. They are new fangled & fickle, to day they will play with a thing, to morrow cast it away.

3. They

3. They are void of discerning, they cannot well judge of things, this is made a property of ripe age, to discerne good from evill: thus in us, while wee are children in our profession, we are easily carried about, but because wee want that wisdom which should make us cautelous, looking before we leap, trying before we trust, and are too too light of beliefe. And also us in point of Religion.

2. We are inconstant and fickle, because we are not yet rooted and grounded while we are children.

3. Wee have not the spirit of discerning, that should make us see things that differ, that should make us be able to discerne of the spirit, trie all things, and therefore, no wonder if this be incident to those that are children, to be carried to and fro.

Now we must apply it; for thus it is with us that are still childish, experience proveth. When the doctrine of the Brownists began, how many, not of the worst, were transported in it? how many applauded them, which commeth from our childishnesse, that our senses are not exercised to discerne betwixt good and evill. *Vse* 1.

We must labour, seeing wee know the causes of this disease, to take them away, that the sicknesse if selfe may be removed: we must seeke for wisdome, seeke to be established, seeke especially for that spirit of discerning. For need have wee, when such seducers, such books, such Preachers, that neither have wholesome forme of words, nor matter, are so frequent amongst us. This is the propertie of children, they will be easily carried, a truth for the most part proved by experience: though in this doctrine you must adde this exception; That sometime it pleaseth God to make children stand steadie, when old ones shake. *Rudeman* and *Ioseph*, when all the Disciples withdrew themselves, freely professed. *Vse* 2. Children sometimes stand when old ones shake.

The 2. thing laid downe, is a duty that tyeth us all, *viz.* *That we must grow to resolution in the doctrine we professe; Be not wavering*, thus the Apostle speaketh, *Heb.* 13. 9. *Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace.* We must not hold the points of Religion as uncertaine opinions, but as matters of beliefe, not haltingly, like those Israelites that halted, hanging betwixt God and Baal; but like *Iosuah* who resolved, though all should goe to other gods, yet he and his household would serve the Lord. And this is necessary to be urged upon us, who hold as opinions rather then as articles of beliefe, the truth of God, who are Scepticks in our Religion, and know not but other things may be truer then these which are taught us. *Doct.* We must grow resolute in point of religion.

Quest. But you will say, How may we come to be resolute in the truth?

Answ. By these 4. meanes. Meanes to become resolute.

1. If we receive this or that truth sincerely, as the truth in the love of it, not for novelty, as those, *Iob.* 5. 35. *Because Iohn was a shining candle, they would rejoyce in his light for a season*; for then

then we will shake hands with it, when it groweth stale, and loath it, though Mannah.

2. Not for commodity sake, which accompanieth, as those, *Ioh.6.26.* for the Loaves: and the Sichemites who would circumcise, because that all the Jews had, should be theirs, *Gen.34.* for then we hold the truth while our commodite lasteth.

3. Nor because of the State maintaining; for a Protestant of sale will change, if the winde turne into another corner, but entertaine it in love of the truth, the want of this sincerity doth make us given up to delusion, *2 Thes.2.10.*

2. We must obey the truth, if we wil come to assurance of it, *Ioh.7.17. If any will do his will, he shall know the doctrine whether it be of God, or whether he speake of himselfe.*

3. We must seeke the teaching of the Spirit, which is promised us, *Isay 54.13. All thy children shall be taught of the Lord.* Now this teaching is the riches of full assurance of understanding by faith, if it be a matter of faith, or the certainty of experience, if it be a point of experience, and this Spirit is such a Certificate as will put all out of controversie, it beareth witnesse in heaven and in earth.

4. Lastly, we must cast our accounts, and bethinke us of the worst it can cost us if we will hold forth in it, *Luke 14.28,29,30. Which of you intending to build a tower, sitteth not downe first and counteth the cost whether he have sufficient to finish it?*

The third thing to be marked here is, that the Apostle calleth doctrin of false teachers, *a wind of doctrine.* Which giveth us to consider,

What stuffe false teachers bring, light windie geere: Bring it to the scales of the Sanctuary, weigh it by the word of God, it is as light as the winde, and wanteth the substance and weight of truth. Thus in the *1 Cor.3.12.* Good doctrine is resembled *to gold and silver*, things which are solid, but false doctrine is laid downe by the comparison of *chaffe* and *stubble*, which things are light, easily consumed. So what are the Papists distinctions, as a *principall* and *secondary* head, the *first* and *second justification*, a mediator of *redemption*, and *intercession*, a Propitiatory *sacrifice*, *bloody* and *unbloody*, &c. these are all froth and winde, if they be examined by Scripture; nay one member of them is lighter then winde, for it is nothing, but in their imagination.

Doct. False doctrine is windy stuffe.

And the doctrines of error are fitly resembled to winde in three regards, 1. The winde is a subtile body, so these are subtile, but have no substance of truth. 2. It is uncertaine, now blowing in one corner, now in another, now loud, now againe all hush and silent, So doctrines of error are uncertaine, now making a great noise, suddainly vanishing. 3. The winde carrieth about chaffe and thistles, doune and stubble, and such light things; but houses well builded stand still: So this doctrine of false teachers doth carry *unstable persons*; but one that is rooted in humility and faith, knowing his misery, and the grace of God in Christ, will not be moved with them.

In 3. things it resembleth the winde.

2 Pet. 3. 16.

The Use to us is, seeing it is windie light wares they bring, we must beware they doe not beguile us: we would not be over reached willingly with false commodities; nay, we are so cunning that we will say, he must rise betimes that outgoeth us; how much more circumspect must we be in doctrine, seeing it is a merchandize that saveth the soule if wholesome, or poison, if it be otherwise?

Vse.

The fourth thing to be marked is, *What is a cause of our being led to this and that doctrine, the deceiveable lightnesse and inconstancie that is in us*, through the deceitfulnesse of men, the deceitfull uncertaintie in the nature of man. This *Moses* incimateth, *Deut.* 11. 16. *Take heede to your hearts*, as who should say; doe you not know that your hearts are unstable and more then prone to turne to Idolatry? and *Psal.* 62. *Man is lighter then vanity*: this made them so often goe out *like a deceitfull bow*, because their spirits were not faithfull. Hence it was that the people of *Israel* within forty dayes *changed their glory into a Calfe*, that the people cryed to day *Hosannah*, to morrow Crucifie him: that those of *Lystra* would now have worshipped *Paul* as a God, and presently stone him: that the *Galatians* so soone were turned to another Gospell.

Doct. Our inbred inconstancie is the cause of our following every new doctrine.

Pſal. 78.

We must therefore labour to descrie this disease in our selves, and seeke to God to stablish us with his grace: for whatsoever the devill could doe without, if we were true at home, he could not prevaile against us.

Vse.

The fifth thing to be marked is, *That false teachers are the devills instruments to seduce us from the truth.* 2 Pet. 3. 17. *Take heede you bee not carryed away with the seducing of the wicked*: and therefore our Saviour doth bid us *take heede of such as come in sheepes cloathing, and are inwardly ravening Wolves.* And every where the Apostle cryeth aime, bidding us take heede, we come not neare them, come not in the wind of them, for they are infectious persons. As an heire that will keepe his inheritance, must have nothing to do with craftie brokers, that lye in the wind for such a Purchase: so must we not salute such seducers, if we will hold possession of the truth.

Doct. False teachers are the devils instruments, to seduce us, Mat. 7. 24.

Quest. But you will aske, How may I know a false teacher?

Answ. In generall, by his fruites, his life and doctrine. But because their lives sometime are cloaked with hypocrisie, and it is not easie for every one to sound the depth of their doctrine; take two other markes.

Quest.
Ans.

Meanes to descry false teachers.

1. Their manner of teaching.
2. Their followers that applaud their doctrine.

They *Teach* so as the power of the Spirit doth not accompany them, but are full of words, *swelling words of vanity, perswasive speeches*, such as humane wisedome suggesteth.

2 Pet. 2. 18.

2. Marke, if unregenerate men approve the matter with delight which such a one teacheth, it is an evidence he is not a teacher of Christ: *Gal.* 1. *If I should please men, I were not a servant of Christ.* True it is, that for phrase of speech and manner, if one be a golden-mouthed preacher, and of more gracious delivery, they may applaud this

Gal. 1.

joyfully, but what concord can there be betwixt the wisedome of God and the wisedome of the flesh, simple fisher men and subtle sophisters?

Deil. The last thing thing to be observed is; *What is the weapon of false Teachers, wilynes and craft.* As the devill himselfe hath alwayes had these weapons, *Craft* and *Cruelty*; for he hath beene a lyer and a murtherer, a Serpent and a lyon, from the beginning: So he hath set out his children with the selfe same furniture, arming them with *violence* and *subtilety*. False teachers fight with deceite, shew of reason, not sound reason; *I am afrayd* (saith *Paul*) *lest any by subtilty hath beguiled you, as the devill did Eve*, 2 *Cor.* 11. 3. Lyers Sophistry is the devills Logicke, his Logicke is made onely of fallacies. Therefore we have noted in false Teachers sometime their *enticing speeches*, erewhile *their Philosophie, their opposition of science*, falsely so called, *their depthes, their glazing pretenses*; Even as a foule faced whore painteth her face; so doe they their bad cause with eloquent insinuation and such kindnesse and curtesie as smelleth strong of craft in a wise mans senses: *Rom.* 16. 18. they are said to seduce the hearts of silly ones by χρηστολογία & εὐλογία, *faire speech and flattering*; this is their sheepes garment, at least a part of it. All false Prophets dwell at *Placenza* (as an *Italian* speakes) they will speake pleasingly, sometime tickle itching eares with such corrupt elegancies, as may make them admired, sometime fawning and pretending such kindnesse, as the devill their Father did to our first parents, *You shall be like Gods.* Not that all perswasive force of speech is condemned, which Saint *Paul* himselfe frequenteth, *I love you from my heart roote; What is our glory, our crowne of rejoycing? are not yee in the day of the Lord?* But when a man laboureth by affected Rhetoricke without the power of Gods Spirit, and evidence of matter, to win an acclamation to that he proposeth, 1 *Cor.* 2. 4. otherwise *Apollo* was λόγιος, and who a better Orator then *Chrysostome?* Neither is it unlawfull to give kinde words to people, but when one speaketh all to flatter, and beyond truth speaketh pleasingly, will no where offend, nor freely rebuke, and still doth this that he may worke them to the liking of the opinions he falsely venteth. In fine, when it is made a cup of fine wine to carry to the heart more effectually a cup of deadly poyson. And this what is there with the Popish crue, but deceite? What tendeth all their Allegations to; their shew of reason, their Fathers, Councels, their pretences, as of humility, of mortifying the flesh, of stirring up zeale of good workes, of upholding the justice of God? it is all but treacherous deceitfulnesse.

Vse 1. We must therefore seeke to God, that he would make us innocent as Doves, and subtle as Serpents, that we may not be ensnared through the craftinesse of seducers. Let us awaken our selves, yea the Lord open our mouthes who are his watchmen every where, that wee may speake in this kinde; the theefe (I meane the devill) spoyleth at his pleasure, while we keepe silence. Let us not be carried away with baby Cards, when we heare all the Fathers, Scriptures, reasons brought, for thus have hereticks, as *Dioscorus* and the devill done; though

though they have no found reason, yet they have sophisticall showes: and falshood hath such a colour sometime, that she seemeth truer then truth it selfe. Let us whet up our diligence, and flye to him who hath treasures of wisedome and knowledge, that he would keepe us in his truth, and make us descry things that differ.

Let Pastors and Teachers out of a cautelous feare be carefull to keepe their people out of these hucksters hands. Every bad leaven which such seducers spread, doctrines of licentiousnesse and riot under the name of liberty or such like; we must encounter these wolves, and keepe our flockes untouched of them. What a pity is it when they doe by life and doctrine *ædificare ad gehennam*, that none is found, who hath courage once to barke at it? *Vse 2.*

Lastly, it must teach us a godly wisedome, and by learning the strength of these men, their engines, to be forewarned against the danger of them. If the tongue of Angels should withdraw us from Christ or any of his truth, the Lord give us power to accurse them and turne from them as most dangerous Syrens. *Vse 3.*

VERSE 15. *But let us follow the truth in love, and in all things grow up into him which is the head, that is, Christ.* VERS. 15.

Now followeth what we are to doe; *we are to grow up*: for this is the principall duty, the other is but the way, or meane by which wee may grow up. But to open the *verse*: it must be knowne that this phrase may be otherwise construed, *Let us be true in love*, that is, love truely, without hypocrisie: but seeing the word signifieth to speake truth, doe truely, follow truth, the last sense is here fittest.

1. Because of the opposition, *Let us not be led with every winde of Doctrine, but let us follow the truth.*

2. Because the Word of truth is the meane going before our growing up. 1 *Pet.* 2. 2. *As new borne babes desire the sincere milke of the Word, that ye may grow thereby.*

In Love.] It may be understood either love in regard of the truth, or love mutuall of one to another: the latter sense is here to be taken, both because it is spoken absolutely [*in Love*:] not in love of it: and the next verse doth shew, that this is a grace that doth build or increase all the body, and therefore fitly set before our growing up.

What to grow up in all things.

It may be asked what it is, *to grow up in all things?* *Answ.* That as an infant groweth not in one, but in every member: so we should grow every way, in every member, in every grace that belongeth to the new creature.

What to grow up in Christ.

What is it *to grow up in Christ? Answ.* To have more and more union with him and fellowship in his spirit. The sum is this.

"Let us not be led with winds of doctrin, but follow the truth,
"yea let us so follow the truth, as that we may remember to keepe
"the bond of love inviolable, and by this meanes, let us grow up,
"not stand at a stay, in every part of the new creature, further and
"further getting Union and Communion with Christ.

In the verse are two things: { A Commandement. / The meane of performance.

In the meane { 1. The Duty. / 2. The Manner.

In the Commandement *to grow* { 1. The manner, *in all things*. / 2. The Person into whom; *into him who is the head, that is, Christ.*

Doct. We must stick to the truth.

First, then, we have to consider, *What is the duty of us that have the Ministery, we must not follow the seducing of false teachers, but the Word of truth*, Prov. 23.23. *Buy the truth*, be so affected that you will spare no cost to make purchase of the truth, and *Prov.* 2. We must diligently seeke before we can come to know the doctrine of Gods feare. To speake more particularly, this following the truth includeth three

Our following the truth includeth three things.

1. We must give it the hearing, attend on it, *Prov.* 8. *Blessed is he that attendeth at the gates of wisedome.* The Primitive Church kept close to the Apostles doctrine, *they continued in it*, Act. 2. 42.

2. We must affect it, desire it, 1 *Pet.* 2. 2. *Desire the sincere milke of the Word: the doctrine of the kingdome suffereth violence; the violent take it:* We must love it, *not having love of the truth, maketh the hearers of it be given up to delusion:* Joy in it, *Acts* 13. 48. When *Paul* was sent to Preach the Gospell to the Gentiles, *they were glad, and glorified the Word of the Lord.* When *Samaria* received the Word, *they rejoyced at the Preaching of Philip.*

Mat. 11. 12.

2 Thess. 2. 10, 11.

Acts 8. 8.

3. To love the truth is, if neede be, *to justifie her*, and strive for the maintenance of her, as Saint *Iude* exhorteth, *Contend for the maintenance of the faith once given to the Saints.* For though this agreeth to the teachers in a more excellent degree, yet *Iude* requireth it of the common Christians. Though the Captaine must bestirre him in a more eminent manner for his Countries safety, yet euery common souldier must strike in his order.

Iude v. 3.

Vse 1. Many faulty in not following, and how.

This then thus opened doth serve to reprove many that will not come forth to heare the Word, that thinke lesse of it would doe better, account of it as a seede of dissension, strange humour, idlenesse. And though many of us cannot be reproved on such termes, yet if we looke at affecting the truth, contending for it, here we may be taken tardie. How many of us are full of this meate? Manna is wearisome. How many, like stones, have no affections, that though we come forth and heare the pipe, yet we neither rejoyce nor lament at it? And for defending it, we are ungrounded in the Principles of it.

Vse 2.

In the second place we must be stirred up to follow the truth, to attend on it, to desire it, entertaine it with joy: this is the sunne that shineth to us in darkenesse, it is the seede that begetteth us, the milke and meate that nourisheth us, yea it is the breath of our nostrills. As the living creature on the earth cannot live without the benefit of ayre, no more can we, if we draw not in this Spirit of his mouth, this Word of truth.

Observ. 2. *That we must joyne with following the truth, sincere love un-*

to

another. If we doe any duty without love, it is abominable in the sight of God. What are prayers and sacrifices, if hands be full of blood, if Charity be not joyned with them? And to speake to the duty in hand, if we will come to doe any duty, *we must not offer our offering till we be reconciled*, and in love with our brethren. We must not heare the Word, but first we must *put off maliciousnesse*, 1 Pet. 2. 1. It is the exhortation of Saint *Iames*, chap. 1. 21. *Wherefore lay apart all filthinesse, and superfluity of maliciousnesse, and receive the Word with meekenesse, &c.* The husbandman first rooteth out the thistles, and then soweth his pretious seede, the Physitian first purgeth out the evill humour, and then giveth his patient wholesome meate. The Word sowne among thornes, will not prosper, nor bring forth fruit, but dye; in him, not in it selfe. If it be a pearle which we cannot enjoy and be enriched by it, except we first sell away and part with all that we have for it, much more must we part with ungodlinesse, and our owne corrupt affections, before we can injoy it.

We must joyn love to following of the truth. Esay 1. 15. Mat. 5.

Quest. It may be asked, How far must love lead us in upholding the the truth?

Answ. 1. We must not forsake the truth. 2. We must not betray it by silence: for unseasonably to be silent, is unfaithfulnesse, and that of Christ belongeth to such persons, *He that is ashamed of me before men, I will be ashamed of him before my Father, and his holy Angels*; this we must not doe. What then must we doe? *Answ.* 1. Beare with the ignorance of them that are not as yet instructed. *Rom.* 14. 1. *Him that is weake in the faith receive unto you.* 2. Hope well that God in time will shew them that which he hath revealed to us. *Phil.* 3. 15. *As many as be perfect let them be thus minded, and if any be otherwise minded God shall reveale even the same unto them.* And he that so defendeth the truth that he beares with ignorance when it is not apparently wilfull and affected, and that hopeth the best, he doth follow it in love.

How farre we must yeeld to love in holding the truth. Marke 8. 38.

We must therefore looke to this that we have love, above all keepe that fast, *it is the bond of Perfection: What if we had all knowledge*, and could clearely challenge all truths, *if we be without love, we are tinkling Cymballs*; if we prevaile in standing for any part of truth and let our mindes grow exulcerate, we drop more with one hand then we reach with the other. If this were well marked, then we might be of different judgements, yet linked together in the selfe same affections.

Vse. Colos. 3. 14. 1 Cor. 13.

Let us grow.] Whence we may observe, *That we must not stand at a stay, but grow in grace*; we may see that the Apostles doe call the forwardest they write unto, to further perfection. *Abound more and more*, 2 Cor. 7. 1. *Grow up unto full holinesse. Let us grow up in grace. Let him that is righteous, be more righteous still. Be ye perfect, as your heavenly Father is perfect.* For it is the nature of true grace, if but as a graine of mustard seede, it will spring up to greater increase; and this is an evident argument that we never had true grace, if so be that it commeth not to further growth in us.

Doct. We must grow in grace. 1 Thes. 4. 1. 2 Pet. 3. 18. Revel. 22. 11. Mat. 5.

The which doth reprove many of us, who like not this, to be called on

Vse 1.

on, that we ſhould ſtill ſtrive to come forward. Wee think it is good to keepe on an even courſe in Religion, neither to be the firſt, nor the laſt, and if one make conſcience of that this yeare, which we know he did not ſtick at heretofore, then we cenſure it as greene-headed curioſity and lightneſſe. Groſſe men! as if it were to be condemned in an Infant, that it is bigger at two yeares old, then when it was borne. Others, though they ſpeake not in ſuch language, yet they fall from their firſt love, from that life and power which they have ſometimes had; theſe may feare leſt God cut them downe as unprofitable trees.

Vſe 2. We muſt examin our ſelves concerning our growth.

We muſt be exhorted to examine our ſelves, whether we grow as our duty is; we will weekely and yeerely caſt up our books, ſee how the matter of our eſtate goeth on, much more muſt we keep an Audit, and ſee how it fareth with our ſoules, whether all goe forward well there or no; If we finde an increaſe, then it is well, if not, wee muſt double our diligence, *Forget that which is paſt*, ſeeke and ſtrive to that which we have not yet attained. Rich men can never finde the way out of the world, becauſe they thinke not ſo much what they have, as what they would have; ſo ſhould it be with us in grace, ſtill on the growing hand, knowing, that whoſoever ſhall ſit downe, and reſt himſelfe in his mediocrity and poore meaſure of grace received, without labouring to come to further perfection, that man never yet ſet right foot forward in the way of ſanctification.

Phil. 3. 14.

In all things.] Obſ. *That we that are true Chriſtians, muſt come on as well in one grace as another.* Wee muſt not walke by halves, or obey God with reſervation, but looke as the body groweth in all members, ſo muſt we in all graces, which are as members in this new creature, grow up to perfection. 2 *Cor.* 7. 1. *To full holineſſe. The God of peace ſanctifie you throughout, in ſoule, body, and ſpirit.* And 2 *Pet.* 1. 5. the Apoſtle biddeth them *joyne with faith vertue, knowledge, temperance, patience, godlineſſe, brotherly kindneſſe, love.* And *Phil.* 4. 8. *If any thing be good, juſt, true, pure, of good report, if any vertue, any praiſe, follow theſe things.*

Doct. We muſt grow in every grace.

2 Theſ. 1. 3.

Vſe. This doth meet with ſuch, as like *Herod, do many things*, but in ſome they hate to be reformed: Others, that in weakneſſe, though ſay, the Lord be mercifull in ſuch a thing: others, that think this is too much to put off all corruption, to come on in every grace, men cannot deny themſelves every thing; What would we have of them? how Religious? doe they not thus and thus? And to come neerer our ſelves, wee grow not in all things as we ſhould, for this muſt be marked, that a child doth not onely grow in every part, but with a due proportion beſeeming each member. How many of us, ſome have good parts of affections and obedience, but are weake in knowledge; Some have great knowledge, but come ſhort in obedience: now this is ill beſeeming the new creature. Looke at our naturall man, if one ſhould have the head of a man, but hands and legs of an infant, were it not ſtrange? If one ſhould have the hands and legs of a man, and the head of a little childe, were it not monſtrous? So it is in grace, to ſee ripe knowledge,

It is an unſeemely thing not to grow in every grace proportionably.

but

but no hand or foote, no working, nor walking accordingly: So to see one zealous, well disposed to the work and way of God, but of weake senses, of little understanding which might serve for his direction.

We must then labour to grow up in every grace, and that with due proportion. We must marke where our soules are weakest, and doe for them as we doe for the body. If this or that member in our bodies wast above the rest, we will in our diet so feed all, that if there be any thing more restorative to that weake part, we will make choice of it: So we should nourish all graces, but principally draw in that word which may strengthen thee in those graces, which thou perceivest most enfeebled.

Vse. We must observe what grace is most defective, and specially cherish that.

Into him who is the head, that is Christ.] Observe. *That all of us are bound further to get our selves knit with Christ, and the communion of his Spirit dwelling in us.* We must not begin to believe, but we must proceed *from faith to faith: Grow in knowledge of Iesus Christ: As yee have received Christ, so walke in him, rooted and established in the faith, and abounding in it, for in him dwelleth all fulnesse, in him dwelleth the Person of the Son of God bodily*, in him is *unsearchable riches*, as you have heard, *chap.* 3. When a young plant is new set, the roots are of small depth in the earth, one may pull them up with a hand; but as the tree shooteth up in height and bearing fruit, so it striketh the roots deeper and deeper downeward, so that no force can move it. So in a building, stones new laid, while the morter is yet greene, may be pecked and plucked out, but when the Cement is dryed, and they are sunke downe, and throughly setled upon the foundation, they are more closely joyned to it then they can be easily moved: So it is in us, we have not for degree, so firme and neere conjunction with Christ; but the more wee live in him, like good trees spreading in the sight of all men, and bringing forth the fruits of righteousnesse, the more wee come to root downeward, by a more firme confidence, which doth bring us to have a firmer conjunction and more neere union with him. Our union is answerable unto that which uniteth us, as the cause is in degree greater or lesser, the effect is answerable. Now at the first, faith is weake, like a bruised reed and smoaking weeke, but while faith (holding Christ) doth draw the spirit from him which maketh it fruitfull in good works, the more it exerciseth, the more it is strengthened: Even as in babes, their powers every day at first are feeble, but the more they feed and exercise, the more they wast the redundant moisture which before enfeebled their faculties, and now put forth strength in all their operations. *Peter*, when faith was weake, at the voice of a Damsell was shaken, but by walking a while in Christ, he was so rooted, that threatnings, whippings, imprisonment, conventing before great powers, martyrdome, nothing could shake him.

Doct. We must grow into closer union with Christ; Rom. 1. 17. 2 Pet. 3 18. Col. 2. 6, 7.

So that we must not grow with the Papists, who grow into Saints, Angels, men, into the Virgin *Mary*, the Pope, the Saints departed, for their beliefe is in these, they forsake their mercies, they leave him *that is*

Vse 1. Not with Saints departed or Angels.

1 Cor. 1. 30. Jer. 2. 13.

is made wisdome, righteousnesse, sanctification, redemption; They leave the fountaine of living waters, and breake them to dry Cisterns.

They will say; Why, we trust on Christ too. *Answ.* No, any thing joyned with Christ in matter of salvation, overthroweth Christ: and *Col.* 2. 18. When they held the mediation of Angels, on the same ground the Papists doe, the Apostle saith, they forsooke, and did not hold the head Christ Jesus.

Vse 2. We must to this end oft renew our faith.

We must be stirred up more and more to know and affect our Saviour, to get him living in us by his Spirit; Wee must so oft as by the Word or Sacraments, God reneweth the promise of Christ, or Commandement of beleeving on Christ, we must renew our faith; If God say, Grow up in Christ, our hearts should answer with an Echo. Lord, thy servant will grow up in him. When would an ambitious Courtier be weary of being graced by his Prince? When would a worldling be weary of having the world come in upon him? of growing in substance? We should be heavenly ambitious and covetous, we should never bee weary of insinuating our selves by faith and affection into Christ, of getting the rich gifts of his grace from him; he is the Head, that anointed of God, who hath the oyle of gladnesse above his brethren, that we may receive from his fulnesse.

Vse 3. The more we walk on in Christ, the faster we shall be rooted in him.

This should exhort us to walke on without fainting, hold on in Christ, this will bring us further and further into Christ. What if thou standest not so firme? What if little windes seeme to shake thee? go on, thou shalt grow rooted in him thou knowest not how, yea, while thou doest thus, (though thou shakest) thy roote doth strike lower and lower into Christ. Many are moved to think how weakly and loosely they are fastened, how slenderly they are rooted in him: But to be rooted, is not every believers state, I meane thus deeply rooted; this is the condition which they attaine, who have long walked in Christ.

Object. But what then? if Christians bee not at the first rooted, a weak faith may be quite overthrowne.

Degrees of taking root in Christ.

Answ. True, if it be not rooted in any manner, but this they are from their first setting into Christ by faith, yea so rooted, that they shall never fall altogether; but this is a higher degree of rooting, which doth not onely shut out falling, which the other doth also, but even that shaking and more fearfull tottering for the most part, which trees may have and stand nevertheless, to which the former degree is subject on feeling every wind. I say, for the most part, for such may be the strength of temptation and desertion meeting, that rooted *David* may shrewdly totter.

Verse 16.

Verse. 16. *By whom all the body being coupled and knit together by every joynt, for the furniture thereof (according to the effectuall power which is in the measure of every part) receiveth increase of the body, unto the edifying of it selfe in love.*

Now having mentioned Christ, he joyneth a description of him from his relation to the Church, and efficacy in it: For the better conceiving

ceiving of it, five things must bee premised.

1. When the Scripture calleth Christ a Head, and us a Body; we must not conceive of it as properly spoken, as if Christ and his members were naturally without distance of place, coupled together: Christ is in the highest Heavens, wee on earth; but it is a borrowed speech, by way of resemblance: for as the Head is first in order, and the body is a multitude of members couched under the head, so Christ is in all things, having the preeminence, and we are a multitude of persons ordered under him; and therefore it is fitly resembled by a King and his Nobles and Commons, he being the Head, they the body; by a Master of a Colledge, with Fellowes and Schollers, the more and lesse noble members of the Colledge under him the Head.

How Christ is called an head, and the faithfull members.

Quest. Why then doth the Apostle use the comparison of a naturall head?

Answ. Because that as from the naturall head floweth sense and motion into the body: So there is an internall influence of grace from Christ into every one of us, which in politick heads and bodies is not resembled.

The resemblance betweene Christ and the naturall head and the soule.

2. It must be marked, that according to Scripture and soundest reason, the head is as the tower in which the soule principally resideth: So Christ is such a Head, who is not man onely in our nature, but God, and therefore a quickning Spirit, and the soule of his body.

3. You must know that in the naturall body, no member receiveth any thing from the head, which is not by benefit of joynts and bonds, (which serve for conveyance from the head to the members) coupled with the head and the rest of the body: So wee get nothing from Christ, till we by faith are coupled with him, and by love are knit one with another; these are the joynts and bonds, *Col.* 2. 2. where they are said to be *knit together in love.*

4. You must know that the soule (for the preserving and perfecting of our bodies) doth put forth a vitall faculty which nourisheth and augmenteth the body; for if there should not be a furnishing of matter for supply of that expence which nature is at unceasingly, seven or ten dayes would be all we could indure. 2. For perfecting of the body it putteth forth a quickning vertue that doth increase us, and make us grow till we come to the full and due stature which nature hath determined: and whersoever this faculty is, there the nutritive is also, though not on the contrary, as we whensoever we are increased, we are nourished, though after thirty five yeares of age, when our increasing faileth, our nourishing is still continued.

5. Concerning this vertue of the soule which augmenteth the body, you must know two things. First, that it worketh proportionably to the part in which it worketh; as for example, the same power of the soule giveth the head his increase, that giveth the finger his, yet in the finger it worketh not beyond the measure of a finger. Secondly, this power lasteth but till every member be at his perfection, then it ceaseth: Thus Christ putteth forth his vitall force which doth nou-

nourish and encrease every beleever according to his condition, to the end that all of us at length may come to his perfection.

The words therefore describe Christ our Head from this effect of augmenting his body: The effect of our encrease is set downe;

1. From the antecedents.
2. From the measure.
3. From the end.

1. The antecedents are two:
   1. We must have conjunction with Christ, and one with another, *all the body knit*, &c.
   2. We must have spirituall nutriment of grace from Christ.

This is to be marked in that he saith *joynts of furniture knit by joynts*; that furnisheth the body with new supply of grace: for before the naturall body can be increased, it must be furnished: So before the spirituall man is increased, it is coupled and furnished, as you have it, *Col.* 2. 2.

2. The measure of increase is set down in these words, *according to the effectuall power in the measure of every part.*

3. The end in those words, *to the edifying of it selfe in love*; that it may thus come, yea help it selfe forward to perfection.

1. Then from this that by Christ we are said to receive increase, observe, *Who is the beginner and increaser of all grace in us, even Iesus Christ*; as he is said, *Heb.* 12. 2. *the Author and finisher of faith*, so he is of every grace, the beginner and augmenter of it in us, he is the head, we the members, he is the vine, we are the branches, all our life and growth commeth from him. For the better clearing of this, we will shew 3. things.

Doct. Christ is the beginner and encreaser of our grace.

1. How Christ is a quickning head.
2. What this encrease is.
3. The Use.

Christ worketh grace in us.

To the 1. is answered, we must conceive of Christ the worker of this life of grace and encreaser of it, as God and man.

As God. As man.

1 As God he is the fountaine of life, the quickening Spirit that doth create it in us. 2. As man he doth give and encrease grace instrumentally, he being to himselfe God, such an instrument as the body is soul to the.

1. Because he hath given himselfe a sacrifice of a sweete smelling savour for the abolishing of sinne and death.
2. Because he as man maketh intercession, procuring it to us.
3. He as man doth by ministerie of men exhibit it.
4. Because we come to have communion with God through the humane nature in which he tooke part with us. For if God were not *Immanuel*, God made manifest in the flesh, he were a light to which we could have no accesse.

2. For the 2. This increase is nothing but a further degree and strengthening of the *divine quality* in us, or *nature* as *Peter* calls it. 2 Pet. 1. *vse* 1.

Now seeing our encrease is from Christ, it must teach us to be nothing

thing in our selves, out of him we are nothing, yea we must confesse that it is not we, but his grace in us which doth make us grow up. Againe when we finde lacke of this or that grace, we must looke to Christ by faith, as who onely can augment it in us; the spirit is without measure on him, that we from him might receive grace for grace in a measure convenient.

This must make us rest onely in Christ, *caring to know nothing but him, counting all things dung and drosse in comparison of him*, fill your selves with Christ, and there will be no roome for ought else. If a womans heart be full of her husband, she hath no roome for other lovers, as before I observed; so shall it be with you, if you see by faith that your estate is full in Christ, lacking nothing, what will you care to looke further?

Vse 2. 1 Cor. 2. Phil. 3. We should seeke to be full of Christ.

This should invite men to Christ, How is the case altered, if a poore woman should marry a Prince? she shall be no lesse a Queene then he a king: So if we blind, naked, beggerly things, marry this Prince of glory, our poverty shall be exchanged with riches.

Vse 3.

2. That he saith, *the body knit together*] with him, say, and one with another, *receiveth increase*: this doth teach us, *That before we can have any thing in Christ, we must be coupled to him*: if a member be cut off from the body, it cannot receive any thing from the head: so if we be not joynted with Christ, we cannot have the influence of that life of grace which commeth from him, 1 *Ioh.* 5. 11. *This is the testimony, God hath given us life, and that life is in the Sonne.* But how come we, or when, to have it? *He that hath the Sonne hath this life.*

Doct. We must be joyned to Christ, before we can receive grace from him.

But it may be objected, our being in Christ doth not bring us to this life, for there are branches in Christ dead and fruitlesse.

Object.

There is a double being in Christ and knitting with Christ, the one is by the externall bonds of profession: the other by an internall bond of a true and lively faith. Now our knitting in the first kinde doth not helpe, but in the second, if we be coupled with him our head, we shall receive increase from him: If a graffe be tyed to a stocke with a thread, it receiveth not the sappe of the stocke, neither is it fruitfull, but if it be engraffed, then it liveth in the stocke: so it is betwixt Christ and us, if by a lively faith we be set and engraffed into him, we then shall live in him.

Answ. A twofold being in Christ, by profession onely, or by inward faith.

Wherefore as we would live with the life of Christ, so we must get our Union with him through a true and lively faith. For by faith we are united with Christ, so that we come to have Communion in all that is Christs: for even as a graffe set into a stocke, partaketh with it in the sappe and life of it, and as a woman now truely and lawfully married to a man, commeth to have promotion in him and joyne possession of all good things with him, thus we being truely one with Christ, have all our debts answered by him, have right in his righteousnesse, yea we receive that quickening Spirit issuing into us, from him our head.

Vse. Get we this] union with him.

According to the efficacie which is in every part.] Observe, *How that*

Doct. Christ worketh in us according to the place we have in the body.

Christ worketh in us according to that place we sustaine in his body. So the soule worketh in the body that it giveth each member that encrease onely which is proportionable and fitting to it; both in respect of the necessities of our particular callings, and as is agreeable to the capacity of every one, being such and such members in the Mysticall body.

Vse 1.

The which consideration that we have increase but for one member, must make us carefull and tender of keeping communion with all our fellow members, for if the eye can but see, if it will have the hand handle for it, the foote goe for it, then it must keepe with the hand and foote.

Vse 2.

It doth comfort us that whatsoever wants be in us, yet we shall receive that growth which is fit for us: for as if the parts shoote out beyond measure, so if they be shrunke in more then due, it is a blemish and imperfection, such as shall not befall that body which hath neither spot nor wrinkle, but is every way perfect.

Doct. We must increase our grace we have, and build up others with it.

Receiveth encrease to edifie it selfe.] Obs. *What we must doe with the grace we receive from Christ, we must increase further, and build with it grace in our selves, and others.* He that hath most must so use it that he must make it more: and every private Christian is bound to impart the grace he hath to the good of others. *Edifie your selves in your most holy faith, Jude* 20. Which is spoken to private Christians, teaching them what they are to doe one to another.

Of this 3. things.

1. By what meanes we are to edifie one another.
2. How this can be a duty belonging to private Christians, seeing they are the building, the Ministers of the Word are the builders.
3. The Use.

1. The meanes are the duties which tend to edification, and they are of two sorts:

Either such as prepare us or goe before,
Or such as are joyned with the effect it selfe.

Meanes to edifie one another. Heb. 10. 24.

The thing that prepares us, is the diligent observing and marking one of another. *Consider one another*: for though to pry into others, that we may have a hole in their coate, and know how to take them downe, is a curious playing the busie-body; yet for good purpose to marke one another, is a fruite of Christian love. The duties by which we helpe forward one another are in deede, or word. For by good example we build one another, yea those that are without. Hereupon the Apostle *exhorteth wives to be in subjection to their owne husbands that if any obey not the Word, they may without the Word be won by the good conversation of the wife.* 1 Pet. 3. 1, 2.

By Word, partly by instructing, admonishing, *by provoking, exhorting one another, by reproving, Levit.* 19. 17. *Mat.* 18. 15. by comforting, 1 *Thes.* 4. *ult.* And by these we doe not onely increase and confirme grace in such as stand, *but restore such as are fallen, Gal.* 6. 1. Heb. 10. 25.

For

For the second, we must know, 1. That God doth build this body. *On this rocke I will build my Church.* 2. The Ministers of God: *I as a wise builder have layd the foundation, and others build thereupon.* 3. Every private Christian hath a part in it. The difference is this; God doth put out all the efficacie and vertue, that doth create this body, the Ministers as instruments publique, whom he hath joyned to himselfe by vertue of publique calling: *How shall they preach unlesse they be sent? Rom.* 10. Every private Christian is an instrument, privatly doing that which the Minister doth in publicke by vertue of the bond of brotherhood, or some more neere relation, as the husband, father, master, build those that are subject to them, because these private bonds doe tye them hereunto.

God, the Minister, and private Christians build the Church.

But with difference.

The Use to us is, we must learne whether we live and grow up in Christ; if we have hearts that are set to spread grace and increase it in our selves and others; if we can instruct, provoke, rebuke, comfort one another in the Lord, it is an evidence that our selves doe live and increase in the body: the smell of an oyntment will not be held in betweene the fingers, fire will cast heate: so this fire and oyntment of grace cannot but manifest it selfe to others, and whosoever doth not grow and give some endeavour to this that he may edifie others, he never knew the grace of God in truth.

Use.

In Love.] Observe, *Through love we come to helpe forward the worke of grace in others.* The Apostle saith of *knowledge* that *it puffeth up*, but he giveth this commendation of *Love*, that it *edifieth.* For we without love could not receive this increase our selves, nor benefit others, this being the effect of love, it doth make men partakers in the graces one of another, and doth make men impart what they have received, and that fruitfully. What maketh a member in the body receive nourishment from another, but this, that it is knit to the other? So if love doe not knit us together, we could not receive any thing each from other.

Doct.
Love will put us forward to edifie others. 1 Cor. 8. 3.

Secondly, love doth make us impart that we have fruitfully, for love maketh us communicate that we have, *Love is bountifull, love envieth not, &c.*

1 Cor. 13.

Thirdly, love maketh us bestir our selves in that which may helpe the party beloved, *Love is diligent.*

1 Thes. 1. 3.

Fourthly, love doth make us avoid every thing that may offend our brethren.

1 Cor. 13. 7.

Fifthly, it doth make us beare with ignorance and rudenesse, *Love is Patient.*

Prov. 27. 6.

Sixthly, it doth make the duties we performe to others, acceptable with them, *for streakes in love are better welcome then kisses in hatred.*

Use.

We must then labour for this grace of love, if we will receive or doe good one to another; if we have love, no excuses will keepe us from doing good to our brother. I have a friend, he is a great man, I would admonish him, but I should lose his countenance: selfe-love will make us sinne against our neighbours soules, and see them perish

But selfe love will hinder us.

rather then venture our owne diseasements, or forgoe our owne liberties and selfe will.

VERSE 17.

VERSE 17. *This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in the vanity of their mind.*

Now the Apostle commeth to lay downe exhortation negatively to the 22. verse of the next Chapter, more generally to the 25. verse of this Chapter, more particularly afterward. The generall negative precept is, *That they should not walke as other Gentiles*: the matter from this to the 25. verse is fitly thus contrived.

1. He maketh a preface, *This I say therefore and testifie in the Lord.*
2. He layeth downe the precept.
3. He giveth a reason.

The Preface hath two branches.

1. An asseveration, *I say and testifie.*
2. The manner of it, *in the Lord.*

Which phrase noteth three things:

1. The name or authority.
2. In the presence.
3. By vertue and strength ministred from the Lord.

The Commandement is generally propounded, then more specially declared: generally propounded, *Walke not as other Gentiles.* Why, how walke they? the speciall explication, *in the vanity of their mind*, that is, in vaine conversations, which their minds teach and advise.

The reason standeth thus:

Such as are unlike, their Conversation must be unlike; but your Estates are unlike.

This part he giveth us to gather from the next words, in which is large is laid downe the diverse condition of the Gentiles, from them who now are brought to know Christ. To come to some instructions:

1. Here then we see the Apostolique fervencie commeth to be noted, who doth not content himselfe to speake it, but doth by asseveration enforce his deliverance, that it might more forcibly enter into them. Observe hence,

Doct. Ministers with protestation must enforce the wayes of God.

The Ministers of the Word must both speake, and with protestation inforce the same if God. Thus *Moses*, Deut. 8. 19. *If you forget the Lord, I testifie to you, ye shall perish*, yea, he called *heaven and earth to witnesse the same* with him. So the Sermons of the Prophets are said to be protestations wherewith God *protested against his people.* Thus the Prophet *Esay* begins, *Heare O heavens and hearken O earth, &c.* And this manner of delivery doth often, through the worke of Gods Spirit, more affect the conscience and maketh the sentence pierce, like as an headed arrow doth above another.

Nehe. 9. 29. 34. Esay 1. 2.

Prov. 22. 26.

Use.

Wherefore it is good for dispensers of the Gospell to imitate this Apostolicall spirit, and in the name of God to protest and testifie to their people the will of God. Prophane men do counter such phrases as the passions of men in the spirit: but these things bodily imitated shall not approve jests with these that deride them.

Ver. 18. The

The second thing that he saith, he testifieth in the Lord, i. e. with strength from Christ, as in the presence of God. Obs. *What we speak, we must doe it as in the sight, as from God enabling us.* So the Apostle, 2 Cor. 2. 17. *As of sincerity, but as of God in the sight of God, speake wee in Christ; for all our ability to the least thing, is from the Lord, we cannot think a good thought*; and the setting of our selves as in the sight of Christ, doth make us speake in all sincerity, *Speake the word as the Word of God.*

Doct. We must doe all good things in the Lords power.

1 Pet. 4. 11.

We must therefore labour to see that all our help and sufficiency standeth in the Lord, and our selves and others must therefore intreat the Lord to enable us for these things, for which who is sufficient? forsake our owne wisdome and become fooles, that God may make us wise through faith: Goe not to any duty of godlinesse in thy owne strength, but in sense and conscience of thy owne utter inability, set upon it in and by the power of God. *Be strong in the Lord and in the power of his might.*

Vse.

Eph 6. 10.

That yee] who are members of Christ, *would not*, &c. this word *yee* is emphaticall and insinuateth from their present condition in the state of grace. Obs. *To consider who now we are, must perswade us to leave our old courses: Our condition to which faith hath advanced us, is a great motive to avoid the evill way of the world.* If we could but seriously weigh and ponder with our selves spiritually and powerfully, that wee are members of the body whereof Christ is the head, that wee are the temples of the Holy Ghost, that we are a peculiar people, a royall Priesthood, the Sons of God, heires, even joynt heires with Christ, these things would cloth us with new spirits, if we could heartily discerne them. *Every one that calleth on the name of the Lord Iesus Christ, let him depart from iniquity*; Every Christian professeth enough to bind him to all holinesse. *If yee call him Father, who without respect of persons judgeth all men, passe the time of your sojourning here in feare.* To see the children of Nobles to consort with base ones, it degenerates from true Nobility, and staines their birth: So for a Christian whose descent is from heaven, borne a child of God, a member of Christ, and an heire of everlasting glory, for such a one to live otherwise then becommeth his condition to which he is advanced in Christ, is most unbeseeming his holy profession.

Doct. Our estate which we have in Christ must availe with us to leave our old wayes.

2 Tim. 2. 20.

1 Pet. 1. 17.

Let us carry our selves answerable to our calling and condition in Christ, let us beare up our selves, take upon us an holy state and place, agreeable to our birth and priviledges we receive in Christ our head: not behave our selves like beasts, *They that are Christs have crucified the flesh with the lusts thereof.*

Vse.

That ye henceforth.] Obs. *That we must not spend the time after grace, as the time before.* Or thus: *The consideration of the time past must move us unto holinesse*; Thus much the Apostle giveth us to consider, when he telleth them, that now they must not doe as before they had done: *But as he that hath called you is holy, so be ye holy in all manner of conversation, The times of that ignorance God winked at, but now commandeth all men*

Doct. We must not spend our time after grace as we did before.

1 Pet. 1. 14, 15.

Acts 17. 30.

Tit. 2. 11.

1 Pet. 4. 11.

Eph. 2.

Ephes. 5. 8.

Vse. We must recover our lost time.

1 Pet. 4. 3.

Doct. Such as are called to faith must not be like the world.

Acts 2. 40.

Jam. 1. 18.

Vse 1. Ministers must call off the godly from conforming to the world.

with to repent. The grace of God hath now appeared to all men, teaching us to deny all ungodlinesse and worldly lusts, and to live righteously and soberly in this present world.

Reason 1. For first, it is more to Gods dishonour, and our own danger, to sin after grace, for God will be sanctified in all that come neere to him, or he will by his judgements sanctifie himself in them, the times of ignorance God doth not so strictly looke to.

2. Wee should be worse servants to God and holinesse, then wee were to sinne and the Devill, for when we were in the flesh, *we walked after the Devill*, and were free men from righteousnesse.

3. The time of grace it selfe includeth a perswasion, for it is a day wherein the Sun of righteousnesse shineth in our hearts, as the time before our conversion was a night, now the day is not for works of darknesse, but of light, *walke therefore as children of the light.*

4. It is great injustice to spend the time after grace in the lusts of our owne hearts: for would we not think our selves wronged, if having hired one to work here or there, hee should goe loyter or swagger in this or that blinde house? So when we are called by God to know him effectually, we are then hired to worke in his vineyard, to *worke out our owne salvation with feare and trembling*; Now what injury is this to stand idling and yeeld our service to the Devill, being hired with him?

The use therefore is, that howsoever we have spent the time heretofore, yet we would not henceforth continue any sinfull courses: if a good husband hath lost an hower or two, he will think that enough for that day, he will ply the remainder of time for the finishing of his business, so must we; *Let it suffice* (saith *Peter*) *that the time past of your life we as misspent after the lusts of the Gentiles, walking in wantonnesse, in lusts, in drunkennesse, in glottony, and in abominable idolatries, that henceforth we live after the will of God.*

Yet walke not as other Gentiles.] Obs. *That wee who are brought to faith must not live like them that have not fellowship in the same grace.* Rom. 12. 1, 2. *I beseech you by the tender mercies of God, that you would not conforme your selves to the fashions of the world.* And *Peter*, Acts 2. biddeth the Christian Jews now converted, take heed, and *save themselves* from the other, who though they were outwardly the people of God, yet he calleth them *a froward generation.* And thus here the Apostle doth bid these Ephesians, not to professe as others professed, not to walke like other men of the world, wholly taken up in seeking and following the profits, pleasures and vanities of the world, inasmuch as they were chosen out of the world, *and regenerated by the word of truth, that they might be as a first-fruits of his creatures.*

This therefore we must warne you of, that ye walke not as those that have no fellowship in the grace of God: What if some live breaking the Sabbath? What if they neglect private exercises and duties of prayer in their families? What if they make no conscience of their gaine? What if they jest and mock at better things then they will

imitate

ionicate? What if they can apply themselves to all company? yet you must not doe so: Thus the Ministers must call off, and make a separation of the precious from the vile. This is not to lead families, but to doe the office of a true Pastor: *If thou separate the precious from the vile, thou shalt be a Prophet for me (saith the Lord.)* And *Paul* spake to this purpose often, yea with teares, exhorting them to be *blamelesse and harmelesse, the Sons of God, without rebuke, in the midst of a crooked generation, among whom ye shine as lights in the world.* Jer. 17. Phil. 2. 15.

Use 2. This doth take away the vaine feares and pretences, which in weakenesse we make to justifie our courses, for why should men be afraid of being singular? If this be singularity, not to walke as those doe that make no conscience, then we must be singular: We shall be traduced by them as proud Puritans, who think none so good as our selves. It is better that they speake ill of us without cause, then that God should come against us on just reason. So we think sometime wee may doe this and that, and such and such doe it. We must not be afraid to be singular.

Answ. If they be such as follow the example of the holy men of God, then we may imitate them: *Walke* (saith *Paul*) *as ye have us for an example*, as we walke, otherwise we must not become conformitants to those that are wordly minded. 2 Thes. 3. 9.

Now he expresseth more particularly what was the way of the heathen, *the vanity of their minds*: that is, such vaine courses as their owne minds did suggest. Whence learne two things.

1. *That to follow our owne unregenerate mind, is walking rather Heathenish then Christian.* If a man do not order his life, as an obedience of faith to the will of God, but doth the things he is occupied about, because his owne minde doth lead him so to them: For there are but two wayes: the wayes of God, that is, which God hath commanded: and our owne wayes, that is, such courses as we our selves think good of. *Doct.* To walke after our vaine minds is Heathenish.

In the first, the children of God walke: in the second, all the children of the world; the Lord left the Heathen to their owne wayes: Neither is it tart to make that way of an unregenerate Christian after his owne mind, no better then the Heathens; for the Scripture maketh (which is more) his person, while he liveth, no better then a Heathen; *If thou keepest not the Law, thy Circumcision becommeth uncircumcision*; If you that are professed Christians make not conscience of Gods Commandements, leaving your owne minds, you are no better then Turks or Pagans. Rom. 2. 25.

Now if this should be close followed, it would bee found lying at many of our doores; For what doe we live after, but our own minds? What maketh us avoid this or that? not the conscience of Gods will forbidding it, but it stands not with our liking: What maketh us doe this or that? We have a mind so to doe: So wee take our pleasures, even as our minds lead us, never considering the Lords allowance, and that prayer doth sanctifie them to us. So to raise our estate, or prevent evils we feare, never looke at the promise of God, which doth *Use.* Men are more led by their owne likings then Gods words.

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tye these things to faith, the studie of good life, repentance, but doe altogether rest in such courses which our own carnall reason teacheth. If we see this, we must bewayle it, for this is a Heathenish, not a Christian conversation. And on the contrary, we must looke to the word of God, proving what his good and acceptable will is, that our lives may be a doing of Gods will, not a service to the lusts of the flesh.

Doct. All the courses which the naturall man can devise, are vaine.

3. Obs. Hence, *That whatsoever course of life the naturall man can devise, it is but a vaine thing*: For all the courses of life which their minds lead them to, are called vanity. So *Solomon* Eccles. 1. 3. Vanity of vanities, all is vanity. If we were most devout in taking up worships, *in vaine doe they worship me*: If they could follow all kinde of pleasure, knowledge, profits, *Solomon* hath passed sentence of these things, for all these things perish, they are but shadowes, they profit us nothing; nay often prove hurtfull, hindering us from true happinesse: for worldly wisdome and wealth are impediments to men, keeping them back from the way of salvation: *Not many wise: The wisdome of the flesh is enmity against God.*

1 Cor. 1. 26. Rom. 8. 7.

Vse. Let us therefore learne how to reckon of our cousels, which we take up of our owne minds, thinking our selves wise in them; but it is nothing so; for we follow the winde, we labour for the fire, pursue vanity that will not availe us.

Vers. 18.

Verse 18. *Having their cogitation darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their heart.*

Now he commeth to the reason, you must not walke as they, for your condition is much unlike theirs: Hee setteth not downe these words, but the matter of them touching the Gentiles; therefore he layeth downe foure things.

1. Their blindnesse.
2. Their estrangement from the life of God; amplified from the cause, ignorance; the fountaine of that opened, *hardnesse of heart.*
3. Their dedolency.
4. Their flagitious life; which are things following one another.

Doct. We are by nature full of darknesse.

First then we see *what we are all by nature, though we had all natural knowledge that could be gotten, we are such whose minds are full of darknesse.* For this must be marked in generall, that wee by nature are no better then others, Children of wrath as well as others, *Ephes.* 2. 3. *Rom.* 3. *There is no excellency of the Iew above the Gentile:* by nature we are under the power of the Devill the Prince of darknesse, and are in all kinde of darknesse, *Yee were once darknesse, Eph.* 5. *None understandeth, none seeketh after God*, darknesse of lusts and ungodlinesse, darknesse of condition. O dismall cloud! Temporall Princes, if men treasonably rebell against them, shut them up in dark dungeons where they are denied outward comforts, and live waiting their fearfull execution. God is a Spirit, we all have rebelled against him in the loynes

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of our first Parents, we lye before him guilty, from the wombe we rebell: God hath his spirituall darknesse, he giveth men into the hands of Satan his jaylor, he taketh away his spirituall light from them, letting the Devill hold them in chaines of ignorance, lust, fearfull expectation of judgement.

Object. But we feele no such thing.

Answ. That is because we are all darknesse, and never saw nor heard some of us other, that maketh us think there is no such matter; those that are in hell wot there is no other heaven. Our first Parents were lesse miserable then we in this regard, for they knew that the glorious light of God was gone from them, and that their soules were in all kind of darknesse, because they had left that lightsome and blessed condition; but we that never knew other, we think there is no other. If men at 40. yeares of judgement should be shut up in a dark dungeon, they could perfectly know what a comfortable world, what goodly heavens, what a fruitfull earth, they were deprived of: But say they should get a child in this dungeon, hee could not tell further then hee were told, and so conceive by hearesay that there were such a matter: So it is with us, because wee are borne and bred up in spirituall darknesse, we think there is no other light. These Heathens were some of them such as had great knowledge in Nature, in Policy, in the doctrine of Civill vertues, in Arts, History, nay in curious Arts, judiciall Astrologie, Alchymie, Magick, for the Ephesians, *Act.* 19. are noted for curious Arts, and Magick by name, yet the Apostle pronounceth of them, that in regard of Gods things, *their thoughts were darke*, there is none that understandeth by nature, which the knowledge of them did lead them to see in some sort, for some knew that they did know nothing, and some exclaimed, *Quantum cæca nocte!* &c. *How great a night is there in their understanding!* The reasoning and discourse of the naturall man, the devill hath conjured it in such a Circle, that it cannot turne it self to any thing but what is evill, or hath an appearance of good onely.

This then must let us see what wee are by nature, and what in part we are, for we are regenerated but in part, we may say therefore that our understanding in some measure is darkened, that wee know nothing as we ought to know it. In which consideration wee must looke to Christ to help us with eye-salve, and cry as the poore blinde man did for mercy in this behalfe.

1. Wee see, *how by nature we are all void of the life of God*, though we have this naturall life which the soule present with the body causeth, yet we want that life which the Spirit of God begetteth in the soule. For the life of God is sometime put for that life wherewith God liveth in himselfe. 2. The life of nature is in a sort Gods life. The Spirit of God doth efficiently worke in us, and therefore 1 Tim. 5. these Gentiles are said *to live, move and have their being in him*, in regard of life naturall. 3. It is also put for the life of grace wrought by the Spirit of God, and thus those that lived in God are

Doct. We are void by nature of the life of God.

The life of God is threefold.

The life of nature in some sort is the life of God.

are here said to be *estranged from the life of God.* We by nature (saith the Apostle) are all sinners *and come short of the glory of God*, that is, the glorious life of God, which beginneth in grace, sanctifying, endeth in glory. *We have not a thought, the motion of the will, the deede, the word* that is good by nature, in us, so farre forth as we are unregenerate, *dwelleth no good*, saith the Apostle. The benefit of nature doth beget us carnally, but it is the Spirit which doth regenerate us to a life which is spirituall. It might be amplified by induction, we have no saving knowledge, no righteousnesse, no holinesse, no joy in the holy Ghost by nature, therefore we are estranged from the life of God.

Rom. 3. 23.

2 Cor. 3. 5.

Rom. 7. 18.

Vse 1. This therefore doth let men see their miserable estate; O! if I should tell thee thy soule were fled from thy nostrills, thy body is dead and senseleſſe, this would astonish thee: but is not this more fearefull? God hath left thy soule, and thou art voyd of the life of God.

2. It must comfort us that we are delivered from this death; Is not this joyfull that wee who were once dead are alive? that we who were strangers to the life of grace, should have now acquaintance with it?

3. It must let us see what we are in part, for what we are altogether by nature that we are still in part, *voyd of Gods life:* O there is great emptinesse in us, want of light in our mindes, want of love, want of feare, want of holinesse; we cannot doe any thing, but we may discerne it. If a man could not stirre a hand or foote, but he would swoune and be ready to goe away, or take a step, but his legges would bow under him; we would say, life were weake in such a person: so we cannot begin any good thing, enter any good conference, set our selves to any good meditations, but our hearts dye away and sink downe within us, this argueth the life of grace is very faint and weake in us.

Spiritual death in part hangeth on the faithfull.

Through Ignorance.] Whence we may Observe: *What a fearfull estate the state of ignorance is, which doth keepe us in death from having fellowship with God, and his life; for this is life*, that is, the beginning and way to *Eternall life, to know God, and whom he hath sent Iesus Christ:* So on the contrary, this is the beginning and way to eternall death, the ignorance of the Father and Christ Jesus. Again, how can it be otherwise? for what is the life of God, but to love him, joy in him, trust in him, feare him? Now as it is in the 9. *Psal.* 10. *They that know thy name will trust in thee*; so as there can be no trust, no more can there be feare, love, joy, where ignorance of God prevaileth; God is *light in whom is no darkenesse.*

Doct. Ignorance debarres us fellowship with God and his life.

John 17. 3.

1 Joh. 1. 5.

Such therefore as will have fellowship with him, must be light in some measure, and darkenesse of ignorance is a fit lodging for the prince of darkenesse; and therefore the Scripture maketh all wickednesse follow on it, *They were without the knowledge of God*, what came then? full *of lying, swearing, murder*, &c. So that we must not sow pillowes to this woefull estate, we must not thinke it excusable, and trust to our honest meanings; but know that nothing can be good where ignorance raigneth; much lesse must we thinke that it is the mo-

Vse.

Hosea. 4.

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ster of devotion. So the Disciples, what made them continue so ignorant of the Article of Christs resurrection, that with so many motives could not learne it?

Marke 16. 11.

Secondly, we must learne to lament and take to heart this miserable estate; if we lay in some darkesome prison, loaden with irons, as many as we could beare, committed to the custody of some *Cerberus*-like keeper, how would we lament our hard fortune? but to lye in such a condition wherein is no light of knowledge of God, loaden with chaines of darkenesse, hellish lusts of wrath, covetousnesse, pride, filthinesse, in the custodie of the devill himselfe, this none bewaileth.

Vse. Our ignorant estate is to be lamented.

Through the hardnesse of their heart.] Observe hence, *What is the cause which keepeth us in blindnesse, even the hardnesse of heart.* When the heart is growne so far and brawnie (so the Word doth signifie) a wilfull imbracing of errour and the lusts of it, then we shall be farre from understanding, what ever meanes be vouchsafed: the *Israelites* notwithstanding all the wonders that God did shew, all the teaching they had, yet they were without understanding, because their hearts were hardened: so the people of the Jewes, notwithstanding the teaching and miracles of Christ, were still full of darkenesse, because their hearts were hardened, *Isay* 6. 10. *Ioh.* 12. 40. *Act.* 28. 27. To speake to the point more particularly, hardnesse of heart doth cause ignorance three wayes.

Doct. πάρωσις ἀπὸ πωρώσεως. Hardnesse of heart doth cause blindnes of minde.

Deut 29.4.

Which it causeth three wayes.

1. It doth keepe us from knowing in the letter, making us passe over with neglect the meanes which God graunteth; the hard-hearted Jewes would not heare their Seers, *but said to the Seers, See not, and to the Prophets, Prophesy not unto us right things.*

Isay 30.10.

2. If we come to know, yet it maketh us we will not yeeld to it, if we assent unto it, yet it keepeth us from hearty imbracing of that we yeeld to, and thus it excludeth the powerfull knowledge of the truth: thus the Jewes did see the light, but they loved darkenesse more, could not yeeld to it, *some of them resisted the Holy Ghost*, thus we know many things, which we know not as we ought to know, because of the hardnesse of our hearts.

Act. 7.51.

3. It causeth ignorance, in as much as it doth make the light we have to be taken away; when we like Giants rebell against it: thus by keeping us from attaining knowledge, and by causing that we have to be taken from us, it doth become a mother and fountaine of blindnesse.

Vse. The Vse is to us, if we be at a losse, and know not the reason why we cannot come to knowledge, we must not so much blame things without us, as this hardnesse of our hearts within us; this will make us neglect all meanes of comming by knowledge, make us learne slowly, keepe us from the powerfull and lively knowledge of every thing; thus *the people of Israel, that they could never learne the end of the Law, though the Law was a schoolemaster to Christ*, yet they could never come it because of the hardnesse of their hearts, *for this was the vayle that hindered.*

2 Cor. 3.14.

Here further it is to be marked, *What a chaine of miserie is linked with*

Doct. Hardnesse of heart is accompanied with many evills.

with hardnesse of heart, a blind mind, absence of Gods grace, readinesse to all evill. Whence we see, *that sinnes goe not alone, especially hardnesse of heart*, but one followeth on the necke of another. As in the body, if the stomach doe not his office, the head will be the worse, the liver cannot doe his part, many evills are coupled one to another: so in the soule, &c. For sinne hath more considerations then one, for it is not onely an offence, but a punishment of some former, a desert of future sinne, as a just recompence of reward, *Rom.* 1. 28. *As they regarded not to know God, so God gave them up to a reprobate minde. Because they received not the truth with love, God gave them up to strong delusions to believe lyes, that they might be damned.*

2 Thess. 2. 10. 11. 12.

Vse.

Wherefore it doth behove us to take heede of hardnesse of heart, as which hath attending upon it a world of evill: And if we looke about well, we shall finde that we have all of us too much of it. What maketh us so little affected when we see the heaven, and the earth with the furniture of them, that we praise not, feare not him whose goodnesse and power is manifested in them? if we see a Lyon in the Tower, or some strange creature, we will talke of it; this is a hardnesse of heart. What maketh us heare of judgements, as the plague destroying thousands weekely, these inundations, strange and prodigious apparitions in the ayre, and be no whit moved? it is the hardnesse of our hearts. *Pharaoh* regarded not so many personall judgements of God upon him, because his heart was hardened. What maketh us when we have good purposes in afflictions, not to performe them? it is the hardnesse of heart, by reason whereof we are the old men when the rod is of, *Exod.* 9. What doth make us when the Word commeth neere us, that we discerne it to meete with us, what maketh that it goeth away with generall termes, Lord have mercy on us? he tells us the truth, but the hardnesse of heart, this doth cause it to drop off, and not enter, as the rocke doth shoote off water. What maketh us heare the curse against sinne and never tremble? what maketh us heare the promises and never claspe them with joyfulnesse, but hardnesse of heart? Finally, when our soules have just cause to humble themselves and seeke to God, what maketh us slip the collar and turne aside to this or that, but hardnesse of heart? as the Apostle maketh impenitencie to come from this ground, *Rom.* 2. 5. *Thou after thy hardnesse and a heart that cannot repent, treasurest up to thy selfe wrath against the day of wrath.* Now then what must we doe? *Answ.* We must deale for our soules as we doe for our bodies; if one should assure us that we have the stone bred, nay a spice of it, we would cleanse our kidnies quickly: So now we tell you that you have the stone in the heart, how should you pray against it? seeke to the *healing God that healeth all our rebellions, and loveth us freely*, ply him with his promise, that hath said, *I will take away the heart of stone, and give you a heart of flesh.* Take heede of it, if God did punish it in the heathen that resisted by meanes of it but the light of nature, how willl he punish it in you that shall resist the light of the glorious Gospell of Jesus Christ.

Signes which convict all of hardnesse of heart more or lesse.

How to get it cured.

Ezech. 11. 19.

VERSE 19. *Which being past feeling have given themselves unto wantonnesse, to worke all uncleanenesse, even with greedinesse.*

The third thing followeth, *that they were without feeling*, or griefe as the Originall word is. To understand it, you must know that the soule hath a faculty which we call [Conscience] which doth beare record what we doe, and give sentence excusing, or accusing, according to the nature of the fact: the excusing, breedeth joy, the accusing conscience begetteth griefe: now these being without the light of knowledge, and being hardened that they could not feele the checke of Conscience in that they did know, came to be remorselesse after their wickednesse: which doth teach us, *How blind-hearted men are affected after their sinne, they are voyd of griefe in the midst of their wickednesse.* This is not the state of every sinner, but of one that is smitten, through the desert of his former sinnes, with fearefull blindnesse, and more then ordinary hardnesse of heart: this we see, *Prov.* 2. 13, 14. They turne from the wayes of innocencie and rejoyce when they have done evill, the wicked make but a sport to have committed sinne, *Ier.* 8. 12. *Were they ashamed when they had committed their abominations? nay they were not ashamed, neither could they have any shame.* And thus *Esau* when he had most prophanely sold his birthright, *he went his way*, it is said, *and despised his birthright.* The Conscience is as the eye, it is a most tender part, feeling griefe from the least offence, but if a hard flesh doth overgrow it, of all the parts it is most insensible; so men that have had some feeling in Conscience, if once they let it be covered with hardnesse of heart, they will bee voyd of feeling, they will not be ashamed to carry their sinnes in their face like *Sodom.*

ἀπαλγηκότες. Conscience and the worke of it.

Doct. Hardhearted men have no feeling or grief for their sins.

This therefore being the guise of desperate sinners, must make us take heede of this estate of Conscience, when we cannow sinne without being pricked after it. Let us therefore take up griefe for our daily offences, for custome in sinne taketh away the feeling of it, and seeing sinne passe without griefe, we shall hardly be able to grieve when we would.

Vse 1. Such an estate is to be feared.

It teacheth us, that when we feele our Conscience upbraid us, and cause us griefe, in such things as many feele not; we must not mislike this, for it is the worke of the holy Ghost in us, *this convincing us of sinne*, and thus *David, his heart smote him when he had numbred the people, when he had cut off the lap of Sauls garment*; when he had sinned, *his sinne was alwayes before him*: thus *Peter, he went out and wept bitterly*: thus the penitent *Corinthian* when excommunicate, did so grieve that there was contrary medicine applyed, lest *he should be swallowed up with griefe.*

2. It is good to have our conscience checke us. Joh. 16. 8. Psal. 51. 3. Mat. 26. 75. 2 Cor. 5.

The fourth thing is the Consequence of this, when they had lost this sting of Conscience, they did runne upon all kinde of wickednesse: whence Observe, *That a man will not sticke to commit any evill that hath no restraint in Conscience*: thus when the Pharisees had resisted the holy Ghost awhile, they grew hardhearted and senselesse, and

Doct. An hardhearted man will sticke at no sinne.

went out of one sinne into another, murder, hypocrisie, bribing, lying, what not? the entring into sinne, is as the wise man speaketh of one sinne, *viz.* the sinne of contention, *Prov.* 17. 14. *It is as the opening of waters*, the pulling up of sluces, or breaking down dams, which letteth in waters that overflow all: so sinne when once it hath prevailed to pull up this floodgate, to take away the feeling of the Conscience, it doth let in floods of iniquity, the sinnes these heathen did break into, as *Rom.* 1. And the things the story mentions, as the feasts of *Bacchus*, as the *Romans* also at the solemnities of their goddesse *Bona*, were such as cannot honestly be named.

Vse. Stop sinne in the beginning.

And therefore it is good, seeing sinne is as the opening of waters, to doe as the wise man counselleth, stay, breake off, ere it beginneth, or at least in its beginning. For that which is easily (by Gods grace) subdued when first it springeth out, will when it hath got head, prove unconquerable. *Principiis obsta*, withstand and resist the first motions and beginnings of sin, kill it in the egge, lest it become a cockatrice.

But two things more must be marked, which open the manner of their sinning.

1. They gave themselves to it.
2. They did it greedily. Whence marke,

Doct. Unregenerate men give themselves to sinne.

In what manner the unregenerate doe sinne, they sinne, yeelding themselves servants to sinne. For though these did it in a higher degree, even sold themselves to all filthinesse, yet to give themselves up to sinne in sinning, is common to all in some measure that have not the spirit of Christ.

1. I will prove it.
2. Shew you how these gave up themselves, seeing it is said, *Rom.* 1. 25. *God gave them up.*
3. Shew the Use of it.

For the first, the Apostle *Rom.* 6. 13. giveth us to understand, how that till grace change us, *we doe yeeld our selves up as vassals to sinne*; it is set up in us as a King which raigneth and hath obedience from us, for by nature we are servants of sin: *A man is a servant to that he obeyeth* (saith *Paul*) *and a man is a servant to that of which he is overcome*: Now we obey sinne and are overcome of it, till by Christ we are freed: and this is not so in the godly; for they sinne indeede, but they give not themselves to it, they admit it as a strong usurper, they doe not obey it as a lawfull Commander over them.

2 Pet. 2. 19.

But not so the godly.

For the second, the Answer of it is in opening these two things:

1. How farre forth God giveth men up.
2. How these gave themselves up.

A twofold consideration of sinne.

For the better conceiving Gods giving men up to sinne, you must know that sinne hath a double Consideration.

1. As it is a breach of Gods Law, thus he no way doth give up to it, but hateth it.

2. As sinne is a punishment of former sinnes, and hath the consideration of a spirituall judgement, thus God doth effectually deliver up to

to it, as for Example: The execution of a malefactor, justly condemned by a malicious executioner: the death of this party, as it is maliciously effected by the headsman, is murder in him, that the Judge willeth not: the death of him so farre as it is a just recompense of his wickednesse, is the worke of justice, comming from the Judge: so sinne, as it is a branch of the Commandement in men (whom God maketh by his unspeakeable power their owne doomesmen) is not of God: as it is a just recompense of former wickednesse, he that is the Judge of all the world, doth inflict it and effectually bring it about. Now then sinne thus considered, God doth give up to it 3. wayes.

God giveth men up to it as it is a punishment.

1. By withdrawing himselfe, and leaving men to themselves, *Act.* 14. 16. *He left the Gentiles to their owne wayes.*

And that three wayes.

2. God presenting Soveraigne things to sinfull men, even from such things also their corruption taketh occasion to sinne, though the things be good in themselves, as his Word, his workes of mercy and of judgement; *I will lay stumbling blockes before this people, Ier.* 6. 22. What then doth God lay stumbling blocks to make men offend by? No, he layeth thē to promote his just judgements; for as sin is sin, he no way can tempt or provoke unto it, *Iam.* 1. 14. *But every man is tempted when he is drawne away of his owne concupiscence and is enticed.*

Obiect. Yet God doth see that man will sinne upon such things.

Answ. Forefight of things causeth not things: a wise Father foreseeth that a lewd childe will come to the gallows, he doth not cause it. Secondly, though God foreseeth that a man will sinne, yet he is not the cause of his sinne, because he doth not intend sinne, but executing his Spirituall judgement. Thus the Physitian foreseeth that he cannot so purge out a malignant humour, but he shall take with it something that is good, so that he cannot restore a man and profit him, but hee shall in part hurt him; yet the Physitian when he healeth, is not said to hurt, because this, though it goeth together, yet it is not intended by him. So, &c.

God foreseeth sinne, but is not the cause of it.

3. God doth give such sinners into more full power of the devill, who is effectuall in the sonnes of disobedience; for the Devill is Gods torturer. Now they gave up themselves, because God doth worke his workes, so as in the meane while, he letteth us worke ours also: They then gave up themselves,

How men give up themselves to sinne.

1. In that their former sinnes deserved these.
2. In that they voluntarily did commit them, not admit them unwillingly.

Now then to returne to the doctrine. This doth give us to see what is the estate of many; they may hence know themselves not to be regenerate, nor in Christ, if they doe willingly, when they sinne, yeeld unto it.

Vse 1.

2. It doth also let us see how the wicked (what ever the blind reason of man may say) are altogether without excuse, because they sin wilfully, yeelding themselves to it.

The 2. thing *they did it greedily*; which doth teach us, *That sinne is*

Doct. Sinne is an unsatiable thing. Deut. 29. 19.

an unsatiable thing; it draweth men at length to be greedily addicted to it, Esay 5. 18. *They draw sinne forward with Cords of vanity,* Jer. 6. 8. *They went to their courses as a horse to the battell.* This is threatned under the termes of *adding drunkennes to thirst*; for it is as a dropsie that the more we drinke of it, the more we thirst after it.

Vse 1. Therefore we must serve it as we doe agues, give it not that it craveth, for that is the next way to be rid of it.

2. Seeing sinners are thus hot in following sinne, it must teach us to take occasion to pursue diligently after righteousnesse; then wee make good use of *viewing the field of the sluggard*; if they serve the devill in so ill a worke, and for so ill wages, how then should we *serve God in righteousnesse, the end whereof is everlasting life?*

Pro. 24. 32.

Rom. 6.

VERS. 20.

VERSE 20. *But ye have not so learned Christ.*

Now the Apostle removeth these things from these *Ephesians* to the 25. *verse.*

1. He denyeth them of those that had learned Christ.
2. He excepteth or putteth in a caution, how he would be conceived of what kinde of learning he would be understood; *If you have learned Christ as the truth is in Christ*, that is, as the true being, or as those have learned him who are truely in Christ, not in shew and profession onely.
3. He expoundeth what he meaneth by this kinde of learning, *viz.* such learning, as goeth with true sanctification of us; which hath 2. parts set downe. 1. Our Mortification. 2. Our Regeneration.

Doct. True learning of Christ will not stand with worldly conversation. 2 Pet. 2. 20. Tit. 2. 11, 12.

First we see in this 20. *verse*, he doth oppose the learning of Christ to the blindnesse, hardnesse of heart, lusts of the Gentiles, as a thing which would not stand with them; which doth let us see; *That the knowledge of Christ will not stand with worldly conversation:* you have not thus learned Christ; as if he should say, if you have learned Christ as you ought, you have not to doe any more with these wayes, 2 *Pet.* 2. 20. this is made an effect that followeth on knowing our Saviour Christ, *We escape from the filthinesse of the world:* and he that learneth *that the grace bringeth Salvation*, it will teach him to deny ungodlinesse and worldly lusts, and to live godly and soberly and righteously in this present world. For looke as when the sunne riseth, the darkenesse is dispersed; So when this sunne of righteousnesse doth rise in our hearts, the darkenesse of sinne will be dispersed in us.

Vse 1. Wherefore such as with their learning set no lesse on the score of lust then heretofore, they have not as yet learned Christ as they ought; What communion hath Christ and wickednesse? if ever thou hadst rightly learned Christ, it would teach thee to abhorre thy former sinfull lusts, they would not have that vigour and strength that was usuall, but the power of them is weakned and over-ruled. And thou shalt find something now that was not in thee before: So that though thou doest evill, yet not so much as thou didst before, and thou dost the good thou didst not before. Thou wilt be of another mind then heretofore.

tofore touching the things of grace and salvation; thou seest another beauty and excellency in Christ and grace then heretofore, a vanity in all worldly delights which thou never sawest before.

Use 2. For triall, Hereby a man may see whether ever he were converted; Do you retaine your old opinion still, an old minde, and an old weather beaten sinner still? Thou hast not yet learned Christ, there never came grace into that heart. He that is in Christ is a new creature, he hath experience of the venome of sinne, of the good of grace, and of the vanity of these things here below: The drunkard seeth the bitternesse of such a course, and he detesteth it; the course he thought pleasant, but now he hath learned better; before hee despised Christ, slighted the word and meanes of grace; now he seeth nothing but a Christ can relieve him, not friends, not wealth, but onely Christ is all in all with him; now he knowes what a priviledge it is to be a member of Christ.

VERSE 21. *If so be ye have heard him, and have been taught by him, as the truth is in Iesus.*

VERSE 21.

In that the Apostle thus excepteth, *If ye have heard him as the truth is in him*; Hence we see, *That there is a double learning of Christ, and that every kinde of learning doth not exclude corruption.* There is a knowledge of the letter, another spirituall, as the Scripture calleth them, a knowledge speculative and affective: the one doth conceive and apprehend the things of Christ, but maketh no change: the other doth alter and dispose the affections to Christ and the wayes wherein Christ hath walked, and this knowledge and learning of Christ doth farre excell the other, as much as the experimentall tasting of any creature, doth the knowledge we have of it by reading Authors: He that tasteth a cup of Wine, knoweth it farre otherwise then he that readeth this or that of the tast of it. The Scripture therefore sometimes distinctly speaketh of knowledge, *The Gospel hath beene fruitfull in you, since you knew the grace of God in truth.* It is not all hearing, no nor all knowing, but the true, inward, powerfull, affectionate knowledge, which is fruitfull in us: The greatest Clerks are not alwayes of most conscience, knowledge and conscience are often divorced: The Devill knoweth more then all the learned Doctors in the world. Literall knowledge onely conceiveth of things, but hath no feeling of them in himselfe, nor is affected with them; now this knowledge doth not alter nor change a man; but the knowledge which is spirituall, lively affecting the soule, this transformeth a man into the image and pompe of that which he knoweth. *Paul* blesseth God for the beleeving Romans, that *they obeyed from the heart unto the forme of doctrine whereunto they were delivered*; this is a saving knowledge which breedeth the fruits of true obedience, true desire of increase. To reade of the nature of honey, leadeth a man into some conceit of it, but nothing affecteth him; but to taste an honeycombe, this maketh him know more feelingly, and desire to tast further: So it is in knowledge, *Sapientia* is *sapida scientia*; true knowledge is savoury knowledge, which relisheth in the soule.

Doct. A double knowledge of Christ, literall, and spirituall: and the difference of them.

Col. 1.5,6.

Rom. 6.17.

leape-Chriſtians, that leape over this winter-like worke of mortification, will have after-claps that ſhall nip all their over-haſty proceedings. A building reared upon old ſtuds will not ſtand, no more will theſe ſemblances of holineſſe that are reared upon unrepented corruption.

Now for the particulars, this 22. verſe ſetteth downe three things:

1. The duty it ſelfe of mortification, *Put off the old man.*
2. The manner, *Put him off concerning the converſation which ye had in him*, for this is all one with *Col.* 3.9. *Put off the old man with all his works.*
3. The deſcription of this old man which is to be put off from this that he is *corrupted by deceivable luſts.*

Doct. Such as are in Chriſt muſt put off their whole old nature.

First then we ſee, *That ſuch as are in Chriſt muſt not put off the outward ſhow, and in part, but the inward whole man of corruption, the old man*, that is, *the old quality of our whole nature muſt be laid aſide.*

Touching this three things:

1. What it is to put off the old man.
2. How we come to put him off.
3. What degrees we goe by.

1. What it is to put off the old man. Rom. 6.6. Col. 3.5. 2 Cor. 7.1. Rom. 12.1.

To put off, is not to lay aſide a thing for a time and take it up again, for ſo too many put off ſinne, as appeareth, which at night they lay aſide and take up in the morning; but this doth note all one thing with thoſe phraſes, *To crucifie the fleſh, To mortifie our earthly members, To purge out all corruption of fleſh and ſpirit, To offer up our ſelves a ſacrifice:* So to put off, is to forſake and dye to our corruptions.

2. The way how he is to be put off.

Now the way to put off theſe luſts is,

1. To get a ſight of them by the Law, *For by the Law cometh the knowledge of ſinne*, Rom. 7. Wee muſt therefore by the benefit of this glaſſe ſee our corruptions, that we may afterwards caſt them from us.
2. Wee muſt groane repentantly under the burthen of them; and like as pores are to the body, by which hurtfull humors are evacuate, ſo are theſe ſighes and penitent teares of repentance to the ſoule, for the life of ſin doth evaporate and breathe out by them.
3. We muſt by faith hold the promiſe of God, who hath promiſed *to ſanctifie us, to write his Lawes in our hearts, to powre out cleane waters, and waſh us from all our filthineſſe:* We are like children, we cannot make our ſelves ready, neither put off nor on, unleſſe our Father doth help us.

Jer. 31.33. Ezek. 36.25.

3. For the degrees; here we doe it in part, in heaven wee ſhall be cleane rid of all corruption.

The degrees of it.

Vſe. A man cannot be in Chriſt who feeleth no change in himſelfe. 2 Cor. 5.17.

Now this doth convince too many that they are not in Chriſt, for they are the old men, no changelings, as themſelves will affirme. Deceive not thy ſelfe, doe not thinke thou art in Chriſt, if thou findeſt *thou art not a new creature*, wherever Chriſt is made righteouſneſſe, he is made ſanctification, his blood hath not onely power to take away

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the guilt of sin, but to purge our consciences from dead works. Thou must feele corruption destroyed; you cannot have two contraries together, as heat and cold, health and sickneſſe, in what measure the one commeth in, the other is weakned; It is impossible a man should be in Christ and not have his old lusts mortified. If you be in Christ, regenerated and made a new creature, then you must pull downe all that is old, for what ever is old must be rejected, a man must bee in every thing otherwise then he was before: so that thou must say, I had such a lust, I had delight in such and such company, but now the Lord Jesus Christ liveth in me, now I am a member of Christ, I must bid adue to all my former lusts of vanity.

It doth detect such not to be in Christ, who onely look to reforme a little of their outward conversation, but never put off the inner man of corruption within them: they are angry for this or that deed more exorbitant, but they repent not of that Leprosie wherewith their whole nature is infected: Now such persons are like the Snakes that cast their coate, but keep their sting and poyson: Whereas the godly they do put off that which compasseth them about, *The Law of evill that rebelleth against the Law of God, in their minds and affections.*

Vse 2. Nor he who onely somewhat reformeth his outward course.

Rom. 7.

Such as put off by halves (like *Herod*) this or that lesse needfull member as it were, this or that sin they do not much care for, but they put not off the whole man, which is here commanded. For the godly man though he finde all evill present, yet he disalloweth and turneth from all of it in his spirit.

Vse 3. Nor who is only reformed by halves.

Object. You will say, This is impossible, then wee should have no sinne.

Answ. Thou must hate all, strive against all; Sin may be in thee as a thiefe crept in, but it must be resisted; and therefore let them think of it, that stoppage is no payment; such as would doe some things, that they may not doe others: the whole man must be turned to the Lord, this the Lord complayned of, *Ier.* 3. 10. *They turned to me, but not with their whole heart*, but fainedly. If thou findest any thing wherein thou art willing to take liberty to thy selfe, certainly thou art as yet an old man.

As concerning the old man.] Obs. *That whosoever doth truly put off their inward corruption, will, and must likewise put away evill conversation.* Whosoever purgeth the heart will purge the hand likewise. *How can we that are dead to sin live yet therein?* How can we that have put off our corruption converse after it? *The old man and his works must be put off together*; for men cannot put off their sin, while they put not off the works of it, no more then men can quench fire, while they bring store of fuell to the fire: and men cannot put off the inward corruption, nor crucifie this, but they shall likewise crucifie the conversation of it. As a man that cutteth down the tree, killeth the fruite of the tree in so doing.

Doct. Who so puts off inward corruption must put off also evill conversation. Rom. 6. 2. Col. 3. 9.

Which doth convince such presumptuous ones as feare not to bee lyers against themselves, who will boast of their hearts as good, while their

Vse.

Vse. Wee must labour for the spirituall.

This therefore being so, it behoveth us not to content our selves with every learning, or knowledge, but to get this lively knowledge. What good doth that knowledge which affecteth not the heart to obedience? it maketh us be beaten with many stripes, as who know the will of our Master and doe it not. Let us know heavenly things as we doe earthly, for the end of our knowledge in them is action. If I know this or that to be good for me, I will get it. If I know fire touched will hurt me, I will not come neere it. Here also must be marked, who doth teach us this true knowledge; *If yee* have heard *him* and have beene *taught by him, i.e.* Christ. Whence observe.

Doct. Christ onely can teach us inwardly by his Spirit.

Though we have many Teachers, yet it is Christ himselfe that teacheth us inwardly and effectually by the Spirit. These Ephesians had *Paul* and other ordinary Teachers, yet he that taught them that effectuall learning is said to be Christ: *The voyce of the Son of God is it that doth raise us up* from the death of sin, to the life of righteousnesse. Christ opened the heart of *Lydia*, that is, did teach her inwardly, when *Paul* did teach her outwardly. And *Luke* 24.32. *He opened the understandings of his Disciples, and made their hearts to burne within them.* We are but petty Ushers, it is Christ that is the chiefe Schoolemaster in this schoole, he is the Doctor of the chaire, whom we must heare, before we can learne any thing to purpose: *One is your Doctor, even Christ. Paul may plant, and Apollos may water, it is God onely that giveth increasse.* Act. 16.14.

Mat. 23.8.

Vse. Wherefore this doth warne us whom wee should seeke when wee come to be taught, we must seeke Christ in the Temple. And because that men seeke not this Teacher, therefore they are Idoll hearers, have eyes and see not, eares and heare not, for they lift not up their soules to have him teach them, who is the Eye of the blinde, the tongue of the dumb, the eare of the deafe. And the rather we must seeke to him, because this is a thing promised to us, *We shall be all taught of God.* Wherefore we must say to Christ with the Church, when we come to the Assemblies, *Lord let us see thy face and heare thy voyce, for this voyce is sweet, thy voyce is pleasant.*

Jer. 31.34.

Vers. 22.

Verse 22. *That is, that ye cast off concerning the conversation in time past, the old man, which is corrupt through the deceivable lusts.*

Now hee commeth to explaine who they are that have learned Christ as the truth is in Christ, such as are sanctified, that is, mortified in regard of sinfull lusts, and quickned to righteousnesse and holinesse. Whence two things are to be marked in generall before we come to the particular considerations.

Doct. They have truly learned Christ who are truly sanctified. Gal. 5.22. 2 Cor. 5.17. Phil. 3.10.

1. *Who they are that have truly learned Christ, they that are truly sanctified through the Spirit of Christ*; They whose sinne hath received a deadly wound, whose soules are regenerate. *Gal.* 5.22. *They that are Christs, have crucified the flesh with the lusts thereof.* And as this place sheweth death to sinne to follow upon being in Christ, so the Apostle telleth us, that *whosoever is in Christ is a new creature.* And the Apostle maketh this the true knowledge of Christ *to know* experimentally the

vertue of his death working in us, and the power of his resurrection. And therefore none are truly, I meane inwardly by the Spirit, baptized into Christ, but that the death of Christ doth make them dye to sin, and his life doth make them rise to righteousnesse.

For we cannot get faith, which is the learning of Christ, and so be coupled to our Head, but we shall dye and live with him. Even as a naturall head when it is stricken from the body, all the members dye with it, and while it is quickned (if nothing withstand) they live with it. So it is with this head mysticall, his raising was ours, his death ours, and accordingly is made manifest in us from the time we know him effectually.

Vse. Let every man therefore examine himselfe whether he hath truly learned Christ, by this course, if his knowledge leadeth him to sanctification through the Spirit of Christ, it is well with him: But if otherwise, his knowledge of Christ is made a pack-horse for his sinne, or hath going with it an appearance and show that wanteth the power of godlinesse, let him not rejoyce nor lye against himselfe, he hath not learned Christ. O wofull condition! *Know you not that if Christ dwelleth not in you, you are disallowed of God? His wrath abideth over you.* 2 Cor. 13.5. Joh. 3.36.

2. It is to be marked that first he setteth downe the killing of sin, then our new life; whence we marke, *That whosoever will come to true holinesse, must first begin with removing his corruption:* though in time these goe together, and so far as wee get emptied of sin, wee grow to be filled with holinesse, yet for nature, there must be a departing from the evill we are in, before we can be clothed with righteousnesse: If we be like Christ in dying to sin, as he dyed for the abolishing of it, then we shall be like him in life, so the Apostle saith, *Rom. 6. 3. If we be grafted with him to the similitude of his death, so shall we be to the similitude of his resurrection.* And the Prophets calling us to newnesse of life, bid us first forsake our old evill wayes, *Cease from evill, put away your iniquities from my sight, and learne to doe good.* Looke as it is in apparell, wee must first put off an old suite before we can draw on a new: So these rags of sinne must be put off before we can put on the robes of righteousnesse. Nay till we take this course, grace will not grow in us, as if one plough not up his ground, kill the weeds and cleare it, seed will not prosper: So till the ground of our hearts bee broken up and weeded out, grace will not thrive in them.

Doct. True holinesse must begin with putting away corruption. Rom. 6.3. Esay 1.16.

Which is to be marked, for many begin at the wrong end, setting first upon a kind of new life as they deeme it, before they have laboured to put off their inward corruption; they deceive themselves, when now they have some good purpose and meaning, and like of this and that which they could not brooke heretofore, they thinke all well, though they never search their hearts, never have groaned under the burden of their hidden corruption, never truly have left their old conversation; these must turne back againe, or that will befall them that doth these forward springs when they set in before the winter hath had his course, they have a cooler of their forwardnesse: So these leape-

Vse. These goe to worke the wrong way which take not this course.

leape-Christians, that leape over this winter-like worke of mortification, will have after-claps that shall nip all their over-hasty proceedings. A building reared upon old studs will not stand, no more will these semblances of holinesse that are reared upon unrepented corruption.

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First then we see, *That such as are in Christ must not put off the outward show, and in part, but the inward whole man of corruption, the old man*, that is, *the old quality of our whole nature must be laid aside.*

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Now the way to put off these lusts is,

1. To get a sight of them by the Law, *For by the Law commeth the knowledge of sinne*, Rom. 7. Wee must therefore by the benefit of this glasse see our corruptions, that we may afterwards cast them from us.
2. Wee must groane repentantly under the burthen of them; and like as pores are to the body, by which hurtfull humors are evacuate, so are these sighes and penitent teares of repentance to the soule, for the life of sin doth evaporate and breathe out by them.
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Which doth convince such presumptuous ones as feare not to bee lyers against themselves, who will boast of their hearts as good, while their

Vse.

their old converſation is with them, juſtifie themſelves, as if the worſt piece were outward, that within they beare as good mindes as others, though in their lives they are not ſo ſtrengthened: now theſe are wide; for who ſo doth put off the old man, muſt and will put his workes off alſo.

Now followeth the deſcription of the old man. 1. Set downe from this, *that he is corrupted*; which is ſet downe by the cauſe, *through luſts*; which are noted by the quality of them, *deceitfull luſts*. This old frame I would have you put off, is that corrupted eſtate of ſoule and body which is cauſed by ſinne, even by the manifold luſts wherewith we are compaſſed, which luſts are exceeding deceitfull both to inſinuate themſelves for to bee entertained, and to plead for the retaining of them once admitted. Here therefore are 3. things to be conſidered.

1. That luſts breede the corruption of ſoule and body.
2. That not this or that ſingle ſinne, but a multitude of luſts are in the unregenerate, *the old man corrupt through luſts*.
3. That the luſts of the fleſh are guilefull, very full of deceit, corrupt with *deceiveable luſts*.

Sinfull luſts corrupt ſoule and body.

For the firſt, we muſt know that ſinfull luſts they bring corruption throughout the whole man, ſoule and body; they corrupt the ſoule, not in regard of the eſſentiall life of it, for ſo the ſoule is of an immortall, incorruptible nature, but in regard of the life of God which ſometime it had, and ſoundneſſe of grace wherewith it was cloathed; in this reſpect luſt hath brought forth death and corruption on the ſoule. For what is all kind of luſting, but a death of the ſoule? What are the notions of this, but ſtinches ſtreaming from the inherent corruption? And the body how it is corrupted we neede not ſpeake, when ſome one little member hath armies of diſeaſes which beſet it. For looke as a moth bred in a garment, doth fret and conſume it, ſo ſinne bred in us by our owne free wills at the devills ſuggeſtion, doth more corrupt and conſume us.

Vſe 1. Pſal. 14. 3. Joh. 14. 6. It is good to take notice of our corrupt eſtate, that wee may lay hold of Chriſt.

Which muſt teach us, firſt, to take notice of our eſtate by nature, *We are all of us corrupted*, our ſoules and our bodies have death ſeated in them; ſo that we have cauſe to lay hold of him *that is the way, the truth and the life*; that (though we ſtinke in the grave) can raiſe us up. Becauſe we ſee not this corruption worke out in the ſtrength of it, therefore we can hardly be perſwaded of it; but all poyſoned bodies dye not preſently. And looke as woodwormes eate the heart of a board, when no hole appeareth in the top: So it is with luſt, all outwardly ſeemeth well, when corruption hath taken deepe hold of us.

Vſe 2. And to put off an eſtate ſo corrupted.

It muſt make us willing to put off this old man, to thinke that it is altogether corrupted: Who would not part with old rotten apparell that might have new? who would not let an old rotten houſe be pulled downe that a new might be builded? So we ſhould, ſeing the old man is all corrupted, eaſily and willingly forgoe this eſtate, that

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we might come to a new more glorious condition.

Seing lusts doe corrupt us throughout, we must as *Peter* exhorteth, *abstaine from them*. We would not feede upon that this spring, that we know would breede us diseases at the fall: so much more must we avoyd that which will bring sicknesses, nay death to soule and body. For looke as holinesse is the beginning of life everlasting, which goeth on till it end in glory: so is sinne the death of the soule, which doth (if the grace of Christ heale it not) never stay till it commeth to everlasting damnation; I meane the body of sinne dwelling in us; for even as noysome savours come from a putrified body, so doe these motions from a corrupt soule. If thy child doe swerve from morality, and civil vertue, following whores, be a rioter, a theefe, &c. when thou seest an absence of civill vertue, thou sayest, he is even a lost child: what then shall we thinke of our selves, being without all heavenly vertue of faith, hope, joy in the Spirit, godlinesse, temperance? &c. Wherefore learne we to consider of sinne and our estate through it, that we who have not thought of it, may yet set our hearts to the way of life; that we may be thankefull who have escaped from it; that we may take heede of it, and labour to be healed of it more and more. Should some learned Physitian tell you, such or such a deadly thing were growing on your body, how would you thanke him and make use of it? Oh it is well with thee, if God make thee wise, that thou hearest this day, how thou art in every part corrupt, even dead in Spirit. How glad are we when we escape some desperate bodily sicknesse? and if there dwell reliques of sicke matter with us, we keepe rules *de sanitate tuenda*, how much more should we be wise for our soules?

Vse 3. And to abstain from lusts which so corrupt us.

The Old man corrupt with deceiveable lusts.] Observe, *That not some one single lust or sinne, but many lusts beset the unregenerate person.* There is in us all *a body of sinne*, and the Apostle doth bid us crucifie our earthly members, naming many particular sinnes, *fornication, uncleannesse, covetousnesse, inordinate affections, &c.* For as a naturall body hath not one member onely but divers, so this spirituall body of sinne hath not onely one, but many evills to make it up.

Doct. An unregenerate man is full of evill lusts. Rom 6.6. Col. 3.9.

Which is to be marked against such as ignorantly, when they give entertainment to some one sinne, thinke they have no fault but that one in which they live. Therefore when their consciences upbraid them with the sinne in which they live, thus they salve the matter; they confesse the sinne, but comfort themselves that though it be a fault, yet it is their only fault, they hope if a man speak that by them, he hath spoken his worst, he hath said all he can say; not knowing that it is not one lust that hangeth about a naturall man, but if the matter be well examined, a man is nothing but a fardell of divers sinfull lusts. And as in the body great diseases never goe alone, but have pety infirmities accompanying them, so it is in the soule in regard of sinnes.

Vse. Unregenerate men are deceived who think they have but some one sin.

3. It is to be marked, *That sinfull lusts are exceeding deceiveable*: thus the holy Ghost attributeth this to sinne, that it is *full of deceitfulnesse*, Heb. 3.13. *Exhort one another, lest any be hardened through the deceitful-*

Doct. Sinfull lusts are deceitfull.

leape-Christians, that leape over this winter-like worke of mortification, will have after-claps that shall nip all their over-hasty proceedings. A building reared upon old studs will not stand, no more will these semblances of holinesse that are reared upon unrepented corruption.

Now for the particulars, this 22. verse setteth downe three things;

1. The duty it selfe of mortification, *Put off the old man.*
2. The manner, *Put him off concerning the conversation which ye had in him*, for this is all one with *Col. 3.9. Put off the old man with all his works.*
3. The description of this old man which is to be put off from this that he is *corrupted by deceivable lusts.*

Doct. Such as are in Christ must put off their whole old nature.

First then we see, *That such as are in Christ must not put off the outward show, and in part, but the inward whole man of corruption, the old man*, that is, *the old quality of our whole nature must be laid aside.*

Touching this three things:

1. What it is to put off the old man.
2. How we come to put him off.
3. What degrees we goe by.

1. What it is to put off the old man. Rom. 6. Col. 3.5. 2 Cor. 7.1. Rom. 12.1.

To put off, is not to lay aside a thing for a time and take it up again, for so too many put off sinne, as appeareth, which at night they lay aside and take up in the morning; but this doth note all one thing with those phrases, *To crucifie the flesh, To mortifie our earthly members, To purge out all corruption of flesh and spirit, To offer up our selves a sacrifice.* So to put off, is to forsake and dye to our corruptions.

2. The way how he is to be put off.

Now the way to put off these lusts is,

1. To get a sight of them by the Law, *For by the Law cometh the knowledge of sinne*, Rom. 7. Wee must therefore by the benefit of this glasse see our corruptions; that we may afterwards cast them from us.
2. Wee must groane repentantly under the burthen of them; and like as pores are to the body, by which hurtfull humors are evacuate, so are these sighes and penitent teares of repentance to the soule, for the life of sin doth evaporate and breathe out by them.
3. We must by faith hold the promise of God, who hath promised *to sanctifie us, to write his Lawes in our hearts, to powre out cleane waters, and wash us from all our filthinesse*: We are like children, we cannot make our selves ready, neither put off nor on, unlesse our Father doth help us.

Jer. 31.33. Ezek. 36.25.

The degrees of it.

3. For the degrees; here we doe it in part, in heaven wee shall bee cleane rid of all corruption.

Vse. A man cannot be in Christ who seeketh no change in himselfe. 2 Cor. 5.17.

Now this doth convince too many that they are not in Christ, for they are the old men, no changelings, as themselves will affirme. Deceive not thy selfe, doe not thinke thou art in Christ, if thou findest *thou art not a new creature*, wherever Christ is made righteousnesse, he is made sanctification, his blood hath not onely power to take away the

the guilt of sin, but to purge our consciences from dead works. Thou must feele corruption destroyed; you cannot have two contraries together, as heat and cold, health and sickneſſe, in what measure the one commeth in, the other is weakned; It is impossible a man should be in Christ and not have his old lusts mortified. If you be in Christ, regenerated and made a new creature, then you must pull downe all that is old, for what ever is old must be rejected, a man must bee in every thing otherwise then he was before: so that thou must say, I had such a lust, I had delight in such and such company, but now the Lord Jesus Christ liveth in me, now I am a member of Christ, I must bid adue to all my former lusts of vanity.

It doth detect such not to be in Christ, who onely look to reforme a little of their outward conversation, but never put off the inner man of corruption within them: they are angry for this or that deed more exorbitant, but they repent not of that Leprosie wherewith their whole nature is infected: Now such persons are like the Snakes that cast their coate, but keep their sting and poyson: Whereas the godly they do put off that which compasseth them about, *The Law of evill that rebelleth against the Law of God, in their minds and affections.*

Vse 2. Nor he who onely somewhat reformeth his outward course.

Rom. 7.

Such as put off by halves (like *Herod*) this or that lesse needfull member as it were, this or that sin they do not much care for, but they put not off the whole man, which is here commanded. For the godly man though he finde all evill present, yet he disalloweth and turneth from all of it in his spirit.

Vse 3. Nor who is only reformed by halves.

Object. You will say, This is impossible, then wee should have no sinne.

Answ. Thou must hate all, strive against all; Sin may be in thee as a theefe crept in, but it must be resisted; and therefore let them think of it, that stoppage is no payment; such as would doe some things, that they may not doe others: the whole man must be turned to the Lord, this the Lord complayned of, *Ier.* 3. 10. *They turned to me, but not with their whole heart*, but fainedly. If thou findest any thing wherein thou art willing to take liberty to thy selfe, certainly thou art as yet an old man.

As concerning the old man.] Obs. *That whosoever doth truly put off their inward corruption, will, and must likewise put away evill conversation.* Whosoever purgeth the heart will purge the hand likewise. *How can we that are dead to sin live yet therein?* How can we that have put off our corruption converse after it? *The old man and his works must be put off together*; for men cannot put off their sin, while they put not off the works of it, no more then men can quench fire, while they bring store of fuell to the fire: and men cannot put off the inward corruption, nor crucifie this, but they shall likewise crucifie the conversation of it. As a man that cutteth down the tree, killeth the fruite of the tree in so doing.

Doct. Who so puts off inward corruption must put off also evill conversation. Rom. 6. 2. Col. 3. 9.

Which doth convince such presumptuous ones as feare not to bee lyers against themselves, who will boast of their hearts as good, while

Vse.

their

their old conversation is with them, justifie themselves, as if the worst piece were outward, that within they beare as good mindes as others, though in their lives they are not so strengthened: now these are wide, for who so doth put off the old man, must and will put his workes off also.

Now followeth the description of the old man. 1. Set downe from this, *that he is corrupted*; which is set downe by the cause, *through lusts*, which are noted by the quality of them, *deceitfull lusts*. This old frame I would have you put off, is that corrupted estate of soule and body which is caused by sinne, even by the manifold lusts wherewith we are compassed, which lusts are exceeding deceitfull both to insinuate themselves for to bee entertained, and to plead for the retaining of them once admitted. Here therefore are 3. things to be considered.

1. That lusts breede the corruption of soule and body.
2. That not this or that single sinne, but a multitude of lusts are in the unregenerate, *the old man corrupt through lusts*.
3. That the lusts of the flesh are guilefull, very full of deceit, corrupt with *deceiveable lusts*.

Sinfull lusts corrupt soule and body.

For the first, we must know that sinfull lusts they bring corruption throughout the whole man, soule and body; they corrupt the soule, not in regard of the essentiall life of it, for so the soule is of an immortall, incorruptible nature, but in regard of the life of God which sometime it had, and soundnesse of grace wherewith it was cloathed; in this respect lust hath brought forth death and corruption on the soule. For what is all kind of lusting, but a death of the soule? What are the notions of this, but stinches streaming from the inherent corruption? And the body how it is corrupted we neede not speake, when some one little member hath armies of diseases which beset it. For looke as a moth bred in a garment, doth fret and consume it, so sinne bred in us by our owne free wills at the devills suggestion, doth more corrupt and consume us.

Vse 1. Psal. 14. 3. Joh. 14. 6. It is good to take notice of our corrupt estate, that wee may lay hold of Christ.

Which must teach us, first, to take notice of our estate by nature, *We are all of us corrupted*, our soules and our bodies have death seated in them; so that we have cause to lay hold of him *that is the way, the truth and the life*; that (though we stinke in the grave) can raise us up. Because we see not this corruption worke out in the strength of it, therefore we can hardly be perswaded of it; but all poysoned bodies dye not presently. And looke as woodwormes eate the heart of a board, when no hole appeareth in the top: So it is with lust, all outwardly seemeth well, when corruption hath taken deepe hold of us.

Vse 2. And to put off an estate so corrupted.

It must make us willing to put off this old man, to thinke that it is altogether corrupted: Who would not part with old rotten apparell that might have new? who would not let an old rotten house be pulled downe that a new might be builded? So we should, seing the old man is all corrupted, easily and willingly forgoe this estate, that we

we might come to a new more glorious condition.

Seing lusts doe corrupt us throughout, we must as *Peter* exhorteth, *abstaine from them.* We would not feede upon that this spring, that we know would breede us diseases at the fall: so much more must we avoyd that which will bring sicknesses, nay death to soule and body. For looke as holinesse is the beginning of life everlasting, which goeth on till it end in glory: so is sinne the death of the soule, which doth (if the grace of Christ heale it not) never stay till it commeth to everlasting damnation; I meane the body of sinne dwelling in us; for even as noysome savours come from a putrified body, so doe these motions from a corrupt soule. If thy child doe swerve from morality, and civil vertue, following whores, be a rioter, a theefe, &c. when thou seest an absence of civill vertue, thou sayest, he is even a lost child: what then shall we thinke of our selves, being without all heavenly vertue of faith, hope, joy in the Spirit, godlinesse, temperance? &c. Wherefore learne we to consider of sinne and our estate through it, that we who have not thought of it, may yet set our hearts to the way of life; that we may be thankefull who have escaped from it; that we may take heede of it, and labour to be healed of it more and more. Should some learned Physitian tell you, such or such a deadly thing were growing on your body, how would you thanke him and make use of it? Oh it is well with thee, if God make thee wise, that thou hearest this day, how thou art in every part corrupt, even dead in Spirit. How glad are we when we escape some desperate bodily sickneſſe? and if there dwell reliques of sicke matter with us, we keepe rules *de sanitate tuenda*, how much more should we be wise for our soules?

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Which is to be marked against such as ignorantly, when they give entertainment to some one sinne, thinke they have no fault but that one in which they live. Therefore when their consciences upbraid them with the sinne in which they live, thus they salve the matter; they confesse the sinne, but comfort themselves that though it be a fault, yet it is their only fault, they hope if a man speak that by them, he hath spoken his worst, he hath said all he can say; not knowing that it is not one lust that hangeth about a naturall man, but if the matter be well examined, a man is nothing but a fardell of divers sinfull lusts. And as in the body great diseases never goe alone, but have pety infirmities accompanying them, so it is in the soule in regard of sinnes.

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Doct. Sinfull lusts are deceitfull.

ceitfulnesse of sinne. It pretends that it never performes, and like a baited hooke, it shewes meate and covers murder.

1. Now these lusts are deceitfull in that they promise and pretend such ends as they never leade unto: even as the devill perswaded the first Gen. 3. lusting by this Argument, *it should make them like God*: so sinne it promiseth pleasure, profit, and payes a man home with paine and misery.

2. They are deceitfull, inasmuch as they put on the semblance of vertue: thus covetousnesse and griping will goe masked in the appearance of good husbandry, making the best of a mans owne: pride will goe in a vizard of comelinesse, of wisedome, challenging the authority of ones place: prophaning the Sabbath will put on the colour of Christian liberty; in which they resemble theeves, that overtaking honest men on the way, will ride along with them, as if they meant well and were honestly minded, that they may the better attaine their booty. Neither is this deceit in sinne admirable, when the devill himselfe doth transforme himselfe into an Angell of light for his greater advantage.

3. They are deceitfull in pleading for the retaining of them, in holding their owne: hence it is, that they bleare the eyes of many that live in them, as if all were well, nothing to be blamed: hence it is that if a man come to see this or that a fault, they will have twenty excuses, *Who liveth without his fault? you doe not this alone: God is mercifull.* If the judgement of God be threatned, this bold-faced harlot, the lust of the heart will say, Tush, if God were thus angry with this or that sinne, we should not have lived thus long and prospered as wee have, no evill hath found us out; yet I am sure lust is as crafty as serpents are, for they will twine about with manifold turnings, and so intrench their heads, (in which is the life of them) that you shall hardly be able to hit them on the head: so sinfull lusts winde about with twenty excuses, as which is full of deceitfulnesse and knoweth how to save it selfe from receiving a deadly wound in us.

Vse. We must therefore learne to be cautelous, get the wisedome of Serpents, they will stop their eares so against the enchaunter, as he cannot prevaile. Let us stop our eares, shut up our eyes upon the perswasions of sinfull lust. If there be such a crafty copesmate that we know, we will not converse with such a person: no cunnicatcher so full of guile, as the sinne of our owne hearts is deceiveable.

Vers. 23. Verse 23. *And be renewed in the Spirit of your mind.*

Now he commeth to the second part of our Sanctification, which is our renewing: the Apostle, 1. Setteth downe the particular and fundamentall part of it in this 23. verse. 2. The Universall body of it in the verse following.

The Universall hath 2. parts { 1. It is propounded, *put on the new man.* 2. The latter part is expounded 3 wayes:

1. From the manner of working it, *which is created.*
2. From the patterne of it, *after God.*
3. From the Essentiall parts of it, *in righteousnesse and holinesse.*

Before

Before we consider the doctrines of this verse, we must looke what is ment by *Spirit of the minde*? Some say *the Holy Ghost which dwelleth in our minds*, but the phrase is insolent, and the matter impertinent. Some say *the spirituall quality of the minde*, but that is comprehended in the words *be renewed*; for what is that but to get a new quality in the spirituall quality of your minde? It is best construing the *Spirit* by 1 Thes. 5.23. *The God of peace sanctifie you throughout, & I pray God that your whole spirit and soule and body be preserved blamelesse, unto the coming of our Lord Iesus Christ*, it is taken for the *supreame faculty of the soule*, and so let this be the meaning, *get a new quality, viz.* of divine light in the supreame power of your minde: this is most naturall to the words, and pertinent for the argument: For thus in the doctrine of our renovation we bring in that principall and fundamentall part of Gods image reckoned, *Col.* 3.10. *Put on the new man which is renewed in knowledge*: fundamentall and principall, because it is first in nature and causeth the other, 2 *Pet.* 1.3. *As his divine power hath given all things that pertaine unto life and godlinesse, through the knowledge of him that hath called us unto glory and vertue.*

What is meant by the Spirit of the minde.

1 Thes. 5.23.

The doctrine from the words is this; *That the true scholars of Christ have not onely their outward man, but the spirits of them renewed in the knowledge of God.* For understanding it the better, we must know,

True Scholars of Christ are renewed in their minds to the knowledge of him.

1. How we were at our first creation in the spirit of our minds.
2. How we are by nature.
3. To what end we are renewed in them.

1.

You must know therefore that by creation wee had in our minds a divine light, which did let us see the wisdome, power, mercy and justice of God, as was manifest by Creation and Covenant stricken with us. And this light in the spirit of the minde, did make us look to our God, as an image in a glasse doth looke to himward from whom it is reflected: this the Apostle giveth us to consider, when he saith, *renewed*, giving us to understand that sometime we had it, and Man was created in the Image of God, a principall part whereof is the acknowledging of him.

The condition of our knowledge in our creation.

2.

Secondly, you must know that the spirit of our minds is stripped of this heavenly understanding, *Psal.* 14.3. 2 *Cor.* 2.4. *The naturall man perceiveth not the things of God, neither can he.* As before the fall of man, his minde was enlightened with the perfect knowledge of God; so since the fall it is overcast, and even wholly possessed with palpable darknesse, being destitute not onely of all actuall knowledge, but also of all ability of attaining the true knowledge of God, by any faculty, power, industrie, or any meanes inherent in himselfe; so that the naturall knowledge of man is meere darknesse and ignorance; the understanding is altogether occupied in things naturall and secular, that is, things which appertaine to our naturall life and civill condition, and hath no knowledge distinct of God, but a little confused, which maketh us the more inexcusable.

It is after the fall turned unto darknesse.

3.

The point that we must get our spirits renewed to, is not simply the

We must be renewed to know God in Christ.

knowledge of God as a Creator, but the knowledge of his glory, mercy, juſtice, as they ſhine in the face of Chriſt, *Joh.* 17. 3. *This is life eternall to know thee to be the onely true God, and whom thou haſt ſent Jeſus Chriſt*; This is the firſt and chiefe part of mans glorious image to which he is renewed. We call it the firſt and chiefe part, becauſe that in the worke of regeneration, the illumination of the minde with the true knowledge of God, both hath the firſt place, and alſo is the cauſe of all the reſt of mans holineſſe, for as Chriſt doth teach, *If the eye have light in it, it doth enlighten the whole body, but if it be darke, there is nothing but darkeneſſe in the body*; that is, if the minde, which is the eye of the ſoule, be truly ſanctified and renewed with knowledge, there followeth holineſſe in all the faculties of the ſoule, and in the whole man: But if there be darkneſſe and ignorance in the minde, there is nothing but ſin in all the parts of man.

A ſanctified illumination of the minde to know God in Chriſt, is the firſt part of our regeneration. Mat. 6. 23.

Neither can it be otherwiſe, for as it is impoſſible that a man ſhould either truſt or hope in God, or love, feare and obey him, or performe any duty of holineſſe unto God, whom he doth not know in his mercy, love, goodneſſe, promiſes, power, juſtice and the reſt of his Attributes: So it is no leſſe impoſſible that any man ſhould know, and bee fully perſwaded that God is true in his promiſes, mercifull, bountifull and juſt, and not be affected to him accordingly. And therefore the firſt action of the holy Spirit, framing the new man in the Elect, is to take out of their minds their naturall blindneſſe and darkneſſe of ignorance, and to make them able to conceive, underſtand, beleeve and know God. Thus the Apoſtle teacheth, *Rom.* 12. 2. *Be yee transformed by the renewing of your minds.* Thus he prayeth for the Coloſſians, *Col.* 1. 9. *That they might be filled with the knowledge of the will of God.*

Vſe 1. Our beſt part, viz. our minde is become corrupt.

This therefore muſt cauſe us to conſider of two things: Firſt, how the moſt excellent part of us is corrupted; theſe bodies of ours were manſions of an immortall ſpirit, which had ſuch light of grace upon them, that the brighteſt ſtarre ſhineth not ſo bright as they. They ſaw the wiſdome of God and looked to it as our image in a glaſſe looketh to us, whoſe image it is. Now our ſoules are incarnate, this divine breathing that came from heaven, is buried in earth; now our contemplation is the Creature, our thoughts are about earthly things, that ſerve for our naturall lives, or our civill eſtates, the very ſpirit of our minds is become earthly and ſenſuall.

Vſe 2.

As we muſt bewaile this, ſo we muſt learne where true Reformation muſt begin, not ſo much in conforming our outward man, as in reforming our inward ſpirit. Let us not paint ſheathes, make our ſelves whited ſepulchers, looke to the outward man only, this is good when it followeth and accompanieth the inward reformation which muſt be firſt, as here you have it.

VERSE 24. VERSE 24. *And put on the new man, which after God is created in righteouſneſſe and true holineſſe.*

Now followeth the univerſall body of this new creature.

1. For

1. For the words, What it is *to put on the new man*? *Answ.* To get into the divine nature, and to grow up in the graces of the Spirit to perfection.

2. *Which is created according to God*, that is, which by no lesse then a creating power is gloriously framed in us after the Image of God, Col. 3. 10.

3. It may be asked, What is *meant by righteousnesse and holinesse*? *Answ.* Some by *righteousnesse* understand the quality of justice in us, which maketh us doe whatsoever is just toward the creature. And *holinesse*, they take for a divine quality whereby we exercise and performe religious offices toward God: But the Scripture is not favorable to this distinction, for *Rom.* 1. 18. this is made unrighteousnesse in men that they praise not, and are not thankfull to God, and therefore by Law of contraries, righteousnesse is to be extended to the Creator, as well as the Creature, as the Scripture putteth holinesse as well in doing things one with another, as in duties about God. *That you may learne to possesse your vessels in holinesse and honour.* I take it therefore that these vertues must be taken in their latitude and full extent, *righteousnesse*, noting forth a divine quality whereby wee performe whatsoever is our duty to God and the Creature: *Holinesse*, is a divine quality which in our selves, and our duty to God and men, excludeth all sort of corruption; It is a universall purity, which taketh away and detesteth the least mixture of lust, and it is as generall as the other.

Concerning the difference betweene righteousnesse and holinesse.

1 Thes. 4. 4.

It is further said *holinesse of truth*; which might be taken as noting the instrument begetting holinesse, *John* 17. 17. *Sanctifie them with thy truth, thy word is truth*: But here it must be taken for *soundnesse*: for as righteousnesse and holinesse are opposed to lusts; So truth is opposed to deceitfulnesse. The summe of the words is: *You that have learned truly taught Christ, and have learned Christ*, so as to put off corruption, so to get your selves throughout cloathed with the divine quality, with the grace of the Spirit, which is by the almighty power of God, framed after the example of God himselfe, and standeth in no externall things, but in righteousnesse and holinesse, and not in every kind of these, but in such righteousnesse and holinesse, as is sound and sincere.

What is holinesse of truth.

Here therefore, 1. We must consider; *That every one that is a true scholler of Christ, must put on the new man, must more and more get himselfe cloathed with the grace of the Spirit, which is a new creature in the heart.* To amplifie it by the same considerations wherewith wee did illustrate the putting off the old man.

Doct. Christs scholler must put on the new man.

1. We must see what it is.
2. By what meanes we come to put it on.
3. By what degrees this is done in us.

What it is to put on the new creature.

For the first, It is a borrowed speech from bodily putting on of garments, in which three things are to be marked:

1. There is the body cloathed.
2. The garment cloathing.

3. The action whereby the cloathing is applyed to the body, viz. *the putting on.*

So here are three things answerable.

1. The cloathing with the divine quality or hidden man of grace.

2. The soule, which is the thing principally to be cloathed.

3. The fitting upon us, or the applying of this to our soules, by those meanes which in the next place we are to reckon up.

So that to *put on the new man* is, to get settled upon our soules the divine qualities which make the man a new man, that is, a teaching divine qualities throughout renewed. We must so grow up into Christ, that not we, but Christ may be every where from top to toe seene to live in us; this is sembled by the action of putting on, which doth so cover the body, that not the body, but the rayment only is discernable.

1. The meanes whereby we get interest in the new creature.

Now for the second, Wee come by these meanes more and more to be cloathed with this garment. 1. By seeing where we are naked, espying where our soules are uncovered. 2. We must come and buy these things: *Revel. 3. 18. I counsell thee to buy of me gold tried by the fire, that thou mayst be made rich, and white rayment, that thou mayst be cloathed, &c.* Now we buy of God without money, the thing is thus, God setteth forth these things in the word of promise, when wee by beleefe reach them and apply them to our selves, then wee make purchase of them. If we will give God any thing, then hee dealeth by way of exchange with us; he doth with us to surrender to him our old robes, and for these he giveth us new rayment, we are made *partakers of the divine nature, having fled from the corruption which is in the world through lust:* the foreskin of these Philistims are the onely current money with our God.

2.

2 Pet. 1. 4.

3. We come by exercising our selves in well-doing, to be more and more cloathed with the grace of the Spirit: *for he that hath* (that is, that so hath grace that he doth husband it) *he shall have more*, but hee that hath not, (that is, so hath it, that he doth not use it, like him that hid the talent) *even that he hath shall be taken away.*

3.

Mat. 25. 29.

The degrees of putting on the new creature.

For the third thing, we doe put on this new man:

1. By beginning to be new creatures.

2. By proceeding in it.

3. By receiving it perfected in us, when we shall be filled with the fulnesse of God.

Vse.

The use of it to us is, that as we will have assurance *that we have truly learned Christ*, so we must put on a new nature; if we have been fierce, covetous, sensuall, we must put on us meeknesse, laying aside wrath, we must put on heavenly mindednesse, contentation, holinesse. We can never look that our soules and bodies should be clothed with glory, if here they put not on the clothing of grace. 2 *Cor. 5. 4. We would not be uncloathed, but would be cloathed upon, that mortality might be swallowed up of life.* And this spirituall cloathing of grace should dwell with us continually, we should lying downe and putting off our

cloathes,

clothes, think of putting off your old corruptions; putting on our cloaths, think of getting the white raiment of Gods grace to cover our nakednesse.

The second thing to be marked is: *That God himselfe is the patterne after which this new man in us is framed, even the divine nature of the Father, Sonne and holy Ghost; as the sampler which God doth look on in the renewing of us.* For we are restored in Christ to that in substance which we had in creation: *now God created us after his own image, Gen.* 1.27. Since mans fall we are begotten not to Gods image, but after the image of the corrupted *Adam. Adam begat a Son in his owne image, Gen.* 5.1. Now therefore when God doth renue us, he doth, according to his owne image, create in us a new creature, a divine quality, and so make us conformable to him. For the more distinct conceiving how we are according to Gods image restored; We must know, a thing may be so after the image of another, as equally to partake in the same nature with him after whom he is framed: Thus sonnes are begotten according to the image of Parents, thus Christ is the image of his Father.

Secondly, things are according to this or that which doe represent them, though they are not of like nature; thus is the Kings picture in money, seales, &c. and thus the Creature is after the image of God. Now this is either generall, or speciall: Generally all the Creatures are according to God; he had no other sampler after which he should create the world then himselfe. And if we were good Clerks to reade, every hearb hath the name of God written in it. The more speciall kind is proper to Angels and men, who so represent the divine nature, as that they imitate the vertues of their heavenly Father.

Now the use of this doctrine is, 1. To confute those that have made the Sonne of God as to be incarnate, the image after which man was Created; for the text saith, not after the Son of God, or after the humane nature of Christ, but *after God*, the essence common to the Father, Sonne and holy Ghost, and therefore in *Genesis*, it is said, *Let us make man after our image.*

This doth let us see, and provoke us with thankfulnesse to acknowledge what an excellent priviledge we have: *Gen.* 1.27. this is redoubled, *God created man after his image*, and he goeth over it againe, *in the image of God created he him*: And truly it is no small favour, when he might have made us toades: *who gave ought first to him*, why he should have this benefit bestowed on him?

It must provoke us to love this new creature, to seek after this renewing of our nature; when the Devill told our first parents, they should be like God, they listned to it to their destruction, much more must we listen to this, unto our salvation.

Seeing Gods image is on us, we must walk as becommeth a divine generation, for if this should move us to all godlinesse, *that the glorious Name of God is called on us*, how much more should this move us, that this image of God is engraven in our soules? this should make

Doct. God is the pattern of the new creature in us.

Things are diversly after Gods image.

Præcipuè refert quælibet verba Deum.

Vse. The image after which we are created is not the Son of God incarnate.

Vse 2.

Rom. 15.33.

Vse 3.

Vse 4.

1 Pet. 1.17.

us expresse the vertues of him who hath called us from darknesse to light.

3. It is to be marked that he saith, this new Creature standeth *in righteousnesse and holinesse:* whence observe,

Doct. The new creature standeth in inward graces, not in outward things. Gal. 6. 15. 1 Pet. 3. 3.

That not externall things, but inward graces make the new Creature; the new Creature is opposed to things externall; not Circumcision nor *uncircumcision availeth any thing, but a new Creature:* which new Creature the Apostle *Peter* calleth *the hiddenman of the heart.* He therefore that is a new creature according to God, must have his will righteous, pliant to all obedience, all duties towards God and man, he must have all his nature sanctified, though not perfectly and throughout, yet truly and in some measure. Now this, that *Paul* maketh this new man after Gods image to stand in these things, doth teach us 3. things.

Vse 1. The image of God wherein man was created is not in the body, nor the essence or faculties of the soule, nor in dominion over the creatures.

That the image of God is not to be conceived in bodily things, as the Anthropomorphites imagined, nor yet standeth in the essence and faculties of the soule, as memory, reason, will, as *Augustine* took it, for wicked men have these; nor in dominion and rule which made man as a little God, amongst the Creatures, for this is a consequence that followed on the image, but as *Paul* teacheth, it standeth in these divine qualities, which as certain formes and signes expresse the divine nature, most holy, most just, so far as the Creator can be figured forth in such a Creature.

Vse 2. We must not rest in outward duties.

It doth teach us, that if we will be new Creatures, we must never stay in outward things, rest not in them: What if we come to Church, be baptized? what if we have acquaintance and a good liking of the the better men, what if we could preach the Word, doe any outward duties? what if our tongue, our countenance, our externall actions, be renued? if we rest here, we have made cleane onely the outside of the platter, we are not new Creatures; if our hearts be not righteous, be not holy, all is nothing.

Vse 3.

In the third place, it letteth us see what a fearfull wickednesse they commit that doe mock at righteousnesse and holinesse in men; it is a vile part, they trample the image of God under their feete; now it were Pety treason so to misuse the Picture of a Prince.

4. It is to be marked, that he saith, *holinesse of truth:* that is, in such righteousnesse and holinesse, as goe with uprightnesse of heart, which doth teach us;

Doct. Such as are new creatures their graces are sound. 1 Tim. 1. 6. Rom. 13. 9. Iam. 3. 17. Ioel 2. 13. Rom. 6. 17.

That whosoever are new Creatures in deed, the graces they have are sound and sincere; thus the Scripture testifyeth in particular of their faith, that it is *unfained*, of their *love*, that it is *without dissimulation*; of their wisdome, that it is without hypocrisy; of their repentance, it is *a renting not of their garments, but of their hearts: Their obedience is from the heart*; and whatsoever is in them, hath truth accompanying it, as here they are said to be *renued in righteousnesse and true holinesse.*

2. If we would look at the new Creatures which the Scripture recordeth, we might have a cloud of witnesses, which would give testi-

mony

mony to his truth, *Enoch*, *Noah*, *Abraham*, *Iob*, *David*, *Hezekiah*, *Zachary*, &c. all of them commended for this uprightnesse; and it is the most proper grace of one that is indeed a new Creature. For there may be temporary graces in those that are not truly in Christ, but this they never have in any measure, this soundnesse of heart; and therefore those onely that are the *good ground*, are said to have *a good and honest heart*; that is, hearts without guile and dissimulation. Luke 8.15.

Vse 1. We must therefore examine our selves whether the little things we have, are joyned with truth in the reines: for if our religion be not without reigning hypocrisy, it is but a mask and vizard of vertue; it is like *Absolons* vow, like *Iesabels* fasting, like *Herods* going to worship Christ, like the Pharisees long praying; dissembled holinesse is double iniquity; if we be without this truth, we are no new Creatures, but shall have our portion with hypocrites.

Vse 2. On the Contrary, if we will have an evidence, that we are the true scholars of Christ, we must seek above all things to make sure that our hearts be upright with our God, the least grace with uprightnesse maketh a new Creature, maketh you blessed, *Psal.* 119.1. *Blessed are the upright in their way.*

This maketh you *Nathaniels*, *true Israelites in whom is no guile.*

Quest. But it may be asked, How a man may find out this, that the heart is upright? and that he hath this truth?

Ans. It sheweth it selfe in 4. things. Signes of an upright heart.

1. It will make one in all his course, draw himselfe into Gods presence; these are coupled together, *Gen.* 17.1. *Walk before me and be upright*, and the guise of hypocrisy is to look, *who looketh on*, to exercise holinesse, that they may be seen of men, rather then to approve themselves before God. And though hypocrites may boast of their coming into Gods presence, yet this is sure, that a guilefull heart never came into Gods presence. *Esay* 33.13. The hypocrite saith, *Who may dwell with the consuming fire?*

2. Truth where it is, will make you doe things not with your outward man onely, but from your hearts and spirits, for these are all one in the Scripture, to doe a thing from the heart, and to doe it uprightly: to doe it without the heart, to doe it fainedly. *Iudah hath not turned to me with her whole heart, but fainedly.* Ier. 3.10. And the hypocrisy of the Pharisees was manifest in this, they did not joyne with their lips their hearts and reines, as *Esay* and *Ieremy* foretold of them.

3. It will make one in all things propound a good end, even Gods glory, as the Apostle exhorteth, *Whatsoever ye doe in word or deed, let all be done to the glory of God.* 1 Cor. 10.31.

4. It will make us obey in all Commandements, it will not divorce the first and second table, but will make joyn with works of religion to God, works of mercy to men. For many that make some profession and frequent religious duties, may hence be convinced not to be truly religious, because though they are thus holy in these regards, yet look

look at their dealing with men, they have no truth nor mercy. So many men for morall parts, unblameable, one would think them little Saints, void of wrath, of uncleanneſſe, no ſwearers, true in their dealings, yet they have nothing in truth, becauſe the ſame men have no acquaintance with Faith and repentance, nor no care of holy and religious exerciſes.

Vers. 25. Verse 25. *Wherefore putting away lying, ſpeake every man truth unto his neighbour: for we are members one of another.*

Now he commeth to more particular precepts: The 1. concerning truth in ſpeech.

The ſumme of this verſe is the { Duty. / Reaſons.

The duty laid downe { 1. Negatively; *Caſt away lying.* / 2. By affirmation; *Speak the truth every man with his neighbour.*

The Reaſons are two. 1°. To be gathered from the word *Wherefore*, which *Col.* 3. 9. is laid downe at large, *Seeing you have put off the old man, with his works, and put on the new.* The ſecond Reaſon followeth in the end of the words, *for we are members one of another*; for we are by the bond of love moſt ſtraitly tyed one to another.

Doct. Chriſtians muſt avoid lying.

To come unto the points of the verſe: 1. Here we ſee,

That ſuch as are the true members of Chriſt, muſt avoid all lying.

Before we can handle it, we muſt tell you what it is to lie.

Anſ. What lying is.

Though we diſtinguiſh betwixt lying and telling untruth, yet the Scripture doth call the telling of untruth, lying: for whatſoever is not ſpeaking of truth, that is lying by the phraſe of Scripture.

To lye] therefore is to ſpeak that which agreeth not with our mind, or which agreeth not with the truth of the matter, or which diſagreeth from both: This every one granteth to be a lye, when a man ſpeaketh one thing and knoweth another, or thinketh another to be true. And this againe is a lye, when a man ſpeaketh as he meaneth, but yet his meaning miſſeth of the truth of the matter: as if I ſay and think ſo, that it is 9. of the clock, when it is but 8. it is a lye: for as the firſt is grounded in wilfull falſhood; ſo this latter is grounded in a ſinfull heedleſſeneſſe, for a wiſe man ſhould work and ſpeak by knowledge, *Prov.* 13. 15. Now then that we know what the Scripture calleth lying, we may more profitably handle our doctrine, which we will prove and apply, and then conclude with clearing in way of cautions ſome kinde of ſpeeches which have appearance of untruth, but are not ſo.

True Chriſtians muſt avoid all lying: for *Zeph.* 3. 13. the Lord ſaith of the remnant of *Iſrael*, that is, all the true members of the Church, *they ſhould doe no iniquity, neither ſhould they ſpeake lyes.* We need not more places, and this is to be conceived of all lyes, not onely Hurtfull ones, but Delightfull, Officious lyes: for all lyes are alike in this text forbidden, which we may thus gather. *Every lie that ſtandeth* not with truth is here forbidden; But all lies diffent from truth; for if one ſhould ſave a ſoul with a lie, and another ſhould deſtroy a ſoul by a lie,

Againſt Sportfull and Officious lyes.

they

they both differ from truth alike, though the one hath more charity then the other, 1 *Joh.* 2. 21. *No lye is of the truth.*

1. That which is in the nature evill, cannot be bettered by the end: now a lye is in the nature evill, against truth, perverting the naturall use of words; stealth is a thing bad in nature, because against justice; now if one would build a Church with that he stealeth, his stealth cannot hence be justified.

2. The Scripture indefinitely reproveth and condemneth lying, excepting no kinde.

3. If one might lye for any thing, then for Gods cause: but *Iob* doth shew plainely that one may not speak deceitfully for Gods advantage, *Iob* 13. 7, 8, 9. *Will ye speake wickedly for God? and talke deceitfully for God? will ye accept his person? will ye contend for God? is it well that he should search you? will you make a lye for him as one lyeth for a man?*

4. Lastly, if the Scripture maketh *every idle word* condemnable, much more every lying word, *Mat.* 12. 36.

Vse. This therefore doth reprove many among us with whom this vice is frequent; In publique, how many doe prosecute lying suites? How many for advantage deny this or that which their conscience knoweth in private? How many doe counsell lyes, say I am not within, when I would not be spoken with, say such a one sent you: In contracts, covenants, the buyer and seller, the one dispraising, the other over-reaching: In covenants, promising without any care of performance, which is a double breach, both of truth and fidelity: In common discourse, men telling this or that, often drop in somthing they know more then the matter: men will deny that which they have for feare or shame, like *Sarah* who denyed *she did laugh*: men affirme falsehoods in their talke of others, in praise, dispraise; of themselves many bragging of things they have not, many complaining as if they were not able to beare the charges on them, when they goe as neere the wind as their neighbours; dissembling their estate, as many rich men, deale with them for any thing to good use, and they are thus poore, have had such losses, are at such charges, &c. thus this vice aboundeth. But we must take heede of it, it is of the devill; the heathen have detested a lyer, holding him as hatefull as hell gates, that would affirme one thing and thinke another.

But you will say, How may we overcome this?

Quest. *Ans.* Meanes to cure a lying disposition.

Firſt, fince out the cauſe, and take that away, for ſome lyes are grounded in pride, as the boaſters lye: ſome in covetouſneſſe, as the lye in bargaining, in diſſembling ones eſtate: ſome in feare, as that of denying: ſome in the vanity of our natures, as that in telling a thing otherwiſe then I know it, without any purpoſe any way. We muſt labour againſt the cauſe, and the diſeaſe will ſoone ceaſe, when the ground is removed.

Secondly, we muſt accuſtome our ſelves to few words, *Prov. Where there are many words there will be iniquity*, and it is juſt with God that idle

idle words should be punished with lying words.

Thirdly, we must thinke of the judgment which God hath threatned against lying and *them that love lyes, Revel.* 21. 27.

Some things which have semblance of lyes but are not.

Now followeth the last thing, the necessary prevention in this doctrine, lest we should condemne of lying, things that have no untruth.

1. We must know therefore, that Allegories, fables, &c. they are not untruths, because the sense and meaning of them, though not the letter of them, doth not disagree from truth, for a fable is nothing but a speech by pictures.

2. Gen. 20. 2. 11. Concealements are not lyes, such was *Abrahams*, that *Sarah was his sister: Samuels*, in saying *that he went to Sacrifice*, 1 Sam. 15.

3. Speeches spoken according to present intention, without prejudicing future liberty: as when I refuse a thing at boord, and presently after take it, when I say I will come see one and do not; as *Gen.* 19. 2. the Angels being invited by *Abraham* to come into his house said, *Nay, but we will abide in the street all night*; but upon importunitie, *they turned unto him*, 2 *Cor.* 1. 17.

4. Fictions or Ironies, as when I see my child have a knife, I draw the backe of it over his hand and tell him I will cut off his hand. To proceede.

Doct. We must be carefull to speake the truth. *Speake the truth.*] Observe, *As we must avoyd lying, so we must be carefull that the thing be truth which we speake.* Before we handle it, we must marke what it is to speake the truth.

Quest. *Ans.* What it is to speake truth. To speake as I thinke, and thinke of this or that as it is: this double harmony of the minde with the matter, and the mouth with the mind, maketh up the speaking of truth. And that all Christs are bound thus to speake the truth, it is laid downe, *Zach.* 8. 16. *You shall speak the truth one to another; Jerusalem* whose children we are all, is a City of truth, he that *will dwell in the everlasting tabernacles, must speak the truth from his heart.* And this speaking the truth includeth these 3. things.

Psal. 15.

It includeth 3. things.

1. That I shall not deny that I know to be truth.

2. That whatsoever I speake be truth, and that known to me.

3. That then I doe confesse truth when it is to be spoken, and may no longer be concealed.

Now this is a question which must be assoyled.

Quest. When am I bound to speake the truth?

Ans. 1. When truth is to be spoken and not concealed. When Authority, Temporall or Ecclesiasticall, doth lawfully require.

2. When Gods glory or my neighbours good is procured, or Gods dishonour and my neighbours hurt avoyded by it.

3. When Circumstances of time, person and place make it fit to be uttered.

Vse 1. This therefore doth convince the want of truth which is in us; as likewise the unjust concealement of truth; as sometime we know that which would make a cause goe where the right of it is, and yet open not the matter. Sometime we heare contrary to truth, our brethren charged, yet witnesse not the truth in challenging their names. As this

opened

passed it doth not favour such blabrongues, as know nothing but they will blaze: And what is their defence? Why, they hope they speake the truth, as if this were not the property of a foole to speake all he knoweth, whereas a wise man doth keepe in for afterward.

And as it rebuketh these things, so it doth warne us of our duty, that we doe take heede that we get knowledge of that wee speake, and that we speake according to our knowledge: for many speake untruths by heedlesnesse and rash affirmations of that they throughly know not. This care to speake the truth will approve us to be the children of the God of truth, and be an evidence to us that wee shall dwell in the heavens for ever.

Use 2.

For we are members one of another.] Observe hence, *That this that we are tyed in love one to another, must make us be carefull to speake the truth.* Love doth not teach to lye, as these officious lyers will pretend, *Love reioyceth not in iniquity*, and that love is falsely so called that perswadeth men to such courses. Doe the members of the body, as the hand, doth it mocke the mouth and deceive it, because it is so straitly knit in the body? nothing lesse.

Doct. Our being fellow members must move us to speake the truth. 1 Cor. 13.6.

VERSE 26. *Be angry and sinne not, let not the Sunne get downe upon your wrath.*

VERSE 26.

Now followeth a Precept of anger: and the verse doth lay downe touching anger 2. things.

1. Touching the beginning or rising of it, *Be angry, but sinne not.*

2. Touching the durance and continuance of it, *Let not the Sunne goe downe upon your wrath:*

Which is amplified by the reason, *give not place to the devill*: you must not doe that upon which the Devill will further and further close with you, as he will, if you give place to and cherish wrath in you. Now a little to unfold the words. These words may be taken as giving a commandement, or a permission onely, like as that, *Thou shalt eate of every tree in the garden*, did not binde *Adam* to taste them all, but gave him leave if so he would: So one may take this *Be angry*; but thinke it rather commanding spirituall anger, with forbidding carnall. For as it is sinne upon ones soule, not to have the just exercise of love, so of anger in due place of it.

Gen. 2. 16. Be angry, a Commandement.

Secondly, we must know that by being angry 3. things must be understood:

Three degrees of anger.

1. The indeliberate passion; for this, if it rise unjustly, is sinfull, a sparke of the fire of hell kindled in the soule.

2. The revengefull affection yeelded unto, and willingly entertained.

3. The inward affection now accomplished in looke, word, behaviour: all these are here, and every of them to be conceived.

Let not the Sunne goe downe upon your wrath.] These words doe proverbially import as much as, Let it not lodge with you, nor take up an inne in your breasts. The summe of the verse:

"Be

"Be ye holily angry, but be not sinnefully angry, and if such anger enter, "yet continue not in it, let not the devill further and further close "with you.

Doct. It is lawfull in some measure to be angry.

First then we see, *that it is not unlawfull to be angry, yea that in some manner a Christian may and must be angry:* Our Saviour doth not in generall threaten all anger, *Mat.* 5. 19. but that anger which is rash and causeleſſe, and here *Paul* doth not say in no case be angry, but *be angry so as you sin not in your anger.* And anger is ascribed to God himselfe, which if it were bad in the kinde, as envie and such like, it could not be. And the Philosopher teacheth that these affections absolutely considered are neither praise-worthy nor discommendable; but to be angry in one manner is commended, to be angry in another is dispraised. The Scripture therefore as it condemneth some for anger, so it commendeth other some, and sheweth us a holy anger both publique and private. *Moses* was justly angry, *Exod.* 11. 8. *He went out from Pharaoh very angry. And when he came neere the Host he saw the Calfe and the dauncing: so Moses wrath waxed hot, Numb.* 16. 15. He was very angry for the murmurings of the people. *Eliah* is commended for his zeale to God; which is an affection compounded of love to God, and anger against that which dishonoureth God: *Phinees, Elihu* in *Iob*: Christ himselfe, *Marke* 3. 5. *He looked upon them angrily, &c.* So in private persons, as *Lot* in *Sodome*, *His soule was vexed with the uncleane conversation of the wicked.* And the Apostle, 2 *Cor.* 7. 11. Where there is a godly sorrow, there is a *holy indignation* against sinne and *revenge.*

Exod. 32. 19.

2 Pet. 2. 7.

Quest.

This being so that we must be spiritually angry, it may be asked, how we may discerne a spirituall anger?

Ans. How to discerne of lawful and holy anger.

It riseth from a love of God and our neighbour, with hatred of sinne; thus *Moses* his anger did kindle in the place above named.

2. It is well ordered, that is,

1. It doth not rashly arise in us: yet we must take heede of confounding rashly and suddenly; for that is rash which hath no just cause; now *Moses* his anger was sodaine, but not rash, because the occasion was so grievous; and this doth conforme our anger to Gods anger, *who is slow of anger.*
2. It must be duely proportioned to the fault; thus God is angrie at all sinne, yet idolatrie, tempting God, blasphemie, oppression, shedding innocent blood, &c. his fierce wrath is powred out upon such sinnes.
3. Againe in regard of Persons, wrath must goe as love goeth, it beginneth at home, then it goeth to those who are neerest us, then further off: so God stirreth more quickly in temporall corrections against his owne houshold then those that are without.
4. Our wrath and the accomplishment of it must be within the compasse of our calling: so *Moses* powdered the calfe and

and tooke vengeance, but it was within compasse of his calling, for he was a Magistrate: So that if a private person should reforme publique abuses and plead zeale (unlesse his calling were extraordinary) it were carnall fury, not holy zeale.

5. It must stand with love of those at whom we are angry, and with the duty of prayers: So *Moses* hee did love the people notwithstanding his anger, and did pray that he might rather be shut out from Gods favour, then they should not be received to favour; and Christ with his anger, mourned in spirit for them with whom he was angry.

Vse. The use of this to us is, that we doe stirre up our selves to this holy anger: Whose blood riseth at the sins of men? at seeing the Lord dishonoured? Wee are cold as ice this way. We must bee angry at our sins, we must hate the wayes of evill, that God hateth, if we love the Lord we must hate evill.

Doct. We must not be sinfully angry. Notes of sinfull anger.

2. It is to be observed, *That we must take heed of sinfull anger*; be not angrie sinfully, or sin not in being angrie. Now then our anger is sinfull, when as pride, and selfe-love doth cause it in us: As when men are altogether angrie, because they are disgraced, wronged, receive not such measure as they looke for: or are moved because their minds are not served: thus was good *David* angrie, 1 *Sam.* 16. thus was good *Ionas* angrie, *Ionah* 4.9.

2.

Secondly, when our anger keepeth no due bounds, is excessive, such was the anger of the sons of *Iacob*, it had a just cause, but they knew no measure in revenge: Secondly, their displeasure brake out against the innocent as well as the guilty.

3. Jam. 1.20.

When it hindereth good duties, breaketh off love, occasioneth other sins. *The wrath of man accomplisheth not the righteousnesse of God.* And anger never goeth alone, if it stay with us; When *Sarah* was angry at *Abraham*, see how she brake to offend against the ninth Commandement, by accusing *Abraham* wrongfully, and against the third Commandement, to take Gods name in vaine unadvisedly.

Gen. 16.5.

Vse. Now this serveth both to teach us to discerne how deepe we are in sinfull anger, and also to be a ground of exhortation. We must therefore be watchfull against this inordinate passion, and must not excuse it, as if it were our nature to be hastie; If I be borne with a little, I have done, I love not to beare hatred. It is well we love not hatred, but it is ill we are addicted to sinfull anger. And the more wee must arme our selves against this sin, by how much custome in it doth make it lesse felt and bewayled, by how much our corrupt reason will more excuse it in us, as *Ionas* said, *He did well to be angry.*

Jonah 4.9.

Little sins breed us more woe when they are not felt, and feared, then great ones when they are resisted.

Quest. If you aske how we may preserve our selves?

Means to prevent sinfull anger.

Answ. By getting conscience of our owne deservings, for pride will

will make frayes of nothing, but povertie of spirit will withstand anger, in remembring what wee are and may bee, will coole choler. *Tit.* 3.3. *Shew all meekenesse towards all, for we our selves were sometime foolish, disobedient, deceived, serving divers lusts, &c. If any bee fallen through weakenesse, ye which are spirituall restore such a one with the spirit of meekenesse, considering thou thy selfe maist be tempted.*

Gain. 8.1.

2. Consider the thing that moveth us, as in regard of the partie, so in regard of God, both inflicting it on us, and ordering it for us: As it commeth from the partie, it is a fit of phrensie in him; for every one is out of himselfe so far as hee wrongeth his neighbour: Now this weighed will incline to meekenesse, *Father forgive them, they know not what they doe.*

Luke 23.34.

3. As God doth bring it upon us, it is most just. 3. As he doth order it for our good, it is most amiable. For the wicked are like Bees, they do sting, but yet yeeld honey also: In one regard they are requested, though in another not to be brooked.

3. To suppresse anger, it is good when we feele it comming on us, to binde the whole man to the good abearing; for as it is with flames, if they have no vent, they soone goe forth: so this flame, if it have no where issue, will soone be extinguished; hither we must recall that practice of *David*, *Psal.* 39.1. Though hee could not hold it out so happily as he began it holily. And the counsell given to *Augustus*, *to tell the Greek letters*; and the saying of the Heathen Philosopher, *I would beate thee, but that I am angrie.*

Stevens.

4. We must take heed of occasions: the Heathens have been wise in this behalfe, as *Cæsar*, he of whom *Plutarch* telleth, that broke the glasses: *Abraham* with *Lot*. Wee must not come in the company of angry men, flint striking on flint, will bring forth fire; *Whereas a soft spoken person breaketh the bone*, as it may bee *Solomon* spake from remembring his Father enraged, and *Abigail*.

Seneca de ira.

Prov. 25.15.

Lastly, we must take occasion by anger, to be angry at our inordinate affection, to be meeke and gentle, and this is to kill the devill with his owne weapon.

Doct. We must not let anger lodge with us.

The third thing, *Though we cannot alwayes resist these passions from entring, yet we must not let them lodge with us.* Wee must not let anger gather a head in us, and grow upon us: This Christians through Gods grace may and doe attaine to. Wee must not, though we be touchie sometime, be either bitterly or heavily disposed: this bitter and sad anger that will dwell till it have revenge, is detestable with God. And looke at the Saints, they have beene angrie, but not continued it. *David*, 1 *Sam.* 25.31, 32. blessed God, and brake off displeasure at the speech of *Abigail*: So *Gen.* 31.35. *Iacob was angrie and chid with Laban*, but he was friends presently after: whereas the wicked, they like *Absolom*, will yeare after yeare, carry anger in their bosomes, and never forgive till they have revenge. Anger burneth like fire in iron, or such solid matter, in the wicked: but it is like fire in straw, or thornes, in the godly, soone kindled, soone extinct.

2 Sam. 13.28.

This

This therefore reproveth such as let not the Sunne set onely, but yeeres passe them in their wrath, that will never forget not forgive, a man shall never come in their creed that once is out with them; and they count it manhood, when once they are moved not to bee reconciled easily: But let them know this wrath is cursed, for it is fierce; they are men, but foolish men, *Wrath lodgeth in the breast of a foole*: How unlike are these to God, *who is slow to anger, but ready to forgive?*

Vse 1. Against such as hold anger long.

Eccles.7.9.

Psal.103.8.

It must teach us, though wrath doe assaile us, not to give it any long harbour, it will not much hurt us, if it dwell not with us. A sparke or coale, if it light upon us, and be presently shaken off, it proves not so hurtfull, but if it lye still, then it causeth burning: So this coale of the devils blowing, the devill will labour to make us continue wrath, he will amplifie the indignity done us, the untowardnesse of the person, he will say, Beare this, and you shall have enough, &c. But remember, *the wisdome from above is pure, peaceable, gentle, easie to be intreated, full of mercy*: turne from these suggestions.

Vse 2.

Jam.3.17.

VERSE 27. *Neither give place to the Devill.*

VERSE 27.

4. Observe hence, *The more we give place to any sin, the devill hath further power of us: The Devill is said therefore to fill the heart of some person*, who now gave themselves up to sin desperately, and he is said to *be effectuall in the sons of disobedience*. For as we being good in righteousnesse, have the Father, Son and Spirit further and further making their mansion in us: So on the contrary, such as doe yeeld themselves to sinfulnesse, give entertainement more and more to those spirituall wickednesses. For when we are moved to sinne, these are about us: *Satan hath desired to winnow you. The devill like a roaring Lion goeth up and downe continually seeking to devoure*: Now giving place to sinne, which they suggest, wee give place to them. For the more cleare conceiving of it, you must know that by five degrees wee doe give place to the Devill.

Doct.
The more we give place to any sin, the more power hath the devill of us.
Acts 5.
Eph.2.

Luke 22.31.
1Pet.5.8.

1. By communing with him, when we finde some spirituall wickednesse to plead for this or that which God forbiddeth, we must not hold dispute with them; it was *Eves* first degree of giving place to the devil, that she durst hold a parle with him; for though Christ did it, no man may doe it; he was that Man that was to bruise the Serpents head, to dissolve the works of the Devill.

Degrees by which we give place to the devill.

2. We give place, when the first motions of sin are not grievous to our soules, though we yeeld not to them.

3. When we consent to them.

4. When we accomplish them.

5. When wee reiterate an evill deede, and doe continue it once begunne.

Vse 1.
Keepe out sin as the devill himselfe.
1 Thes.5.
Iude vers.23.

This therefore must teach us, seeing sinne yeelded unto, letteth in the devill upon us, to resist sin even as the devill himselfe, *abstaining from the appearance of evill: hating the garment of the flesh that is defiled.* Men thinke, why, to be a little angry is no such matter, who is not sometimes? But marke the consequence, it doth let the devill in to

Count no sin small.

have power on us. Count no sinne small, for so the Devill would have it, that so thereby he may endanger us for the committing of greater. And know this, that lesser and lighter sins do more insensibly and dangerously harden the heart then greater; and he that maketh not conscience to avoid small sins, will come in time to make conscience of no sin. He that lies in one sin (without labouring to recover himselfe by repentance) although he counts it but small, is sure to fall into greater sins; *The beginning of a foolish mans speech is foolishnesse, but the latter end thereof is wicked madnesse.* Eccl. 10.13. *David* admitted at first but a little idlenesse, he would not goe to warre, nor be imployed, but gave himselfe to his ease, to take a nap in the afternoone, and by this entertaining of idlenesse, what followed after, but lust? whereupon ensued, murder and adultery. They that dwell by the Sea banks will not let a small breach lye unrepayred, for they know it will endanger the losing of much ground that will hardly againe be recovered, but with the losse of as much in another place, for the Sea will have his course, and therefore they are very carefull to keep the wals in repaire, and to fortifie every place, knowing that fire and water have no mercy: Surely such a case is this, the inundation and comming in of sin and fire of wickednesse, if it have once made but a little breach and is broken over the banks of a Christian conscience, it is hard to be recovered. Learne therefore this true Christian wisdome, to deale with sinne and Satan, as the Apostle *Paul* deals with false brethren; *He gave them no place, no not for an houre.* Gal. 2.5. Give no ground to the Devill, not an inch, you know not what you doe, when you give him a little liberty for never so little a time, for he is such a one that when he is once let in, will scarce be driven out with fire and sword, fasting and prayer will hardly get him out againe.

Vse 2. The fearfull state of many who live trading in sin, out of which they cannot be freed without Gods almighty power.

Seing the continuance of sin is an entertainement of the devill, it doth let us see the fearefull estate of many that live trading themselves in evill; the Devill hath such hold of them, that without Gods almighty power and grace, he will never be removed. It is with the Devill as with a Serpent, while it slideth upon a thing it is easily shaken off, but if it hath wound it selfe with many foldings about this or that, it is not easily unfastened: So this serpentine evill of sin, having once wound it selfe into the heart and affections of a man, it will hardly be cast out, nothing but the divine power of Gods Spirit can drive it out. When Satan is reentred into a man, there is lesse hope of dispossessing or dislodging him againe then before: when now he is returned he will use more policy, and bring more forces for the fortifying of his new invasion. In a word, if it be true concerning a man that never was converted to the faith, that the Devill *hath him in his snare, and takes him at his will*; Surely much more is it true of him that hath escaped the snare of the Devill, and the Devill hath got him in againe, for now he will looke more narrowly to him, and make the snare stronger then ever before.

2 Tim. 2.18.

VERSE 28. VERSE 28. *Let him that hath stolne steale no more, but rather let him*

him labour working with his hands the thing which is good, that he may have to give to him that needeth.

Now followeth another precept concerning justice, and it is laid downe, 1. Negatively; *Let him that stole, steale no more*; 2. Affirmatively, first propounded, *but let him labour rather*: then expounded, 1. From the manner, *working with his hands*; 2. from the matter, *that which is good*: which phrase is to be marked as opposed against playing the loose body, 2 *Thess.* 3. 11. against working τὰ περίεργα, *Act.* 19. 19. Against unlawfull using of lawfull callings, for he that so doth, worketh not the thing that is good. 3. from the fruit or end, *that he may have wherewith to distribute to him that needeth*: The summe.

"You that are in Christ must have care to live justly, though you "have stolne, yet that being covered through mercy and you "received to grace, know that you must steale no more: and "because you cannot avoid stealing, if you be idle or ill occu-"pied onely, therefore you must labour and worke the thing "which is good, by which meane you shall not be in poverty, "which perswadeth to theft, but you shall be inabled to be "helpefull to others.

1. Then we see *Paul* doth not reject from fellowship with the Church such as had beene theeves: Whence Observe, *The Gospell doth not reject against any for that he hath beene, but tyeth him to refraine from evill for hereafter.* *Luke* 3. 13, 14. *Publicans, souldiers, harlots* are called by the Gospell. 1 *Cor.* 6. 11. For what is the Church in some sort, but a company of *theeves, railers, extortioners, fornicatours, &c. that were sanctified*, through the calling of Christ? We must not then, because we have known them such & such, reject them, but say as *Paul* doth, *Rom.* 6. 17. *Thankes be to God that ye were the servants of sinne, but now ye have obeyed from the heart, &c.* And seeing that the Gospell binds us from our old wayes, we must say like true penitentiaries, *I have done iniquity, I will doe no more.* Thus much in generall.

Doct. The Gospell rejects not men for what they have beene.

Use.

Job 34. 32.

In particular, 1. We see, *That Christians must abstaine from all theft*: and for that more grosse theft, simple or compound, the secret or open taking away of our neighbours goods, the joyning violence with it, as high way assaults, burglaries, this theft it goeth in Irons, every man will blesse himselfe from it. We must therefore open a more close kinde of theft, which we must carefully refraine that are the true scholars of Christ, such as the Law of God calleth theft. Now this is a deceiving of our neighbour in his goods to our advantage, or an unjust wronging of him with any benefit at all to us. It is done two wayes, either by doing it our selves, or by partaking with others.

Doct. Christians must not steale.

There is a grosse theft,

A close theft.

And how committed.

It is committed three wayes.

1. By hooking to us that our neighbour hath.
2. By with-holding from him that he should have.
3. By unjust damnifying him.

For the first, he that by any injustice getteth from his neighbours, he stealeth before God; as if by unlawfull meanes I get any thing, or

By unjust getting my neighbours goods.

by abuse of lawfull meanes, thus our common banquerupts, our Players, our gamesters, our trades to no good purpole, God saith not in wandring idle, in playing, in gaming, in doing that which is sinfull, *but in the sweate of thy brow thou shalt eate thy bread; worke that which is good, that thou mayst eate thy owne bread*; so that what ever they have not working in some good calling, is not their owne. Gen. 3. 10. 2. If having a good trade, I abuse it, use deceite in it, I am a theefe before God, if one use false weights, measures, falsifie wares, if onely to fetch off his neighbour, it is theft. Looke 2 *King.* 5. 25. that *Gehezi* got with telling a lye, he stole, and was punished accordingly: *Levit.* 19. 11. *Thou shalt not steale*, saith *Moses*; hee expoundeth it in the next words, *thou shalt not deale falsely, neither lye one to another* to gaine by: And *Zeph.* 3. 1. God calleth *Ierusalem a robbing City*, as if one should call *London, a City of robbers*, because they used deceitfulnesse in their dealings, and so robbed one another. Thus borrowing is lawfull, but to get my neighbours goods, that I may have to spend on my lusts, or with a meaning to breake and make him take what I please, it is grosse stealth: many more innocent theeves are hanged, and according to law justly: so when one by pretence of damages getteth more then is his due, he stealeth it. Many make such false estimates that they will aske a Noble for nine pence; they might as well steale it by the high way: so in way of reckoning, when another doth beare my charge, to demand more then my conscience knoweth is due, is theft. Psal. 37. 21.

2. By with-holding that which is anothers.

The second way of stealth is by with-holding that our neighbour should have, as to with-hold dues from the Common-wealth, from the Church, from the poore; to with-hold wages from the servant, if it be but the least space of time to his losse. *Levit.* 19. 13. *The wages of him that is hired shall not abide with thee all night, until the morning.* But especially this detaining is in things we finde; in things lent; in things committed to our trust, when he purloines this or that, which he hath in trust for the good of another, and so handles the thing that he goeth away with the sweet of it, in not restoring that we have unjustly gotten of our neighbours. He that maketh not meanes that a thing he hath found may come backe to the owner, is a theefe. He that returnes not a thing he hath borrowed is a theefe, yea it is notable wickednesse, *Psal.* 37. 21. You will say, What every one? *Answ.* No, for understanding the truth it standeth thus: he that restoreth not the thing he hath borrowed, doth it either because he cannot, or he will not, or heedeth it not: now the two latter is never without theft, the former may be, which if it be, we must consider, whether the person when he did borrow this or that summe, might lawfully borrow it, that is, whether he borrowed no more then hee saw how he might be able to restore. 2. Whether his inability be caused by Gods hand humbling him, or by his owne riot; if neither of these be found in him, then he is free, and his debt goeth into a gift, if otherwise, he is a theefe in not repaying. So not to husband a thing

When not restoring of a thing borrowed is sinfull, and when not.

commit-

committed to trust, but to make our owne gaine and keepe backe somewhat, is theft, *Act.* 5. as we see in the fact of *Ananias*. And so not to restore that we have defrauded, with *Zaccheus*, *Luke* 18. 8. *If I have taken from any man by forged cavillation, I restore it fourefold.*

If we endammage by giving heedelesselly occasion of our neighbours hurt, or by not preventing his hurt, when we are able, it is against the commandement, *thou shalt not steale*; as those Lawes of kindling fire, of not helping our neighbours beast under his burthen, doe testifie. Now we partake with others when by counsell, concealement, sharing with them, gaining wittingly by their stealth, as broakers that buy this or that for nought which a theefe hath stolen, are theeves at the second hand receiving.

3. By endamaging our neighbour.

Now then this thus opened, how many Christians continue stealing? how many over reach in bargaining, use deceite in weights? how many by lying, false reckoning, by wicked borrowing? how many therwith *Nabalite* how many careless what scare they doe another? We that are Christians must take heede we get not any thing unrighteously; *Naboths* vineyard did eate our all that wretched Kings possessions. A little got by stealth may waste great substance, men thinke it a little thing, but be the gaine never so small, it excuseth not theft: be a man nought with a woman, rich or poore, noble or base, faire or foule, his uncleanenesse is not excused. Againe, he that for a little will serve, will mend his service if the devill will mend his wages. Above all over-reach not poore ones, say it be but a penny matter, it may be one penny is like the widowes mite, all they have; God is an avenger of all these things. 1 Thes. 4. 6.

2. The second thing to be marked is, *that every man must occupie himselfe in labour of body or minde, or both*, that we must have some particular callings beside our generall. This speech that, *he should labour with his hands*, is a Synecdoche, and doth signifie all kinde of labour, both bodily and mentall: In innocencie *Adam* had this injoyned, to dresse the garden: since the fall this is Gods ordinance, *In the sweate of thy forehead thou shalt eate thy bread*: in the fourth Commandement the Lord commandeth us to doe our workes in the 6. dayes: and we see how men and women, married and unmarried, married ones in wedlocke, in matrimonie, all have their labours lying on them, God hath given us example: Christ, *Matth.* 13. 55. *Marke* 6. 3. *Luke* 2. is reckoned to have used a handy craft. Again, it is necessary that we may not be theeves in the things we use; for we are not absolute free holders but hold in *capite* and our tenure doth runne with condition of service, *Let a man labour and so eate his owne bread*, as if he should say, this maketh us have right to the things we use, our labouring in an honest

Doct.
Every man must employ himselfe in some labour.

2 Thes. 3. 12.

Again, it is necessarie for humbling of us, for mentall and corporall infirmities doe take downe the pride of our natures: *Eccles.* 1. 13. *This sore travell hath God given to the sonnes of men to be exercised therewith.* Because they were not in the travaile of men, nor plagued as others

others, therefore pride compasseth them about as a chaine. It is Gods yoake which doth subdue the haughtinesse of our nature.

Again, it is necessary to keepe us from pride, *Ezek.* 16. idlenesse and pride goe together, to keepe us from lust, as we see in the example of *David* and *Solomon*. From playing the busie-body, 1 *Tim.* 5.13. speaking of idle women, they *wander about from house to house, and not only idle, but tatlers and busie-bodies.* For idlenesse is the Butt the devill shooteth at, the pillow he sleepeth on; and standing waters are filled with filthinesse.

Vse. Against such as live idlely and only follow their pleasures.

The Use of it is to rebuke such as live idlely; as what is the life of many Gentlemen but that of *Potiphars*? *they know nothing but the dish they feede on*: if one would paint them, he must bring them in with dogges, hawkes, dice, cards, curtisans, their dayes are passed in pleasure: men must have their pleasure, true, for a bow still bent, will prove a slugge, but recreation is a condiment for a calling, not it selfe an occupation. Again, such is the life of some irreligious and idle scholars with us in the Universitie, what is the life of such but jetting up and downe, jangling, swaggering, gaming, having a tobacco pipe, walking in their chambers from hand to hand blowsing, theeves in that they mispend while thus they continue, both their founders allowance, and parents meanes. Many that professe, full of idlenesse, for they some of them passe their time in talking, in drinking, gaming, &c. that they make the world condemne religion of idlenesse.

And the Papists are here evinced that teach the lawfulnesse of an idle life, their monkes, as they taught before an art of lying in their equivocation.

Vse 2. We must follow the labour of our calling as an obedience of faith.

This being the will of God, we must sweeten the wearinesse of our callings with this consideration, and must make our daily labours an obedience of faith to his Ordinance; So it shall come to passe that though God doth not release us quite of labour, yet he will ease us of wearisomenesse, and make our labours delightfull to us.

Doct. Our callings must be about things good and profitable.

That which is good, that is, lawfull and profitable; Observe hence: *That our calling must be about such things as are honest and beneficiall*: We must labour, to doe theeves themselves, I, but about that which is good: this is a rule in callings, they must be about such things as are lawfull; such things as make with the good of Church, Family, Common-wealths: and therefore the kindes of calling we reade of in the Scripture, they are either Church callings, or serving to policie, or serving the particular good one of another, as husbandry, merchandise, handie-craft, &c. It is better be idle then ill occupied.

Vse.

So that many may be hence convinced; the stage-players, they labour, but what tends their labour to? the corrupting of the mind and fraighting it with vanity: the common Usurer, he occupieth himself, but about that which is not good. The pedlar-like Parasite, the trade that make ornaments for superfluous curiositie, dice-making, the Astrologer, Alchymist, &c. the one labouring in that which it cannot foretell, the other in that which cannot be found out. We must have care

there-

therefore not to chafe the wind, and take up our selves with new no-things, but we must see that our labour be about that which is lawfull and fruitfull.

The fourth thing to be noted is the blessing of God which is upon honest work, that ye may have not only for your selves but for others also, were then, *That walking in our calling, by the blessing of God is beneficiall unto us*; labour is painfull, but God doth sweeten it with his grace is bringeth: *The diligent hand maketh rich*, Prov. 10. 4. *He that is diligent shall be satisfied*: *The diligent hand shall rule*, Prov. 12. 24. *The soule of the slothfull desireth and hath nothing, but the diligent soule shall be made fat*, Prov. 13. 4. The heathens could speak thus much, that the gods sold every thing for labour. And the Scripture doth give us example, as to what *Jacob* rose from nothing by the blessing of God on his diligent travail. For this must be knowne, though *Paul* taketh this for granted, *that our labour shall not be fruitlesse*; yet this, that it is commanded, doth not come from our toyling, but the Lords blessing, *Psal.* 127. 1, 2. *Except the Lord keep the city, the watchman watcheth but in vaine*, Prov. 10. 22. *The blessing of God maketh rich*; *else we should* (as with Peter) *all night and take nothing*. For God though he will not have our calling neglected, which were to tempt him, yet he suspendeth all the successe of them upon his blessing, that while we lacke things our trust must be in him, that when we have any thing, we might thanke him, not our hands, for that were to sacrifice and burne incense to our own nets.

Doct. Labour in our calling by Gods blessing is beneficiall to us.

Dii laboribus omnia vendunt.

And this consideration should comfort us in our travailes, if they should bring no good to us, we might say, *As good play for nought as work for nought*. But seing God doth accompany them with his blessing, our plough must not stand still: *He that keepeth a figtree shall eat the fruit of it*, Prov. 27. 18. And we may lawfully consider this for our encouragement, 1 Cor. 9. 10. *He that soweth, soweth in hope* to be partaker of that he hopeth for: yet though we may have these ends, not to charge others, to have of our owne, to be helpfull to others, yet the principall end must be to glorify God, else as we say of hunters that look more for the roast then the sport, it is but pot-hunting; So this labour that looketh more to our own backs & bellies, then to Gods glory in the obedience of faith, is but pot-labour, beseeming Heathens rather then Christians.

Vse. It should encourage men to diligent labour. Prov. 27. 18.

1 Cor. 9. 10.

But it may be said that many true labourers live most poore labourers.

Object. Concerning the poverty of many painfull labourers.

Answ. 1. This must so be taken as commonly for the most part true, not universally.

2. Again, that which is a poore life compared to others more rich, may be a good comfortable condition to the labouring man; for no mans prosperous life doth stand in abundance.

3. Many are poore a while, though labouring, yet God at length doth blesse them.

4. If that poverty doe dwell with them, then they must set downe, that

that for their good God doth call them to glorify him by patient walking in that estate.

Vse 2. Prov. 6. 11. Prov. 23. 21.

This must teach idle wretches what they may look for, even penury and confusion; *Poverty like an armed man invadeth the slothfull*; it hath a warrant from God to arrest them, *The slothfull shall be clothed in raggs*; as many as might have done well, by this have been brought to live on the basket.

Doct. All whom God blesseth with substance must doe good to others.

2. *That he may have to distribute.*] Observe hence, *That all of us whom God blesseth with any measure of substance, we must doe good to others*; even this is required here of the labourer, that with his handy-work did get his living. God hath given charge of this, *Gal.* 6. 10. 1 *Iohn* 3. 17. *Luke* 11. 41. *Heb.* 13. 16. This is the blessed mans practice, *Psal.* 112. 9. *He distributed, he gave to the poor, and his righteousnesse endureth for ever*, & the primitive Church did not only ordinarily relieve their own poor, but extraordinarily sent reliefe to other Churches, the *Thessalonians*, *Acts* 11. 25. the *Macedonians* and them of *Achaia*, 1 *Cor.* 16. 2. *Rom.* 15.

But for the better conceiving of this, three things must be opened.

1. Who are to give almes, and whether the Commandement doe lie alike upon all persons.
2. How farre.
3. In what order.

1. 1 Ioh. 3. 17. Whom it belongeth to give almes.

For the 1. this is not given to all, but to those that have goods and power to distribute them, *if one hath this worlds substance*, saith St *Iohn*, either of themselves or from other; for some have goods and power to give them, as the Master in his family; some have neither goods nor power to distribute them, as servants to a man, unlesse they have some estate of their owne which many have not: Thirdly, some have right and property in goods, but have not absolute power to dispence, as wives: Now the Commandement is first and chiefly given to masters or persons that have goods and power to dispose them without dependance. 2. It is given to others, but so as the fifth Commandement must stand with the fifth; they must give so as honour the superiour to whom they are subject, with having his warrant.

2. How we are to give almes. 1 Cor. 8. 9.

For the second, we must give that which we are able to spare. Liberality must not devour her selfe, *Prov.* 5. 15, 16. *Let thy fountaines runne abroad, but let them be thine, not anothers*: the use must be so communicated, that our property in them must not be altered. Yet in some case, as if the body of the Church should be in lack, for the common good, such particular persons as have that grace given them and are raised up to it by God, may impropriate all their substance to the reliefe of it.

3. In what order almes must be given.

If we will performe this duty acceptably; we must look to three things.

1. To the ground of our almes.
2. To the end.
3. The manner.

1. The ground of it must be a loving and mercifull heart, this is the

the soule of an Alms deed, if we should give all we have without love, it were nothing.

2. Wee must doe it onely eyeing Gods glory and our neighbours good; not for ostentation. *He that distributeth must doe it in simplicity*; many will sound trumpets and blaze abroad their deeds of charity.

3. For the manner of it, it must be *readily*; *Be ready to distribute.* 1 Tim. 6.18. *cheerfully*; *God loveth a cheerfull giver.* *Liberally*; *He that soweth sparingly, shall reape sparingly.*

This therefore that God will have even the labourer that fetcheth his money out of the fire, that of his little wherewith he is blessed, he shall distribute, it doth evince of Vanity, many schoole discourses that runne upon this as if meer superfluity were matter of mens almes. For the labourer was not when now he had feathered himselfe and got his crummes up, when he was come to some good estate, then to give, but weekly, it was the Apostles custome to ordaine collections for the poore, 1 *Cor.*16.

Again, this doth rebuke the hardnesse of heart in many, who being rich, will not part with any thing, they have their chests full of the sives of men, that they may be called the sepulchres in which the poor are buried; though the Scripture tels you that no love of God is in such a person, yet the devill will whisper many excuses.

Why? that we have is our owne, we take not our selves bound in this case.

It is yours at the Common law, but in the Court of Conscience, it is not all thine, for thou art but a steward and receivest it from God, not to take it all thy selfe, but to give part of it to others.

We may lack too our selves.

And you take the next way to it, for *there is one that scattereth & hath dominer, but he that spareth more then he should, shall come to want*, Prov. 11.24. Nay this should make us give to the poore, *for this is lent to God.* Prov.19.7. If hard times come in which all should be gone, this stock would be safe for thee: *Sow your bread upon the Waters*, *Eccles.* 11.1. we know not what times may come upon the earth.

We have a charge upon us, servants, Children, &c.

So had these poore labourers; this is an objection of those that are full of selfe love, void of love, so said *Nabal*, *Shall I take my sevvants meat?* But though he had nothing for *David*, yet he feasts himselfe like a King, and though the glutton had no *crummes for Lazarus*, *yet he would deck himselfe in purple, and fare deliciously every day.*

We are poore (say some.)

So might these have said.

A man need not be a *Craesus* to give an almes, remember *the widow*; *If we have a willing mind, we are accepted according to that we have.* Looke not at these windes, and clouds, they will neither let you sow nor reap for your souls health.

3. It is to be marked that he biddeth them not steale and distribute, but

Out of love.

To Gods glory. Rom.12.8.

Readily, cheerfully, liberally. 2 Cor.9.7. 2 Cor.9.6.

Vse 1. Meer superfluity is not the matter of almes.

Vse 2. Against the hard heartednesse of some in not giving.

*Obj.*1.

Ans. Their excuses answered.

*Obj.*2.

Ans.

Object.

Ans. 1 Sam.25.11.

Luke 16.19.

Object.

Ans. 2 Cor.8.12.

but labour and get rightfully, and so give. Obs. then,

That we must give almes of that which is our owne lawfully gotten, or at *least sanctified unto us*, *Honour the Lord*, but *with thy substance*, with that which is thy owne; and we see that *God will not have the price of a dog, nor the hire of a whore brought into his house*, and offered to him; and that is to be marked in *Zacchæus*, *He gave halfe of that which was his own*: for to give that which is not ours, were no deed of mercy, but manifest injustice, to take from one to whom a thing is due, and bestow it where it is not due: God will have mercy and justice coupled together, *Mic. 6.8. He hath shewed thee O man what is good. And what doth the Lord require of thee, but to do justly and to love mercy, &c.* We cannot give that which is not ours: for a man can never dispose of that which is not his owne acceptably, but by restitution: Nothing but a vomit will heal the Conscience of one that holdeth that which is not his owne, neither may he give almes of it, but where restitution is to be made by way of almes: now it is not of like necessity that we should lawfully get that we have; for if the owners of this or that have willingly passed the title of any thing to us, though the consideration was naught, yet our repentance doth sanctify such things as we have just title to, though the meanes were not good: As put case *Demetrius* should have been converted, who grew a rich man by making shrines, which was as bad a trade, as if one should make Crucifixes and images of our Lady, to sell to devour Catholiques, yet seing they blinded, did for these commodities willingly give him that he received, therefore repentance comming, the sinne which defiled his substance in regard of the trade, is tooke away, and the possession sanctifyed: See what is spoken of *Tyrus* when it should be converted, *Her merchandize, and her hire shall be holinesse to the Lord, &c.*

Doct. We must give almes onely of what is honestly gotten. Prov. 3.9. Deut. 23.18. Luke 19.8.

Some things not lawfully gotten may justly be kept.

Obj.

Ans.

Esay 23.

Use.

This being so, we must not think to over-reach and hold back the right of others, and think to make all whole with dealing something in way of almes, or to some good use. Almes are like waters, pure ones make all cleane, but he that washeth in foule water, is further defiled.

Lastly, it is to be marked, *Who are to be relieved, such as are truly needy*: these the Scripture every where bringeth in: *Distribute to the needy. He that shutteth up his bowels from him that hath need. Break thy bread to the hungry. Visit sicke, naked, in Prison, &c.* You are to know who are needy, according as the Scripture determineth, that they might by almes take ordinary relieve: for men extraordinarily impoverished, as by Piracies, inundations, fire, theeves, &c. these we speak not of. Ordinary poore persons are,

Doct. The needy are to be relieved. Phil. 2.25. 1 John 3.17. Esay 58.7. Mat. 25.

Who these needy are. 2 Thess. 3.10.

1. Such as have no possessions nor substance.
2. Such as have no friends able to relieve them.
3. Such as are not able to labour for their relief: *If they be idle let them work and eat not, for then not eat*, saith the Apostle.

And these are wholly to be maintained by the devotion of others.

There

There are poore who having something and taking paines, yet cannot from it make sufficient supply of their wants; now these likewise are to be holpen.

We see therefore hence that our lusty Vagrants are not to be relieved; and though in the time of Christ there were some begging, yet it was quite besides Gods institution. *Vse* 1.

Secondly, He saith *to them that have need*, not to the good that have need: meeting with the excuses of many, who because the poor are so naught, will not doe for them; whereas if they have need, though they want grace, wee must doe good to them. Doe good to all, though it is good husbandry to choose the best, so much as may be. *Vse* 2.

This doth reprove the bountifulnesse of many which is toward those that are not in need, that can returne the like, they bring Water to the Sea, are full of selfe love, void of mercy; *If ye doe good to them of whom ye hope to receive good, what singular thing doe you? doe not Heathens and Publicans the same?* *Vse* 3. Mat. 5.46. Luke 6.34.

Verse 29. *Let no corrupt communication proceed out of your mouthes; but that which is good to the use of edifying, that it may minister grace unto the hearers.*

30. *And grieve not the holy Spirit of God, by which ye are sealed to the day of redemption.*

Now followeth a Precept of speech, amplified by a reason. The Precept layeth downe,

1. What words we must avoid.
2. What communication we must use; which is described by the end.
   1. Set down, *good to the use of edifying*, or needfull edification,
   2. It is expounded, what is good for edification, *that which ministreth grace to the hearer.*

The reason is this: That must not be done which grieveth the Spirit: This doth.

The description of the Spirit from so blessed a fruit or effect of him, doth prove the proposition: He who sealeth you to the day of redemption must not be grieved.

In the words of the 29. verse this onely is to be opened: what is meant by corrupt speech? What is corrupt speech,

Ans. Not onely filthy speech, but all speech that hath not the life of grace, that edifyeth not; The Word is [rotten.]

For look as in a putrified Corps there are 3. things;

1. A privation of the soule and life of it.
2. An entrance of corruption.
3. A heavy smell which passeth from it.

So in speech which is rotten and putrified, it wanteth grace to quicken, it hath corruption in it, it casteth a favour forth offensive to the discerning soule. For the 30. verse, there are 3. things to be marked. ver. 30

How the holy Spirit doth grieve.

1. That that the Spirit is said to *grieve*, not that sorrow or any such sicke passion doth befall it, but because it doth that which they doe that receive grievance. As a guest in an Inne being molested will withdraw himselfe displeased: So the holy Ghost is said to grieve when he doth not manifest his comfortable presence, and surceaseth his comfortable working in us, shutting it up as it were in displeasure.

Ioh. 3. 33. How we are sealed by the holy Ghost.

For [Sealing] mark that this phrase is used interchangeably twixt God and us, he is said to seale us, we to put *Seale to him that he is true.* The latter is nothing but believing God. Now what this sealing of us meaneth, we shall better understand, if we consider the use of Sealing.

1. It doth inclose things and provide for the secrecy of them, as sealing letters, and thus we are sealed, a sealed fountaine, because the things that are given us, are hidde from the eyes of the blind world, 1 *Ioh.* 3. 1. But this sense belongeth not to this place.

2. To seale a thing is to mark it and distinguish it from other, *Ioh.* 6. 27. *Him hath God the Father sealed.*

3. It doth confirm things and make them authenticall, as in all kind of instruments, they are blankes till the Seale be passed: Now these last senses may here be conceived; By whom we are marked forth and set apart to redemption, as also inwardly assured touching our finall deliverance from all evill, and glorious liberty of the sons of God: And I think the former of these most fitly meant; for in 1 *Cor.* 1. the holy Ghost distinguisheth these things, *the Confirming, and anoynting, and sealing* of us.

Redemption is here put for the redemption of the body, when we shall be delivered from all bondage into the full libertie of the sonnes of God.

The summe of the words is this:

ver. 29. "You that are Christs true Scholars must not think that to re-
"fraine grosse deeds is enough, and that words are free, but
"you must make conscience as well of sinfull and idle rotten
"words as of evill deeds, and though that many evill things
"will be at your tongues end, yet have stay of your lips, as
"not to let any rotten word come out of your mouth, but
"when you are to speak, see your speech be good to edifi-
"cation, that is, be such as either the matter or manner of it,
"or both may encrease the graces of God in them that heare
ver. 30. "it: And the rather you must doe this, because this sinfull
"idle discourse doth grieve the Spirit of God, who deserveth
"no such thing at your hands, for he doth, working in you,
"both assure you inwardly and set a mark upon you, that in
"the great Day of the Lord you may have full redemption.

We must make conscience of evill words.

1. *Then we see that we that are new Creatures in Christ must make conscience as well of evill words as evill workes.* For he that is a new Creature must as well get a new tongue as a new hand; our tongue hath the poyson of aspes under it, it is gone with corruption, that all the

sile in roome will not fetch it againe. Againe idle words shall bee answered for in our reckoning before the judgement seate of God, *Mat.*12.36.

Thirdly, Words, looke what kind they are of, such kind of heart they manifest: for as money by the ring, or lungs by breathing; so the heart is seen in speech, for it venteth it selfe in speaking. A sinfull speech argueth a sinfull heart, words of wind, a windy soule fraught with lightnesse.

Lastly, Words are contagious, *they corrupt good manners: they fret like a gangrene*; and it is undecent to belch out rotten language; Civility teacheth us to hide our breaths, if they be not sweet, from the discerning of others; and Christian modesty should teach us to hide the sinke of our Putrified Soules, and not to perbreak it in the hearing of others.

1 Cor.15.33. 2 Tim.2.17.

Seing therefore that Christians must refraine sinfull and unfruitfull words, many are reproved who have the old tongue in their head still, prophaning Gods name, cursing, swearing, taunting, railing, detracting, glozing, &c. their talke is of this nature: And others of us doe fill our mouthes with idle speech, which tendeth to nothing but to promote sinners; and we think that we must be merry, we meane no hurt in it, if we never doe worse, we may be borne with. Whereas our rotten talke doth argue we are not sound sheep: And this idle talke it is the devils minstrelsie, for while wee drinke this in and utter it dayly, the devill fetcheth a nap, have they never so good things otherwise.

Vse 1. Reproofe of wicked, And idle speech.

Doct. We must have a stay of our tongues to keep in evill speech.

2. *We see, that we must exercise our selves to have stay of our tongues: Let no rotten speech come forth of your mouth*, though it will come upon you, and thrust it selfe forward, yet stay it, let it not proceed forth of your mouth. *A wise man refraineth his lips*, Prov. 10.19. & 17.27. *If a man refraine not his tongue, his religion is in vaine*, Iam. 1.26. It was Davids practice, *Psal.*39.1. *I said I will take heed to my waies, that I offend not with my tongue; for it is an unruly member*: and therefore we had need to deale with it betime, and to pray God to keep the doore of our lips for us: And when we fence our grounds and hedge them about, how much more should we fence our mouths, *for life and death is in the tongue.*

Prov.18.21.

Vse. So that they are wide that will sometime when they have spoken evill, defend it thus, Why, as good speak it as think it, we are no hypocrites: But if such learne not to keep the doore of their mouth, and seale up their lips, it is to be feared, they shall bite their tongues for grief, as it is said of some in *Rev.*16. when God shall take account of idle words.

Doct. Christians ought to make suit for grace, Prov.10.32. Psa.37.30,31.

3. *We see what kind of speech we are to use in our Communications, speeches of grace, ministring grace: The righteous mans words are like silver, his lips must feed many. The just man must talke of wisedome, for the Law of God is in heart:* and *Ezek.*47.12. The righteous man is said to be such a tree, *whose leaves*, that is, whose words, *are Medicinable*, admonitions, reprehensions, consolations doe heale; and the

Cant. 4. 11.

Church, *her eares doe droppeth hony-combes, her lips have milke in them*, she speaketh such things as are sweet and nourishing; now that which is spoken of her agreeth to every member.

Psal. 71. 18. Exod. 18.

Thus *David, he would rehearse Gods righteousnesse, and all the day be telling of his salvations. Come, I will tell you what he hath done for my soule.* Thus *Moses* and *Iethro*, when they were met, there was telling of Gods great deliverance, and mutuall thanksgiving; thus *Mary* and *Elisabeth*, their spirituall songs give us to conceive what conference they had, all the three moneths they continued together; All the talke of Christians should be such as should spread the leaven of grace in the hearers.

1 Cor. 14. 31. 2 Tim. 2. 17.

Quest. Why, you will say, Shall we talk nothing but Gospel?

Answ. Yes, but not onely the matter of talk, but the manner doth edify, we have our owne words, as well as our own works without sin, but when we speak of earthly things, we must speak of them in a heavenly manner, so that we may say, Not I, but Christ by his spirit speaketh in me. We must speak so, that our fear of God, our reverence, our wisdome, truth, plainnesse of heart, may spread a sweet savour even in our secular discourses.

We must speak of secular matters in a gracious manner.

Vse.

This then is a ground of exhortation, that we would have care to commune one with another more fruitfully: Let us not onely *so doe, but so speake, as those that shall be judged by the Law of liberty.* I know it is not in our power, for our tongues are not so nimble in unfruitfulnesse, but they will be as soon tired in such speech as is of edification; But we must *seek to him that must confirme us as well to every good word & worke*, 2 *Thess.* 2. 17. And as all are to looke to this, so especially we Ministers must have a care of this, because we must shew our selves patternes as well in words as works.

Iames 2. 12.

VERSE 30. *And grieve not the holy Spirit whereby ye are sealed unto the day of Redemption.*

Now followeth another precept, which hath the force of a reason, *Grieve not the holy Spirit of God.* Hence Observe, *What is the working of Sinne, it grieveth the Holy Ghost.* For all sinne is a most filthy thing, which the eyes of God are too pure to behold; no outward filthinesse is like the filthinesse of sinne, for eating with unwashen hands and outward pollution defileth not as sinne doth, as our Saviour speaketh; Even as if we burne filthy savour, and fill a roome with smoake where a guest lyeth, we offend him: So it is grievous to the Spirit which dwelleth in us, when we doe send out the stench of the Corruptions which are in us, *Mal.* 3. The Lord complaineth that *his Words of that people wearied him.*

Doct. Sinne doth grieve the holy Ghost.

Prov. 18. 22.

The second thing to be marked is the fearfulnesse of sinne, with what Caution we must avoid sinne, for this is a wofull matter *for to grieve the Almighty. Is it a small thing for you to grieve men, that you will also grieve my God?* And surely when we will avoid the offence of a great Personage; how much more should wee be afraid to doe that which the Lord should take grievously? this cannot

Doct. It is a fearfull thing to grieve the Lord.

Esay 7. 13.

but be ill for us; for *Heb.* 13. 17. the holy Ghost biddeth us *obey our rulers, for they watch for our souls, as they that must give account, that they may give it with joy, and not with grief*; if they be grieved, it is not well for us: if the grieving men be hurtfull to us, how great hurt doe we our selves when our God is grieved.

By whom ye are sealed unto the day of Redemption.] Now followeth the description of the Spirit from the sealing of us: and first that we are marked to redemption, it doth teach us, *The certainty of our salvation, how sure we are never to miscarry.* For those that were marked, *Ezek.* 9. 6. the Lords Charge was that they should not be touched, and *Exodus* 12. the houses that were marked, the destroying Angel did not come neere them. And things to which the Seale is put, are out of doubt: and truely the state of Gods children in whom is his Spirit is such, as they never can totally nor finally lose this Spirit; For it is an everlasting life wherewith they are quickned, not like *Adams* which had not perseverance added to it.

Doct. Our salvation is certaine as sealed by the Spirit.

1.

Againe, our head the second *Adam is a quickning Spirit*, such a one who doth expell death and give himselfe as our head, and by consequence all his members such a life as cannot die. *Rom.* 6. 10. 1 *Cor.* 15. 45.

2.

The Devill is stinted at this, that he shall not be able to hurt, unlesse it be the heele of Christ, *Gen.* 3. 15. Now if he should utterly by temptations put out the life of God in them, he should wound them at the heart.

3.

But against this collection two things may be objected.

1. That in deed it must be true which the Spirit sealeth, and therefore it is true that they shall finally come unto it; but yet they may fall quite away in the meane while.

Object.

To which is answered, that if they could totally fall, they should finally fall also.

Answ.

2. It may be said, that those things are true that the spirit sealeth, but true onely in that manner it sealeth them; Now it doth seale our redemption upon Condition that we beleeve and persevere.

Object.

Conditionall promising doth not hurt the Certainty, but when the Condition is doubtfull; now the Condition is out of all doubt, for God hath absolutely promised to worke it in us; *He is the author and finisher of Faith, he will confirme it*, he will perfect his good worke.

Answ.

This is comfortable that I may assure my conscience while I stand that I shall have redemption, because the graces of the Spirit which I find, are Gods mark, and the seale to me of my salvation; This is comfortable when I shall fall, that my falls cannot bring me under death, seeing God hath marked me to eternal life. And this doth not breed security, but as the mercy of God, it teacheth the faithful soul to fear, and as the grace of God, it teacheth to walk godlily. Whereas this doctrine

Vse. Which doctrine is full of comfort.

Nor doth it breed security.

that teacheth us that we may lose all grace, it doth make our salvation as uncertaine, as if it were not indeed and effectually sealed; when I am most neere it, it is but a peradventure, full of doubtfull uncertainty.

Vse 2. Outward matters cannot assure us of salvation.

Again, here we see that no outward thing can so assure us that we may rest in it, it is the Spirit of God which doth seale us, and assure us of our full redemption, we are ready to leane upon reeds that will breake and faile us. *Numb.* 16. 3. *All the people of God are holy, the Temple, the Temple. We are the children of Abraham.* These outward matters men have alwayes presumed on to their destruction: *For it is not Circumcision without*, but it is inward, that is Circumcision before God; it is not our outward profession, nor our externall services, nor our being baptized, but it is the Spirit of God in us, enlightning us, and sanctifying us, which onely can give us assurance that wee are Gods, and heires of salvation. *Rom.* 8. 15. *The Spirit beareth witnesse with our spirits, that we are the children of God.*

Rom. 2. 29.

Vse 3. We must seeke and keep the holy Spirit with speciall care.

This doth let us see with what care we should keepe and seeke the Spirit of God, for wee do keep our seales boxed up that they may not be broken: and if we have Deeds of any moment drawne that will be very beneficiall to us, we will not be quiet till the seale be passed: So should wee seeke the Spirit by prayer, by comming to his Ordinances, by carefull and diligent obedience, that wee may have our consciences sealed, fully assured of our full redemption. Suppose we were all malefactors, and the King should send word that at the Assises all of us that had not the great Seale to shew, should suffer, but the other should be received to grace, and restored to their liberty: so it is with us.

Doct. Our redemption is not here full.

Lastly, that he saith, [*To the day of redemption,*] *It doth let us see that we have not our full redemption as yet:* our life is such that the best is last, the deeper we goe in it the sweeter. *The way of the righteous is like the Sun which doth shine brighter and brighter to full strength*, whereas the way of the wicked is like to travailers that have a timely shine when they are setting forth, but when they are a little gone on it thickens, and turnes to Clouds and stormes; though it smoake a little awhile, we should comfort our selves in this, we shall have a blaze anon: *Rejoyce, for your redemption draweth neere.*

Prov. 4. 18, 19.

Luke 21. 28.

VERS. 31.

VERSE 31. *Let all bitternesse, and wrath, and anger, and clamour, and evill speaking be put away from you, with all malice.*

Now followeth a Precept forbidding wrath particularly, amplified by another commanding the contrary: the wrath is double, that which is lesse growne, in the first part, or that which is setled, in the last, *with malicie*[*nesse*]. The first is set downe as it is in the affection. The second as it is in the Word. In the affections a threefold distemper.

1. Bitternesse.
2. Fiercenesse.
3. Wrath.

In

In whole two things must be marked,

1. The things to be avoided.
2. The measure, bitternesse, *all bitternesse.*

1. Then wee see; *That all true Christians must avoid bitternesse.* Before we can dehort from it, we must know what it is.

Doct. Bitternesse is to be avoided. What it is.

For answer; It is a smothered displeasure of which one will not be knowne, that maketh a man a burthen to himselfe and others, till it be digested: for this wrath is fuller of discontent then revenge, and it is a fret that ranckles inwardly; we will not be knowne of the cause, often; It is some matter that we cannot mend our selves in, often some such thing we are ashamed to be knowne of it, it is so unjust a cause of moving us, and this maketh the other, the tediousnesse of it, for a fire when it hath no vent must needs be violent.

Vse. Bad effects of it in us.

We therefore that are Christs, must be ashamed to thinke how it hath beene sometime with us, when our soules have beene full of bitternesse, and wee have gone with secret displeasure champing on the bridle, eating our owne livers, looking on our dearest friends so lowe and malecontent, being implacable: For this bitternesse, the more a man would with gentlenesse overcome it, the more it will rise sometime, like as lime doth with water; When all our behaviours have tasted of the gall of bitternesse. For as in the jaundise, all the blood is coloured when the gall overfloweth: so all our lookes receive a tincture when this bitternesse doth deeply possesse us. All must avoid this, especially husbands to wives. *Husbands love your wives, and be not bitter to them*, there is bitternesse in a more large sense. Col. 3.

What wrath or fiercenesse is.

The next word [*wrath* or fiercenesse] noteth an impetuous anger that is headily carried, not hidden, as the first, but manifest, soone up, soone allayed, for it is too violent to hold. This men of hot blood are subject to, and they thinke it the lesser, because it is but a brunt, they have soone done, and are sorry for it after: But take heede how that hellish fire kindleth, for it endangereth the whole state of a man: It is a phrensie for the time, where were we if God should not keepe us?

Doct. Disordered words will go with disordered affections.

The third is [anger] set upon desire of revenge; but of these before, *and Clamour:* mark then, *How there goeth disorder in words with disordered affections*; and how we must avoid the one as well as the other. Fire fire kindled here or there will fasten upon the next things unto it, if they are combustible: So this fire of hell burning in the heart will take on the tongue & hand, if it be not more timely quenched; More particularly loud clamours and unseemly elevating the voice, is a corruption of anger. When *Lamech* was angry we see how he did take on and breath out loud menaces presently to kill and slay. So the Jews, when by *Pilats* face washing his hands, their gulled Consciences were stirred, they *cryed, Crucifie him, crucifie him.* So *Pauls* enemies: So the *Ephesians* angry at *Demetrius* his suggestion cryed, *Great is Diana of the Ephesians:* So Acts 7. 3. *Stephens enemies cried aloud and ran on him.* And this is it we must take heed of. We must not when we are angry use any inordinate speeches: but especially we must take heed of

Gen. 4. 23, 24.

Mat. 27. 23. Acts 19. 28.

of setting up the throat, so that the house we are in will scarce hold us.

Doct. We must take heed of evill speaking, and cursed speaking. Psal. 109. 17.

The next thing is *evill speaking*. Observe, *That we must take heed of misorderly speech*, but much more of cursed speech: This evill speaking may be against God, *Esay* 8. 21. *Blasphemy is the daughter* of anger often, against our neighbour, our selves, such as imprecation, revilings, &c. For this to use cursed language is dangerous to us; *He loved cursing, and it shall light on him*: Such as cast up stones in the aire may crack their owne crownes. Againe, men should not, dealing with the devill, use cursed speaking. The godly blesse such as curse them, for the tongue of Canaan is their speech, and this doth testify them to be the Lords children: But such on the contrary as use cursed speaking, a man may say to them as the men said to *Peter*, *Thou art one of them, for even thy speech bewrayeth thee*; thou art one of the hellish brood, for thy language is deviliſh: An English man is known by speaking English. Yet we must know that the same words which are revilings in some, are but just reproofes in other some: For if one from love of a Party and hatred of his vice doe (to make him ashamed) call him foole, it is not to be counted cursed speaking; Christ called the *disciples foolish*, *Peter Satan*, *Paul* called the *Galatians* roughly: The same action, as the bereaving of life, is in a magistrate Justice, in another is murder: So the same speech comming from divers grounds to divers ends, may be lawfull in one, unlawfull in another.

Some speeches which are revilings in one are but reproofes in another. Luke 24. 25. Mar. 16. 23.

With all Malicious nesse.] Observe, *another root of bitternesse which we must root out, viz. maliciousnesse*, it is well filed on the same string with these former, for usually it is engendred of wrath: for as wine turned doth make vinegar, so wrath setled and encreased in us becometh hatred.

Doct. Maliciousnesse is to shunned.

Of this two things.

1. What it is.
2. How it doth manifest it selfe.

What maliciousnesse is.

It is a sinfull affection which doth separate and make us evill disposed toward our neighbours: and though sometime it is professed, yet for the most part it is smothered.

It appeareth 3. wayes.

Now it doth appeare 3. wayes:

1. It speaketh evill and practiseth openly or underhand against the party maliced, as in *Iosephs* brethren, they could not speak peaceably, and mark their practice, *Gen.* 39. Therefore the wise man saith, *Malice shall be discovered in speech.* Prov. 26. 26.
2. It envieth at the good of our neighbour, whether spirituall or temporall, thus *Cain*, *Laban*, *Saul*, the Princes of *Darius*.
3. It doth make one rejoyce when evill is befallen him one maliceth, as the Philistines made a Play and solaced themselves in the sight of *Samsons* misery: the Drunkards made songs of *David*. Iudges 16. 25.

Vse. Now then we that are Christians must away with this, we are by nature hatefull, and haters one of another: and it is exceeding natu-

rall

all doctrine, which we may learne without a teacher, to have a shadow of love to our friends, but true hatred to our enemies. And it is in the naturall mans judgement a good wisdome to carry faire weather in the countenance, but to fit on his skirts whom we brooke not. Who hath not spoken hatefully? Who hath not had an ill eye at his neighbours comming on? Who hath not laughed in his sleeve, when sometime he hath crossed one he loves not; though it cost him the seeing on to compasse it? But let us put it away, for our hope of secrecie will faile us: *Hatred covered with lying lips shall be made manifest in the assembly.* let us not care to be men in this; *be babes in maliciousnesse.* If ye be not babes in this regard, you shall not enter into the kingdome of Heaven. Now babes if they be angry and fight together, they will be friends presently. The name of it should make it odious, for the word is as large as *raynah* with the Hebrews, which signifieth the evill of punishment; all naughtinesse: But therefore signifieth maliciousnesse, because it is the chiefe kinde of wickednesse, as we call the Plague by the name of the Sickenesse, a name common to all diseases, because this is the principall kinde of all other. Now the quandry followeth, if we say he is a malicious man, we say every thing that naught is.

Prov. 26. 26.

1 Cor. 14. 20.

VERSE 32. *And be kinde one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you.*

VERS. 32.

Now this dehortation is amplified by a contrary exhortation to the opposite vertue, which is set downe,

1. In particular in this verse, and the next.
2. In generall, in the second verse of the fift chapter.

The particular hath { 1. A Commandement. 2. A Reason.

The Precept commandeth two Christian affections, { Curtesie. Mercy.

Secondly, a fruit declaring them, *forgivenesse*: For many will say they are gentle, good persons as need be, if they be let alone, and yet offended they will not forgive: now these are neither gentle nor mercifull. But because this duty goeth against the haire, the Apostle doth urge it with reason: That which Christ hath done to you, you must do to others: Christ hath done thus, therefore you. The second part is in this verse, the conclusion in the first verse of the fifth Chapter. But because one might say, *Why should wee be followers of God in all things?* therefore the Apostle proveth this: Children must imitate their fathers: You are Gods beloved Children; Therefore, &c.

Then we see what is a vertue we must shew forth, even curtesie; for this our God goeth before us in, *Tit.* 3. 4. Kindnesse or curtesie to mankinde, it is a vertue that maketh us carry our selves amiably and sweetly towards others, as may be gathered by the contrary, not bitter, and it may well be called the flowre of love, for it doth swim in the top of all offices of love, and maketh the things we doe exceeding lovely; it is every where required of us. *Col.* 3. 12. *Put on (as the Elect*

We must shew forth curtesie.

What it is.

of

of God) bowels of mercy, kindnesse, &c. Curtesie, it is a fruit of the Spirit, *Gal.5.22. The wisdom from above is gentle, Iam.3.17. Easie to be intreated.*

Now it sheweth it selfe;

Wherein it sheweth it selfe.

1. In the matter and manner of speech.
2. In respectivenesse of our carriage and gestures of reverence.
3. In some appropriate works of it.

For speech, it doth make it kinde and affably uttered, quite contrary to *Cains* language, *Am I my brothers keeper?* For this, looke what sweet language *Abraham* gave to the sons of *Heth:* and how gently he intreated the Angels, *Gen.18.23.* And so for the second, it maketh one put honour upon another. The works of it are many, as 1. Usuall salutations. 2. Commendations, *Rom.16.3.* Going forth to meet our friend on the way, taking our leave kindly, *Act.18.18.* These are sufficient to give a taste of the rest: Religion is mannerly, and he is an unmannerly Pouts that thinketh he may speake currishly, flying away unrespectively by men, neglect such circumstances as are named, he is so farre irreligious.

Vse. Vices contrary to it.

Many are hence rebuked, some swaggering ones that think it their glory to looke big and carry a proud countenance, give a currish answer, they think it an honour to contemne every body, men hatefull to God and men. Againe, our common rudenesse, our melancholicke waywardnesse, uncivill austerity, which will make people, as they did by *Iohn*, aske *if we have a devill in us:* we must not take up a foolish imitation of examples extraordinary.

Mat.11.18.

Vse 2. We must learne to grace our religion with sanctified mannerlinesse, and must be curteous, yet take heed of popularity, let us not be curteous as *Absolom*, this is as bad as morositie. What if these things bee but complements, they are of great moment unto love, and how was the discourtesie of the Ammonites avenged? Take heed of flatterie, of apish superfluitie, as a deale of kissing the hand, scraping, cringing, overspreading the countenance with a smile.

Doct. We must be mercifull. Col.3.12,13. Wherein it standeth.

2. *Wee see that we must all of us be mercifull:* Be ye mercifull as your heavenly Father is mercifull: *Put on bowels of mercy as the Elect of God.* Now this doth containe two things, this being tender hearted:

1. That we be touched with the miseries we see.
2. That we be inclined and inwardly moved to yeeld them relieфe: the one followeth upon the other.

Thus *Iob.30.25.* he did weepe with those that did weepe, and his soule was tyred for those that were in heavinesse: So S. *Paul, Who is weake, and I am not weake? Who is grieved, and I burne not?* And this the word principally intimateth, a man whose bowels yearne easily; and this was in Christ, *his bowels were moved for them:* Hence followeth the second, a willing minde to help, for he that is throughly touched with griefe for his brethren cast, will put the best legge forward, and be ready to help: Christians then must get fellowfeeling in misery and readinesse of will to relieve, and then all the workes both spi-

2. Cor.11.29.

Mat.9.36.

spirituall and corporall would follow.

First, then we see our senseleſnesse here reproved, that little are broken at the breaking of *Ioseph*, that when we come to those that are in smart, aske how they doe, &c. but have no bowels of compassion stirring in us, are no more moved then if we were marble: There are few workes of mercy, but lesse of tenderneſse of heart.

Vse 1.

We must labour for the affection of mercy. 1. If we were fellow members, how could it be but we should be touched? for there is a sympathy betwixt them. 2. Againe, this mercy is most acceptable to God, he preferreth it before his outward worship, *I will have mercy, not sacrifice*: and it is not the worke, but the affection that is the mercy God looketh at: he is a spirit. 3. How can wee comfort our selves or assure our selves that we are righteous, if we want this toward our brethren, *when a just man is mercifull to his beast?*

Vse 2. We are to labour for this affection. Hos. 6. 6.

Prov. 12. 9.

Now followeth the fruit testifying of these vertues [*forgiving one another.*] Whence we see, *that this is a duty Christians must practise, they must remit offences which are done them*, Col. 3. 12. Mat. 6.

Doct. Christians must forgive offences.

For the better understanding, we must open three things.

1. What it is to forgive.
2. What it is we doe forgive.
3. In what order, whether we are bound to forgive if one will not aske pardon, because the Commandement *Luke* 17. 4. and *Mat.* 18. 21, 22. doth run otherwise.

Forgiveneſse includeth three things.

Forgiveneſse standeth in three things.

1. A removall of all inward displeasure; a man must forget, that is, he must have no irefull remembrance of the injury done him. *Levit.* 19. 18. *Thou shalt not avenge, nor be mindfull of wrong against the children of thy people*; Contrary to such as will forgive, but not forget.

2. A man must not endeavour any way to revenge: Which meeteth with such, who though they will deny that they beare ill will, or are angry, yet they will seeke to come even with such as have offended them.

3. A man must be so lovingly affected as if he had not beene offended, that is, he must in love be ready to doe any good to the party offending, according as God ministreth occasion and ability; *Ioseph* forgiving, was ready to feede his brethren with the best, who would sometime have fed themselves with his blood; Which is to be marked against such as will forgive and forget, but they will have done with a man.

What we doe, and must forgive.

For the 2. in our offences, there is alwayes an offence against God, sometime against the Lawes: now wee forgive not that debt which is owing to the justice of God, nor that satisfaction which the Law challengeth, but that debt which is owing to us, our personall offence. Now in our offences are two things: 1. The injury. 2. The damage. This understood, wee shall answer the question more easily. The injury is the want of that love which through Gods Ordinance my neighbour owes to me, with presence of the contrary. The damage

is

is this or that scare which the former hath caused to me; as if one should smite a Tradesman, so that on the stroake he should keepe his bed, and be at expense with the Chirurgion; this is injurious, that a man bound to shew me love and the offices of love should intreat me so spightfully; this that upon his injurious dealing, I have lost that I might have earned, and spent that I might have saved, this is a dammage I sustained by him. Now the answer is, that alwayes the injury must be forgiven, the dammage then when wisdome and charity so require. God that did command forgivenesse, forbidding revenge, he *Exod.* 21.18,19. doth allow dammages in the case propounded. Only in seeking them, we must take heed that we doe it not on trifles: This seeking right upon every trifle is a defect, 1 *Cor.* 6.7.

We may seeke amends for our dammage. Levit. 19.18.

And how.

2. Without revenge. 3. It must be done with intendment of good to him against whom we complaine, to others, to our selves.

In what order we are to forgive, Mark. 11.25.

For the third question, it is answered, that be he who hath offended never so farre from his duty, we must forgive. *When you stand to pray, if you have ought against any body, forgive it:* where we are required absolutely before we can pray acceptably, to forgive. Yet wee must know, that forgivenesse is inward onely, or outwardly testified by word and gesture.

Forgivenesse is inward or outward.

The first we must alwayes doe, that is, cleanse our mind of rancor, and revenge, be in love, or else we cannot pray.

The second we may refraine, when in Christian wisdome wee see it behoovefull; as a Parent forgiving his child in his purpose, doth look big and threaten deeply.

Vse 1. This doctrine then doth check such as are so disposed that they will not beare with any wrong, they will carry a grudge seven yeares, and if they doe not seeke revenge, yet they will remember and will never meddle nor make to nor fro. We are sons of thunder if we be moved, we will call for fire from heaven: the spirit that is in us lusteth after revenge, the Pharisees doctrine is pleasing, *An eye for an eye, a tooth for a tooth*; and who saith not that, *Prov.* 24.29. *I will doe to him as he hath done to me?*

Mat. 5.38.

Vse 2. But in the second place we must know, that casting off this spirit of revenge, we must labour to forgive and forget injury, like good *Joseph*, *Gen.* 45. like *David* who forgave *Shimei*, 2 *Sam.* 19. like *Moses*, *Numb.* 21.5. there is none of us but may stand in need of our neighbours, we give offence and have need to be pardoned. Againe, because it is so hard a knot our Saviour driveth it with as hard a wedge, *Forgive, or you shall not be forgiven:* And what doe we when we will not forgive, but like the Bee which loseth her sting, and becommeth a Droane, and so hurteth her selfe more then others? So do we when we will not forgive; we set our selves thousands in Gods debt, while we will not forgive the few pense which our neighbours owe us.

Mat. 6.15. Not forgiving is hurtful to our selves.

Doct. God is a God of forgiveness. Micah 7.18. Lastly, this doth let us see, *That our God is a God of forgivenesse*; for if he will have us who are sinfull forgive one another, how much more will he forgive us? *Who is a God like our God?* not a father like earthly fathers,

fathers, who though themselves like to live Libertines, yet they will have their children nurtured by Puritans; but God is otherwise, what good he will have in us, that is in him far more excellently and incomprehensibly.

As God in Christ 3] or Christ: Some reade Christ, the thing is not much to be stood: *Rom.* 8. 39. *The love of Christ*, or *the love of God in Christ*, are indifferently used, and as it seemeth is expresse the same thing: and to reade God here seemeth more probable, *Be you therefore followers of God:* The scope of it is from Gods example forgiving us, to draw us to forgivenesse. Marke from it two things:

1. *How Gods forgivenesse doth cause us to forgive, this that thousands are remitted to us, must make us willing to forgive others.* Looke as a wall doth cast heat to those that stand by, when the hot beames of the Sun doe rest upon it: So we reflect pardon upon others when the beames of Gods pardon have shined upon our hearts: which doth teach us three things. *Doct.* 1. Gods forgiving us must move us to forgive others.
   1. Whom wee must chiefely thanke for love and all the fruits of love which our brethren shew us, *viz.* God: His love to them maketh them shew love to us, his forgiving them maketh them forgive us.
   2. It doth let us see, how that our forgiving doth not deserve forgivenesse, because it followeth and doth not goe before, for none can forgive his brother that doth not love his brother; none can love his brother truly, that loveth not God and his brother in him: none can love God but those that are first loved of him, and have their sins covered with him. And this forgivenesse is an action of God *simul & semel*, and therefore cannot be caused by the fruits which follow it, as morall vertues cause the actions of them, and are againe increased by their exercise. When the Scripture therefore biddeth us forgive that we may be forgiven, it meaneth of the sense, that we may feele sealed to our spirits Gods pardon.
   3. It doth teach us what we must doe when we finde our love cold, not ready to forgive, looke at God; even as it is the next way to warme us, to stand by a good fire: So hour earts (frozen in regard of love) cannot be holpen better then with standing in these flames of Gods grace to us-ward.

This teacheth us *the manner of forgiving which wee must labour to resemble, we must forgive as God hath forgiven*; not that wee can with equall perfection, but truly and in some sort like unto it, as the fifth petition. Now if we looke how God hath forgiven us, we shall finde; 1. That he hath forgiven us many sins in number, great ones in nature: 2. He hath freely done it, though it cost Christ deare, we have it gratis. *Rom.* 3. 24. *We are justified freely by his grace.* 3. He hath done it perfectly, as all those phrases shew, *remembring them no more: removing them as far as the East from the West, &c.* *Doct.* 2. We must forgive as God forgiveth. How God forgiveth. *Jer.* 31. 34. *Psal.* 103. 12.

Which doth teach us that we must labour even thus to forgive: and *Vse.*

this is the rather to be marked, because it doth answer all objections which make us hang back in this duty.

Object. 1. How should I beare it at his hand? of all other he had least cause.

Answ. Not so little as we have to sin against our God, yet God forgiveth us.

Object. 2. I would it were once or twice, but he hath often.

Answ. To 77. times forgive as God doth, he hath forgiven us many times.

Object. 3. I know his nature, I should have more of his worke, he would doe me the like unto againe.

Answ. God saw that we would often sin against him, yet he forgave us, we must forgive as he hath forgiven us: It is a base woman-like cowardise not to stand our ground, but stirre in being abused. God holds it no disparagement to his majesty to condescend thus farre as to forgive us. Wee may finde a bush to stop every gappe at which our corruption breaketh out.

A COMMENTARY VPON THE FIFTH CHAPTER OF THE EPISTLE OF St PAUL, WRITTEN TO THE EPHESIANS.

PREACHED

BY

Mr PAUL BAYNE,

Sometime Preacher of Gods Word at St ANDREWES in CAMBRIDGE.

Printed at *London* in the yeare 1642.

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CHAP. 5. VERS. 1.

Be ye therefore followers of God as deare children.

IN this Chapter the Apostle prosecuteth, and concludeth his former exhortation, *verse* 31, 32. of the Chapter foregoing, touching mutuall forbearing and forgiving wrongs and injuries done, and he doth inforce it from the example of God himselfe, who hath pardoned and forgiven us all our sins in Christ. And because it is a duty hard for flesh and blood to come off with, the Apostle inferreth the example of Christ himselfe, to perswade Christians to brotherly love, from this consideration, how mercifull and gracious God hath beene unto us in pardoning all our sinnes in Christ, and how infinitely Christ himselfe hath abounded in love to us.

Then the Apostle inforceth his Exhortation from the diverse state and condition in which these Ephesians were before, and now since their Calling, and thereupon dehorteth from many vices most unbeseeming the children of God, and exhorteth to the practise of those duties which best suited with their calling and condition. The last part of the Chapter setteth downe an exhortation to subjection in such conditions of life wherein it is required, especially in the married estate, that Wives be subject to their husbands, as the Church is to Christ, where by the way is laid downe, that admirable mysterie of the spirituall marriage betwixt Christ and his Church.

The Chapter then containes three parts.

The 1. in the two first verses, inferred from the latter part of the former Chapter.

The 2. from the third verse, to the 21.

The 3. from thence to the end of the Chapter.

In the first part we have 3. particulars to consider,

1. A duty of imitation of God, as in other things, so especially in forgiving and pardoning offences.
2. A duty of Love, *we must walke in love, as Christ hath loved us.*
3. Touching the Sacrifice of Christ, wherein both the love of God and of Christ, are most clearly manifested towards us.

Be yee therefore followers of God:] as if he had said, howsoever men deale with you and the world behave themselves towards you, doe not you follow them to doe like them to reward evill for evill, but as Gods children, imitate and follow God your Father, and doe towards all men as he doth towards his enemies and towards all, who letteth his Sunne to shine on good and bad, and his raine to fall on just and unjust, therefore saith Christ, doe ye so that yee may be the children of your Father which is in heaven, that ye may prove your selves to be the true children of God your Father by this imitation of him. Observe,

Doct. *We must imitate and follow God onely, as in all things, so especially in forgiving of wrongs and injuries done us.* We must imitate none but God; Mat. 5.44,45. *I say unto you, love your enemies, blesse them that curse you, doe good to them that hate you, pray for them that persecute you: that you may be the children of your Father which is in heaven, &c.* Rom. 12, 2. *Fashion not your selves according to this world, nor walke after the course of this world:* to live in envie, wrath, and contention, as we see men to converse one with another, and to carry themselves towards us; we must not learne their ways so to behave our selves towards them, but if they deale perversly, unjustly, and cruelly with us by lyes, fraud, and oppression, we must not doe the like to them, but learne of God our Father and imitate him to doe as he hath done to us, and to all, and to blesse as he hath blessed us. Eph. 2. 2. *Keepe not company with an angry man, lest thou learne his way to be like him,* to be provoked to bitter words and actions, against him as he useth against thee. *He that will compell thee to go a mile,* strive not with him, but be mecke and gentle, overcome his perverseness and ill qualities with the contrary goodnesse, *goe with him twaine.* Rom. 12, 21. *Be not overcome of evill, but overcome evill with good.* This is true godlinesse, to looke to none but God, and to conforme our selves to none but to him, yea this is only true and sincere obedience to all Gods Commandements in avoyding all sinnes and practising all duties Gods law requires, not in imitation of men, and so farre as their examples and lawes direct us, but as God himselfe who gives us his example and sets it before us to be imitated, as Saint *Peter* exhorteth, that we *should shew forth the vertues of him who hath called us out of darknesse into his marvailous light.* 1 Pet. 2. 9.

Reason 1. For we have no other perfect light of good example in this darke world to walke by but Gods light, *In thy light we shall see light.* It is

our Sunne, and we must walke in the light as he is in the light, that we may have fellowship one with another, in that light of his example of love, mercy, grace and goodnesse, wherein he reveales himselfe to us in Christ and his Gospell, and shines to us. For all the world walkes in darkenesse, and gives us ill example or imperfect; therefore to walke in the light, is to walke and worke in God, and after his example; and to imitate God, is to make him and the light of his example our daily direction to walke by.

Reason 2. Again, whatsoever we doe after the light of Gods example as our father, he is also our shield to defend and save us; to blesse and prosper us, and such actions as we do according to his will, and our workes can never succeed ill being wrought in God.

Reason 3. We are Gods image, and therefore we must resemble him in all things as the shadow the body: this is our happinesse and full perfection, our conformity with God whose image we are. And the goodnesse of all the good workes we doe, stands not in the substance of the worke, but in relation and conformity to the rule and example by which they are done, that they be done in faith, which onely lookes to God, to imitate him; as the image and shadow is in forme and shape like the body, so it moves as the body moves: So we must walke after the Lord and follow him, and we are no longer in being or well being of soule or body, life or conversation, then as we follow God.

Eph. 2. 10. *We are Gods workemanship, created in Christ unto good workes, which he hath ordained that we should walke in them*; not such workes as the world sets before us, and mens example and our owne flesh leads us unto, but such as God prepares. How? partly by his owne example and practice; for this end hath God created us anew to imitate and follow his example, as all wicked men are Satans workemanship, made fit to follow him.

Vse 1. For triall of our nature, whether regenerate and borne of God or of the world, we naturally follow the world and imitate it in all things, especially in wrongs and injuries, our nature is to doe to others as we see men doe to us. But the nature of Gods Saints is to looke up to the Lord who onely gives us the light of better example. Every creature naturally doth as it seeth those of its kind and nature to doe, in good or evill: hereby we may know our kind and generation, whether we be of God or of the world.

Vse 2. For instruction, it teacheth us for what is true grace, holinesse, and what are good workes and Gods wayes, viz. such as by faith are wrought in resemblance of God, looking up to him, and as before him, and done according to his example: Have we never so good a nature, never so glorious vertues shining in us, if they be not wrought in us after Gods image & glory shining in the glasse of the Gospell, by faith changing us into Gods image, as we beholde God in Christ, they are vile and counterfeit: whatsoever good workes in worship of God or service of men, not wrought after God his wisedome, will, example,

they

they are wicked, *Micah 6. 6,7,8. Humble thy selfe,* and submit thy reason and will to be shaped according to Gods will, this is to walke *with thy God.*

Vse 3. For consolation and encouragement to seeke grace and holines and a differing nature and conversation from the world, and to be unlike to it, though this estate and condition, and this unconformity to the world be maligned, defamed, hated and persecuted as base and vile, yet it is glorious and precious with God, because it is his image, our conformity and likenesse to him. It is no base thing to be so precise and pure as to indure no staine of any sinne in nature and life, it is to be like to God, *Perfect as our heavenly Father is perfect, holy as he is holy.* This we must strive unto, to conforme our selves to this glorious image and patterne to be like to God in perfect holinesse. To what other end is this message, that God is such a light as can dispence with no darkenesse, and hath sent his Ministers to preach this purity of his nature, but to this end, to conforme us thereunto, that we should walke in the light as he is in the light? *Therefore forgetting that which is behind, let us strive to that which is before, for the prize of the high calling of God in Christ.* Doth God call us to bonds, imprisonment, banishment, and all kindes of misery, it is no base estate he calls us to be like himselfe, *to be conformable to the image of his Sonne,* to God incarnate, humbled, crucified. If we endure these miseries with Christs Spirit, mind, and heart, with like obedience, humility, love, patience, &c. in this we become followers of the Lord Jesus Christ.

Mat. 5. 48.

Rom. 8.

Vse. 2. In the second place here Observe, *How the children of God must walke after God, they must doe the workes of God their father: Ye are the children of the Lord your God, you shall not cut your selves, as the heathens doe.* And the Scripture doth set it downe both denying and affirming. *He that is borne of God will not sinne; he that is of God will walke even as he hath walked.* For looke as those that are brought forth by carnall generation have the naturall life their parents have, and commonly walke in their wayes, for when the horse and mare trot, the colt doth seldome otherwise: so whosoever is begotten of God by spirituall regeneration, hath the life of God, and will walke according to him, these are of equall extent; *So many as are Gods children are led by his Spirit. So many as are led by the Spirit are the Sonnes of God.* Note particularly, in saying *as deare children,* it implies three things.

Deut. 14. 1.

Rom. 8. 14.

1. Answerable to the honour and dignity of children, as becommeth the children of God *Phil. 2. 15. As the Sonnes of God without rebuke in the midst of a naughty and crooked generation.* Children of Nobles consort not with vile and base ones, it staines their birth, and it degenerates from true Nobility: So here. As it is the highest and most eminent honour and dignity, so it requires a nature and conversation eminent and transcendent above the course and conversation of this world, *Phil. 3. 20. Our conversation is in heaven, &c.*

Naturally, according to the nature of a childe, and that is *humble,* Mat. 18. 2, 3. *Micah 6. 7. Humble thy selfe to walke with thy God,*

25

as a child with his Father. Let God goe before thee in his counsell and will to direct and leade thee as a father, and doe thou submit thy self as a childe to his father, humbly to follow and obey him in all his wayes: For a childe as he is a child is humble, and gives his father all due reverence and subjection, else he denies the nature of a childe.

3. With naturall affection and propension, not as servants and slaves by compulsion, to imitate God, and so to seeke to please God, but as children naturally affect both to imitate and by imitation to please their parents. For as a father naturally communicates life and being to his child, and by naturall propension and affection doth his child all the good he can, and not by any compulsion or feare: So he by generation communicates the like nature to his child to imitate and serve him and please him cheerefully and gladly: so is it betweene God our Father and his children, they performe al duties of love, worship, service and obedience to God in free childlike affection and propension to God as to a father, not as to a creator, a King or Judge of the world.

This therefore doth prove to many that they are not the children of God, for like the Jewes, *Iob.* 6. 48. we will say, we are the children of God, because we are baptized, and such with whom God outwardly at least hath stricken covenant to be our God; but what said Christ to them? Ye are not Gods children, *ye are the devills*: How doth he prove it? *Ye doe the workes of the devill*, you follow not God, nor doe not the workes of God. So many that live in covetousnesse, in sinfull fleshly pleasures, in neglecting the Word of God, they are not the children of God, for these are not the workes of God. *Vse* 1.

Again, it letteth us see how we may gather our selves to be his children, if we doe walke in the wayes of God and follow him; those that follow him are his children, those that are children must follow him. If we tell a good childe, his father and mother would not doe thus: or your father will doe thus and thus, the one will hold him backe, the other will move him to doe accordingly. Indeede there are many outwardly children, that doe otherwise, of whom God may say as he speaketh, *I have brought up children and they have rebelled against me*; but beloved children will doe as we have spoken. *Vse* 2. Esay 1.

Again, hereby we may judge what is true holinesse & godlines, it is a child-like resemblance & imitatiō of God as a father. It is nothing what love, feare, service and obedience we performe to God, and what graces we have, but in what nature and kind and relative imitation of God as a Father, we doe them. We must looke to God as a father, and as children frame our selves to please, honour, and imitate him as a father; not as flatterers and time serving hypocrites that please God for a time for their owne advantage, and to serve their owne turnes and bellies as they doe men: *They flattered him with their lippes*, then they would be holy and like God, when they were in distresse, then they will bee Saints and none so godly and holy as they, but all was but flattery for their owne advantage, no child-like heart in them naturally affecting to be like unto God, as children, a father in holinesse. *Oh that there were in them* Deut. 5.

them such a heart to feare me! after the affliction was over, they contemned holinesse. So many in sicknesse and troubles will be godly and imitate God, & leave the world, but after as sinfull and like Satan and the world as ever. You shall see flattering Parasites that will serve, honour and imitate Kings and great personages, and conforme to their mindes and wills, more then their naturall children, but not with childlike hearts, but with base spirits, for their bellies sake, for honour and profit sake; children doe sincerely, heartily, and naturally affect to bee like their parents, and love their similitude simply for it selfe sake. Had we faith to remove mountaines, could we speake with the tongue of men and Angels, were we never so much enlightened, and had tasted of that heavenly gift, and were made partakers of the Holy Ghost and of the powers of the world to come, if we have not those vertues and graces communicated to us by regeneration, as are the stampes and impressions of Gods fatherly attributes regenerating us and conforming us to his divine nature, all were of no use for any good we shall reape by them. The strongest reason to perswade to this conformity with God, is this, because he is Gods childe and beloved Sonne of God, not his Creature alone as all other. For we must obey God, not as beasts, or as slaves and servants, but because wee judge our selves his children and him our Father.

VERSE 2. VERSE 2. *And walke in love, even as Christ hath loved us, and hath given himselfe for us, to be an offering and a Sacrifice of a sweete smelling savour to God.*

Now followeth the generall exhortation, *Walke in love*, that is, let love be in all your deedes and workes which God hath prepared for you to walke in: the reason of it or manner of it is set downe by example, or from comparison of Christs love, which is first propounded, *Who loved us.* 2. Amplified from the effect, *and gave himselfe for us to be an offering and Sacrifice of a sweete smelling savour to God.* The latter words are somewhat difficult.

1. It may be asked, What it is to give himselfe an offering?

Answ. To give himselfe all to death for us: For *giving himselfe for us*, signifieth dying for us, *Gal.* 2. 20. *Who loved me and gave himselfe for me*: the Scriptures make Christs love to stand in laying down his life. *Hereby we perceived love that he layd downe his life for us.* 1 Iohn 3.16. Again, the Scripture knoweth no giving himselfe to be an oblation without suffering, *Heb.* 9. 25, 26.

2. It may be asked of the difference of oblation and Sacrifice?

Answ. The first answereth to the meat-offering, the other to the holocaust: the first being an appurtenance of the other, which was the principall Sacrifice, and therefore cannot be a type of the Popish absolute unbloody sacrifice, seing it was not a solitary Sacrifice, but an accessarie of a bloody sacrifice.

Quest. Why doth he rather speake thus then say, Christ loved us and dyed for us?

Answ. Because he might thus point forth Christ as the body and substance

stance of all those ceremoniall sacrifices, whether they were of inanimate things or living creatures.

The third thing is, What he meaneth by *sweet smelling sa-*

It noteth the effect or fruite of this sacrifice, viz. the appeasing of God toward us, for the Hebrew phrase is, *a smell of rest*; the cause is put for the effect, a sacrifice propitiatory: it is borrowed from the use of smells, which by reason of the consent they have with our spirits (as harmonie) doth still them when they are offended and disquieted. So *Gen.* 8. 21. *The Lord smelled a savour of rest, and said in his heart, I will henceforth curse the ground no more for mans cause, &c. Read.* 9. 42, 43, 44, 45, 46. The summe is this:

"Whatsoever you doe, doe it in love, considering how Christ "hath given you example, whose love we must follow, who "so did love us, that he gave himselfe all to death, being the "body whereof all the legall oblations and sacrifices were "shadowes onely, that he might lay the anger of God justly "kindled against us.

Weare then, 1. *How we must in all things shew forth love.* I give you a new commandement, *that you love one another*: a new Commandement (as the Hebrew say, a new song: an excellent Commandement that shall never wax old nor be repealed. Faith and hope shall cease, but love shall endure. *Above all things put on love.* Now as malice appeareth by the effects of it, so love by that which doth accompany it.

Love therefore will make us diligent to procure the good of them we love.

Love is full of fellow-feeling in matter of joy and griefe. *Mary* loving Christ, a sword pierced her soule when he suffered.

Love is patient, as in mothers loving their children is manifest, how they will endure breaking their sleepe by night, many a weariesome hand in the day.

It is hopefull, perswading it selfe the best that may be of matters.

It is humble, as in Christ, *John* 13. he loving his Disciples *washed their feete.*

Love then being accompanied with these fruites, we may see how wanting we are, How are we altogether taken up in our owne things? How voyd are we of affections? if our owne skin be free, we care for nothing upon our brethren. How contentious, making tragedies of trifles, being in strife for nothing? How doth jealous suspicions mouble us, impatience, a selfe willed pride? &c.

As Christ.] Observe hence, *How we are to set Christ before us for an example that are Christians:* He is our master, we must follow him that are his scholars, yet this is not thus to be conceived that we should doe every thing Christ did, or that men should not doe that Christ did not, but that in generall every one in his calling should give obedience to God as Christ did. For, 1. as Mediator he did things, which so far forth

Doct. Joh. 13. 34.

Col. 3. 14.

1 Thess. 1. 3.

1.

2.

3.

4.

5.

Vse.

Doct.

forth as they are mediating actions are unimitable. 2. As one in whom the Godhead did dwell personally, he fasted 40. dayes, he told the thoughts of mens hearts, he did miracles. 3. The singular fact: he did in regard of time and place. Again, he did not somethings which Christians must doe, that have calling thereto, as he did not draw the sword against heretiques, &c. but such things as he left himselfe an example in, which is in generall, love to his Father and men, within the compasse of his calling, in this he must be followed. *Learne of me I am lowly*, he washed his Disciples feete, leaving an example of humility, *Iohn* 13. 16. We therefore must not looke what men doe, what the most doe, the common road will leade us to destruction, but look what Christ did.

Doct. 2. Marke, *that our love must be conformable to Christs love*: the properties of Christs love are observed; 1. It was free, *not that we loved him first*, 1 *Ioh.* 4. When we were enemies, *Rom.* 5. 10. *Ye know the* 2 Cor. 8. 9. *love of Christ, when he was rich, he became poore for our sakes, &c.* 2. The love of Christ was fruitfull, not in word but deede, he loved us that he gave himselfe for us. 3. It was constant, *Iohn* 13. 1. 4. It was discreete, he so drew neere our nature and made himselfe like to us, that he would not be like us in sinne, which is commanded, *Rom.* 12. 9. *Let love be without dissimulation*; hating the evill as well as cleaving to that which is good.

Vse 1. This then letteth us see what kinde of love we should beare one to another, and this rebuketh the love of many which is a pot-friendship, they love them that they can benefit themselves by, them that will quit their curtesie, like the heathen, otherwise no penny, no *Paternoster*: so many love like the dead creatures in Saint *Iames*, *Get thee clothes, and warme thee, &c.* but they will not put to their helping hand, good words, court holy-water enough, no deedes of love.

Many againe whose love is swallow-like friendship, they are not friends in all times and seasons. And some through a kinde of lightnesse in them, use their friends like nosegaies, which longer then they are fresh, are in no reckoning.

Others also so love, that they are like shadowes, which goe when we goe, stand when we stand, they are every thing, be it good or bad, that their friends like of. The heathen may shame such doting love, who would let their friendship goe but to the Altar, who have set downe this the law of love, to aske nothing that is evill, nor to yeeld to it though intreated.

Who loved us and gave himselfe.] Where are 4. circumstances:

1. The Person offering.
2. The thing offered.
3. The Persons for whom.
4. The fruite.

Doct. 1. We see here, *In what the love of Christ doth stand, in giving himselfe a Sacrifice for our sinne, in his death for us.* Rom. 5. 8. *In this God setteth out his love to us, seeing that while we were yet sinners, Christ dyed*

for

for us, John 15. 13. *Greater love then this hath no man, when any man bestoweth his life for his friends*, 1 Joh. 3. 16. *Hereby we perceived love, that he layd downe his life for us*. But for the better understanding of it, 2 things must be opened.

1. What was Sacrificed.
2. What the sufferings were in which he was offered for our sinnes.

For the 1. The text answereth *himself*, for actions & perswasions properly belong to the whole person, yet because the person doth them not by every nature, therefore the Scripture doth appropriate them to that nature in which the person did indure them. S. *Peter* saith, *he suffered in the flesh*: for example, if one should kill any, he doth murder man, yet he killeth not the soule, but the body. So Christ offering himselfe to death, the whole person wa offered up, yet not in the divine, but in the humane nature. 1 Pet. 4. 1.

For the 2. these sufferings were either outward or inward, of body or soule. For all this nature was offered, or he could not have beene a holocaust to God. The bodily sufferings are manifest, in the garden, in *Caiphas* his hall, on the crosse. The soule sufferings stood in three things:

1. In that desertion of God whereby all comfort was eclipsed and hidden from the sight of his soule, when he cryed, *My God, my God why hast thou forsaken me?* not that the Union was dissolved, or that he had not the life of grace in him; but he was sequestred from the sense of all comfort, as if he had beene utterly forsaken.

2. In the impression of Gods wrath, for this seised on his soule, *My soule is heavie unto death. I have trod the wine-presse alone*: the Father smit him for our sakes, whose sinnes he answered, God knowing how to be pleased with him as his Sonne, and how to let him feele anger as our surety.

3. In the assaults of spirituall wickednesses that did tempt his innocent soule with the power of sinne, they did every way assaile him, though they could not in any thing prevaile against him, which was no small hell to his spotlesse soule. *The houre of the powers of darkenesse was come*, and those that in the beginning of his ministerie, much lesse would now leave him untempted; and these things were even a degree of the second death; so farre as with the union and innocencie of his person could be admitted. And these sufferings were shadowed in the Law, for the holocaust was not onely bloodily killed, but burned with fire, *Exod.* 29. and *Levit.* 16. 10. the sacrifice propitiatory of two goates, the one killed, the other not killed, teacheth that as well the soule which could not dye, was sacrificed (in some manner) as the body by death.

Now this doth teach us, 3. things.

1. What is our duty to God, *viz.* to love him so as to give our selves up acceptable Sacrifices to him, this the faithfull did signifie in their offerings, that they did present themselves to God by the hands of Jesus Christ the high Priest, yeelding their old man to be slaine and *Vse* 1.

consumed by the fire of his Spirit, that they might live to God; thus we are exhorted, *Rom* 12. 1. *I beseech you brethren by the mercies of God, that you offer up your soules and bodies a living sacrifice acceptable to God.* We should be affected like *Moses* and *Paul, wish our selves anathema for Gods glory.* If one should ransome us from the gallies, wee would hold our selves his servants for ever, so, &c.

Vse 2. It doth teach us that we must in some cases lay downe our lives one for another; love like Christ, who gave his life for us, this S. *Iohn* inferreth, 1 *Ioh.* 3.16. *Hereby we perceive love, that he layd downe his life for us, therefore ought we to lay downe our lives for our brethren*, if we see their soules in jeopardy, we may with adventure of our bodily life reach them the hand, as in the plague time, when more profitable members are indangered, we may rescue them from evill with the perill of our owne lives. Saint *Paul* witnesseth this, *Rom.* 16. 4. speaking of *Aquila* and *Priscilla*, he saith, *which for my life have layd downe their owne necks.* So in the naturall body, the hand, though it be stricken quite off, will put it selfe up to save the head: for the common good likewise *Hester* went and put her life in her hand. Yet this must be knowne by way of caution, that though wee lay downe our lives, yet it is in farre other manner then Christ did: He as a mediator prayed and dyed, to satisfie the punishment which we did owe to Gods justice.

2. To procure all good things for us: now we doe these things for substance, but the propertie is altered, we pray not in our owne worthinesse, but in Christs, not as an effect of mediation, but as a fruite of love; we doe not to satisfie and redeeme and merit, but to strengthen the faith of others in him who hath made satisfaction for them; thus *Peter* was crucified and *Paul* was beheaded, and for the Church in this last sense, *Col.* 1. 24. But in the first sense we may say, Was *Peter* or *Paul* crucified for you? 1 *Cor.* 1. 13. We must then imitate Christ in laying downe our lives one for another, though the quality of the action is farre other in us, then it was in him. It principally concerneth Pastors and Teachers, this being the property of a good shepheard, to lay downe his life for his flocke.

Vse 3. This doth let us see to our comfort how we may gather whether we are beloved of God; *viz.* if we feele our selves interessed in his death.

Doct. 1 2. That he is said to give himselfe unto death: Observe hence, *How Christ Iesus our Lord did willingly and readily submit to his sufferings*; he laid downe his life, it was not taken from him by violence, he suffered because he would, he humbled himselfe to the cursed death of the crosse. For though he knew of his sufferings before, yet hee did not withdraw himselfe, or seeke places to lurke in, but went to the garden as he was accustomed.

2. The strong voyce he gave immediately before his death, did signifie that there was more then a naturall power yeelding up the humane nature to taste death.

It should teach us in all our offices of love, to be willing, ready and chearefull; that which is willingly done is twise done; that which is hardly wrung from us, doth lose the grace of it before it be performed. *Vse.*

Againe, it may be marked here, *That he that offereth is the Sacrifice offered*; which is every where affirmed that the Priest and Sacrifice in the New Testament must be all one: which doth strike off all the rabble of the Popish Priesthood. But this by the way.

The third Consideration *for whom* in the Chapter beneath is more fully discerned. The last thing to be marked is:

That in the suffering of Christ God is well pleased with us; Look as it is with us, if our sense be offended with some stinking savour, we cannot be at quiet till some sweet thing be burnt which prevaileth above the other; so the noysome smell of our sin did so move the Lord to wrath, that he would not be at rest, till the sweet smell of his Sons obedience did come into his nostrils: It was not all the Sacrifices of Bullocks and Rams that could doe this, it is the bloody death of his dearest Son on the Crosse which did reconcile him to us. *Col.* 1. 20. *It pleased the Father by him to reconcile all things unto himself, & to set at peace through the blood of his Crosse, both things in earth, and things in Heaven.* *Doct.*

Which doth teach us, seeing Christ offered is the Sacrifice with which God is pleased, daily by the eye of faith to looke to Christ, to hold out to God, this Lambe of his that taketh away all our sins. Besides the solemne service of the Church of the Jews, they had every morning and evening a burnt Offering, which did signifie our Christ offered, that their faith might thus still be renewed on him in whom God was well pleased. *Vse* 1.

Againe, it doth let us see what is the filthy stinke of sin in the nose of God, for that is a strong ill smell if mighty strong things be not applied to correct it. Oh the sinne, the trayterous rebellion of man is so vile, that nothing could put out the stench of it, but the subjection of the Son of God to the heavy curse of the Crosse, strong medicines argue strong maladies: the strength of the Corrector shews, that the contrary ingredients are strong likewise. 2.

Verse 3. *But fornication, and all uncleannesse, or covetousnesse, let it not once be named among you, as it becommeth Saints.* Verse 3.

Now he cõmeth to another dehortation from lust & covetousnesse: In the verse there is,

1. A dehortation.
2. A Reason. That you must do which becommeth Saints.

In the first part these two things must be opened.

1. That Christians must refraine the vices here named.
2. How farre forth, *viz.* that *they must not name them*, without detestation.

For the first, to open them particularly. *Fornication*, and lust, against the seventh Commandement, is either naturall or unnaturall: this latter belongeth not to this Text. Naturall, is either with persons neere us in blood, or persons further off. The first is incest, not here

spoken off. The latter is either of parties single, or betweene such as both of them, or one of them are married, which is adultery. Now this uncleanneſſe betweene perſons which are free from bond of marriage, is here forbidden, and the Apoſtle doth every where expreſly forbid it, becauſe the Heathens did account of it as a thing indifferent, as may be gathered from the 1 *Cor.* 6.9, 10. 18.

The precepts forbidding it are many, *Acts* 15.29. 1 *Theſſ.* 4.4. 1 *Cor.* 6.9. Now we muſt know that we may lye in this, not onely that live in the practice of it, but that having at any time fallen, have not riſen by repentance. This is a fearefull ſinne, breake it off and flye from it; as in the plague, they that will make ſure worke, flye before it. But this is a ſin which will not be outwraſtled, if we doe not run from the occaſions, and by flight ſave our ſelves, as *Ioſeph*. And ſuch as have beene overtaken, but lye in impenitencie, let them know that they are guilty ſtill of their old ſin. What if now they keepe them to their owne? What if they have married with the partie? this may make ſatisfaction world-ward, but the ſinne is ſtill before God, till by faith and repentance they have got the blood of Chriſt ſprinkling their conſciences, and freeing them from the guilt of dead works; till then, thy old ſinne lieth at the doore like a Bandog, whether it ſleep, or bark, it will never leave till it hath worried thee to deſtruction.

2. For *uncleanneſſe*, it may ſignifie all ſin, but here it is to be taken to note all inferiour filthineſſes of the ſame kinde with fornication. Obſerve; *That Chriſtians muſt keepe themſelves not onely from more groſſe ſoarings, but from the leaſt filthineſſe of fleſh or ſpirit.* There is a double purity, 2 *Cor.* 7.1. of the ſpirit, or the fleſh, which we muſt labour to preſerve.

Now when either their owne motions of uncleanneſſe like lightnings running through us, though they abide not, nor win not conſent, yet it is a ſpirit of uncleanneſſe to be reſiſted.

2. When filthy imaginations and thoughts doe ſettle with us, and get aſſent within us, this is higher contemplative filthineſſe. So for the body, there is in the eye, hand, geſture, eare, tongue, filthineſſe is in all theſe rowling lookes, unchaſte touchings, laſcivious behaviours, luſtfull ſmilings, theſe muſt be avoided. A ſparkle if it lie, maketh a great fire; a little leaven doth run through the whole lumpe.

Againe, if we pull not out this eye of luſt, and cut off this hand of it, (for touchings and ſeeing are two principall inſtruments to uncleanneſſe) we ſhall be all of us caſt into hell fire.

Againe, there is an uncleanneſſe in married parties, out of time, out of meaſure, for they may be drunken with their owne fountaines, in ſuch kinde as modeſty, much more Religion cannot but bluſh at. All ſuch things muſt likewiſe be avoided of Chriſtians, they muſt learne to poſſeſſe their veſſels in holineſſe.

The ſecond vice here forbidden is *covetouſneſſe*, that which the Scripture doth well call us from, for there is no vice more dangerous, nor leſſe regarded: *But of this we ſhall after ſpeake of in the fifth verſe.*

Now

Now followeth the second thing, how farre we must turne away from vice, *Let them not be named*, that is, let them be had in extreame detestation, have nothing to doe with them, doe not so much as name them without detesting of them: So the Lord speakes *Exod.* 23. 13. *In all things that I have said unto you, be circumspect, and make no mention of the names of other Gods, neither let it be heard out of thy mouth.* Which God promiseth to worke, *Hosea* 2. 17. *I will take away the names of Baalim out of her mouth, and they shall no more be remembred by their name.* The phrase noting nothing but that they should extreamly detest them, and have nothing to doe with them as *Hosea* 14. 8. *What have I to doe any more with Idols?* saith *Ephraim* repenting. Otherwise *Paul* should sin in naming them, while he doth forbid it.

We see then, That we must have sinne in extreame hatred, that we must be so farre from doing it, that we must not name it without hatred. *Hate the very garment that is spotted. Abhorre that which is evill,* The Originall word signifieth *vehemently hate*, or *hate as hell*, that which is evill. Thus *David*, *I will not take the names of their Idols into my mouth.* And the Hebrew (as other tongues) expressing sinnes by words that signifie the contrary vertue, as *blaspheming* God by *blessing*, doe shew that even the names of them are to be declined. *What agreement can there be betwixt light and darkenesse? Goe out, separate, touch no unclean thing.*

This therefore doth shew us how extreamly we should abhorre sin, what kinde of persons we should be in all godly conversation and honestie. We should not abide the least communion with it, wee cannot run too far from it. If one were suborned to kill us, or robbe us, if we had hint of such a person, we could never be at quiet till we were safe enough from him.

It rebuketh such as doe not onely let the name of sinnes, but great sinnes dwell with them, not labouring to roote them out; like as the Gelhurites among the children of Israel, the Jebusites in Jerusalem, and others.

The reason followeth, *As becommeth Saints.* Obs. *That our Condition of being Saints by calling must move us to all holy conversation.* We are washed in blood, washed with the cleane waters of the Spirit, therefore wee must have care to avoid the defilements of the world; New conditions require new manners. If wee had a garment out of which we got some staines with great cost and travaile, how carefully would we keep it from receiving new spots: much more must this move us, that we have beene cleansed not with silver or gold, but with the blood of Christ, and those cleane waters of the Spirit, and therefore that Apostle S. *Peter* saith, that those *that joyne not faith, vertue, knowledge, &c.* together, have forgot the washing away of their sins and sanctifying of them. We must therefore remember our estate and labour to walke worthy of it, titles without substance are foolish. The Pope tolerating Stewes under his nose, is far from any semblance of S. *Pauls* spirit.

Vse 1.

Doct.

Jude v. 23. μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα. Psal. 16. 4.

2 Cor. 6. 17.

2.

Josh. 13. 13.

Doct.

Vers. 4. Verse 4. *Neither filthinesse, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.*

Now followeth the prohibition of uncleannesse in word: this verse being an exposition of the 29. verse of the former Chapter. We are to consider the prohibition of speech which endeth occasionally often in uncleannesse. The reasons why even all uncleannesses, and all words occasioning it should be avoided; for the reason hath reference to this verse and that before: The prohibition is in this verse: and first hee expresseth speech we must avoid. Secondly, speech we must use.

In the first he layeth downe,

1. The kinds of sinfull speech.
2. The judgement of the holy Ghost.

The first in these words [*neither filthinesse,*] that is, filthy speaking, and *foolish speaking* and *jesting*: The second in those words, *which are things uncomely.*

Doct. 1. Then we see, *That filthy speaking must be left of Christians*; cast away filthy speaking, *for evill words corrupt good manners*; and he that can speake filthy words without blushing, will commit filthy works without shamefacednesse.

Use. It doth check such whose black mouths can speake so broad, that nothing in the old Comodie is more beastly; and it must teach us to be chastly spoken.

Doct. *Foolish speaking*. 2. Obs. 2. *We must be void of all foolish words.* For the meaning of it, in generall every word of a sinner (whom the Scripture calleth a foole) is foolish, for he wanteth the true wisdome from above, *Iam.* 3. 17. But here he meaneth such words as reason it selfe may condemne of folly; Now these are,

1. Speeches to no end, idle words: for naturall reason telleth us, that whatsoever is spoken or done in wisdome, must have some good end in truth or appearance.

Prov. 29. 11. 2. Lavish superfluous speech. *A foole poureth out all his heart, a wise man keepeth backe till afterwards.*

3. Rash speech, which a man speaketh before his understanding leadeth. Is it not foolish in a messenger to runne without an errand? So in the tongue to speak without the information of the understanding.

4. Absurd inconsequent speech, as that, *I finde nothing in him, I will scourge him and send him away*: Common reason would have said, let us dismisse him with commendation.

5. Personall speeches, boasting, &c. 2. *Cor.* 12. 17. For the rule of wisdome is, *that anothers mouth should commend us, not our owne.*

Use. This therefore sheweth us that wee must avoid this kinde of discourse, not be such as can spend houres in telling tales and fables, as if we were read onely in the golden Legend. We must not be superfluously spoken, for in the multitude of words there will be folly; nor yet in speeches of ostentation; for these and such like are palpably foolish.

3. *We see that we must avoid* [*jesting*:] this is a speech or gesture in which one affecteth the moving of laughter, without respect of Christian sobriety, and oft of charity. For this jesting is not onely by word, but by action; for the *word*, as *Chrysostome* doth construe it, doth signifie *a flexible fellow*, that turnes his speech or behaviour any way to cause merriment. Now some of these doe onely intend procuring laughter; from the foolish lightnesse of their natures, their hearts delighting in the house of laughter. But commonly this jesting as it always goes with forgetfulnesse of sobriety, so often of charity, as look *Iudges* 16.25. *When their hearts were merry, they said, Call for Sampson, that he may make us sport, &c. They that carried away the people of God captive, required of them a song, saying, Sing us one of the songs of Zion. Nehem.* 4.3.

Doct.

Eccles. 7.4,5.

Psal. 137.3.

This doth rebuke many amongst us, who are rather like professed Gesters then Christians; nothing so foolish but it shall forth to further mirth; mens gate, gesture, manner of speaking, all shall bee acted to draw forth laughter. They are men of the song, rather then members of Christian Assemblies, Christians they mourne here, the world shall laugh, you shall weepe, this life is a vale of teares; *We sigh*, saith the Apostle, *being burdened, &c. Fooles hearts are delighted in the house of laughter.* What is the use of it? it doth harden the heart in impenitency, and keepeth it from looking toward the exercise of a broken heart, that we turning in sorrow might be saved: the devill wisheth no other Musicians, and what agreement hath the behaviour of vices in Players with Christian sobriety?

Use.

2 Cor. 5.4.

2.

We must therefore avoid this foolish ridiculous speech and behaviour, especially Ministers, their mouths are sanctified, that men may aske the Law from their lips: their behaviour is not like *Pauls*, hee went from house to house with teares, he wrote with many teares to the Corinthians.

But what? is there no place for a speech more merry?

Quest.

Yes, we may shew sharpenesse of wit, or our dexterity in a more pleasant sentence, *but our rejoycing must be in feare.*

Ans.

Psal. 2.

1. Moderate, these speeches must be like salt, we may lightly season, we must not powder our speeches with them.

2. It must be with respect of circumstances, what time, place, persons may inoffensively endure.

Lastly, it is to be marked, *What judgement we are to make of these jesters, what quality they are of, they are altogether unseemely*, for bawdy and lewd termes none will greatly stand, but for foolish talke, and for toying (which is deemed with ridiculous creatures very commendable) no master will not easily be yeelded. To see the truth, consider the state of a Christian, he doth professe that he is wise, Christ being made to him wisdome, what can be more indecent for one that is wise then words foolish? he is in a vale of teares, he is ful of wofull sicknesse, he is in the midst of fearfull enemies: were it not unseemely for a Souldier to lay downe his weapon in the field and fall to jesting and laughing?

Doct.

laughing? for a man in lamentable case having a thousand causes of teares, to cast forth pleasant speeches, and make all smile about him? how pitifull and undecent are the laughters of men gone with melancholy and phrensie? so unseemely are these carnall laughters in a Christian compassed with a body of death.

Vse. Wherefore it doth rebuke the opinion which these Jesters have of their vice, for they thinke a great grace, a graceless grace, and are so in love with them, that rather then they would smother these deformed births of their foolish mind, they would incurre great displeasure, rather lose a friend, then lose a jest; which becommeth not Christian love, but Jewish friendship.

But rather giving of thanks.] Now he setteth downe the speech that doth befit us, *giving of thanks*: the word some take for any gracious speech, and in the third of the Colossians he saith, *Be ye thankfull*, gracious or amiable. But because of custome of Scripture, by one speciall kinde to set downe the other, and the continuall acception of this word, therefore it is best taking it for *praise and thankfulnesse*.

Col. 3. 15. εὐχάριστοι.

Doct. The duty then to be considered is: *That our tongues must be thankfull, and sound the praise of God: in all things give thanks. By him let us offer the sacrifice of praise continually; that is, the fruit of our lips, giving thanks to his name*: these are our Sacrifices that are Christians, the calves of our lips, confessing to his glory. *Homer* tels us how the Princes of Grecia, till they had sacrificed to their Gods, did not eate: and those uncircumcised Philistims, *they did praise their Gods* when they were met together: And this is the seemely language, *Praise becommeth the Saints.*

Heb. 13. 15.

Judg. 16. 24.

Psal. 146. 1.

Vse. We must then labour to exchange our unfruitfull speech into the praise of Gods name. He hath put a song, a new song into our mouths, the glorious deliverance of us through Christ, a benefit which shall never waxe old: and the men of God, how fervent are they in this? *While I have any breath I will praise the Lord, I will tell his wonderous works and declare his righteousnesse all the day long.*

There is little true prayer in the world, but lesse praise, we are like the Lepers, we returne not with thanksgiving, eaten bread is soone forgotten, though this duty is more excellent then the other for as the Apostle saith of faith, and love, so we may say of Petition, and thanksgiving, this shall cease, that shall be our exercise in heaven. Now that we may give thanks feelingly, these things must be done.

1. We must labour to have a feeling of our unworthinesse, for if any thing come in of debt to us, we count it as our due, and take our selves not to owe thanks in that behalfe; none can blesse God as he should for all his mercies, but he that feeleth himselfe lesse then all his mercies. When *David* apprehended on one side his weake beliefe, and on the other side Gods faithfulnesse and goodnesse, then he said, *What shall I give the Lord?* A Papist cannot give thanks for Heaven, but formally as the Pharisee did, *Lord I thank thee, &c.* for this cause God letteth us not receive his mercies often till we have matter broken

Psal. 116.

forth

forth that maketh us see our unworthinesse.

2. We must labour to seeke the love of God, and see the hand of our heavenly Father in all things, for this is it the soule feedeth on, by this it is quickened. Now we are like little children that have twenty things provided for them by the provident Parent, but they take them, and through weaknesse of understanding are not able to consider the care of the Parent in them.

3. We must get some sense of the comfort and necessity of our daily benefits, both spirituall and corporall, which are continued.

4. We must not too much looke at the things we lack; for we are like children, who if they want some one trifle, care not for twenty other good things which might give them content.

VERSE 5. *For this yee know, that no whoremonger, nor uncleane person, nor covetous man, who is an idolater, hath any inheritance in the kingdome of Christ, and of God.* VERS 5.

Now he commeth to the reason, which first is simply propounded: Secondly, by prevention, he doth repeat it with a farther asseveration, as if he should say; "You must refraine all uncleanesse and covetousnesse, the lighter occasion of them, for uncleane ones (as you know) and covetous ones especially, who are Idolaters, doe forfeit their estate in Gods Kingdome. I know the Devill and his instruments will prompt many things, as if this were too forwardly spoken, but I warne you not to be deceived, for these things do not only deprive us of blessednesse, but bring downe Gods wrath temporall and eternall upon us.

In this verse then three things must be marked.

1. That the knowledge of the hurt sin bringeth, is a sufficient means to dissuade from sin.

2. What a filthy sin covetousnesse is, from hence, that it is called *Idolatry*.

3. That these things defeat us of our everlasting glorious inheritance in the Heavens.

For the first, the Scripture doth teach us, *That nothing will coole the heate of a sinfull lust sooner then to consider the issue of it*: to the same end therefore in 1 Cor. 6.9. he preferreth the same consideration; *Know ye not that the unrighteous shall not inherit the Kingdome of God?* Therefore as God hath tilled us on to obedience by promises, so from the beginning he hath hedged his Commandements in with threatnings, that we might not breake out to the transgression of them. *Eccl.* 11.9. *Know that for all this thou shalt come to judgement.* And this was *Eves* first hurting mentioned on which the devill did worke, that she did not onely perswade her selfe of the death that would ensue upon her transgresse, for she saith, *lest*; teaching us, that to make the judgement threatned matter of peradventure, is the next step to transgresse the Commandement. We see that if we have a true knowledge of harms, there followeth a declining of them; as wee know Snakes will sting deadly, therefore if wee be upon them at unawares wee leape back. DOCT.

Know-

Knowing that fire burnes we will not touch it: So if we knew not in the letter, but spiritually, fruitfully, affectively that sin doth bring destruction, we would recoile from the appearance of it. If we know that doing thus or thus, we forfeit a hand of any moment, how carefull are we not to be overtaken?

Vse. This doth let us see what maketh sin so rise, even this, that there is no powerfull remembrance of judgement: *Because sentence is not executed speedily against an evill work, therefore the heart of the sonnes of men is set in them to doe evill.* It is pitifull to see how the world doth change sin with sin, superstitious fear with grosse security: Our forefathers were afraid of painted fires. We have no consideration of the losse of heaven & Gods wrath which is a consuming fire: the devill hath made us worse then himselfe, *for he doth believe judgement and tremble*: this openeth a window to wickednesse, for when the drunkard considers not his heade-ach which followeth, or the theef thinks not that hemp grows, no wonder if both run to their wickednesse.

Eccles. 8. 11.

Vse 2. It must teach us our duty to labour for an effectuall knowledge of the punishment of sinne, that it may be a bridle to restraine our flesh from sin: now our hearts are sensleſse, and if they know, yet full of secret presumption, so that we must pray to God to give us fleshy hearts that we may believe and tremble.

Doct. 2. It is to be marked, *What a filthy sinne Covetousnesse is.*

But before we consider it, 2. things must be opened.

1. Who is a covetous man according to the Scripture.
2. Why he is an idolater above other sinners.

For the 1. there are 4. rules of Covetousnesse.

1. He that seeketh goods with neglect of heavenly things, so farre forth as he doth neglect the things of his salvation, he is Covetous; look *Luke* 12. 15. 21. *Take heed and beware of Covetousnesse*: and v. 21. *So is he that layeth up treasure for himselfe and is not rich towards God.* And therefore Christ telling his Disciples what kind of seeking wealth was free from Covetousnesse, he giveth them this rule, *First seek the kingdome of God and his righteousnesse*; In the first place with your principall strength, as if he should say, if you chiefly seek other things, you are wrong, worldly, like the heathen that know no greater matters.

Mat. 6. 33.

2. He that sinfully doth make after wealth and doth hold it sinfully, is covetous: For the first, he doth not alone sinfully get it that dealeth unjustly, that by lying, couzening, oppressing commeth to it, as many doe, of whom we may say as Christ doth by the covetousnesse of the Pharisees, *their cups are full of rapine:* but he that unbelievingly, selfe-confidently, hard-heartedly, doth follow the world, is covetous; therefore our Saviour forbidding covetous courses, charged his Disciples not to be carefull, which is not meant of the care of a commendable diligence, but of distrustfull cares of the successe, which make us unfit to call upon God, yea to follow our busines: So excessive labours multiplying of lawfull practices in themselves which doth come from unbe-

unbeliefe in God and confidence in the meanes: for as it excludeth diligence, which tempteth God; so that double diligence in which the heart resteth withdrawne from God. This is a secret which bringeth many within the compasse of covetousnesse, this doing so much that they think all sure enough without looking to God; and therefore *Eccles.* 4.8. this is made to decipher a covetous miser, *there is no end to his travail*, he hath more irons in the fire then he can turne to: and that is a truth in Christian experience, that multiplying outward meanes successively in any kind, goeth with distrust in God and confidence in the flesh. Looke as one that is alwayes getting crutches, his deed saith he cannot goe alone: So a man that is alwayes in this or that meane of health or wealth, proclaimeth that his trust Godward is exceeding lame. It alike sighteth with faith to neglect meanes, and so to tempt God, as to multiply meanes and rest there, the heart not lifted up to God. And as these cares & double diligence, so want of love in our dealings maketh us sinfull seekers of wealth and covetous: as when I care not how another is pinched, so I make a good hand my selfe: This for the unrighteous seeking which discovereth covetousnesse. Now the keeping is more easy, for it will make a man for the love of money deny himselfe and others the reliefe they should have: the first is often seen, as *Eccles.* 4.8. but that is not alwayes, there may be a covetous humour: but the latter is alwayes, for a covetous man, though he may give a little of his superfluity, yet will never open his hand to due relieving others distressed: thus the covetous Pharisees, our Saviour for his covetous humour doth every where tax them, *Luke* 11.39.41. *Luke* 12.33. *Sell that ye have and give almes.*

3. Now for the third, a covetous humour is detected by want of Contentation: for looke so farre as thou dost not rest contented in that thou hast, so farre forth you are covetous: *Godlinesse is gaine with selfe-sufficiency.* Heb. 13.5. *Let your conversation be without covetousnesse, and be content with such things as you have*, for this lingring and having mouths minds after this, and that, new projects still before us, are a plaine covetous conversation.

4. We may see it by our taking of losses, for a covetous man will grieve more for his wealth gone, then for Gods countenance estranged. *Hos.* 7.14. *They howled upon their beds, they assembled themselves for corne and wine.* Look therefore, so much as our griefe or joy in possessing and losing these things is greater then that we have for havenly things, present or absent, so much we are overgrowne with covetousnesse and idolatrous love of our corruptible riches.

Now for the 2. Why it is idolatry. The answer is in 3. regards.

1. In respect it hath the heart, the thoughts, desires, endeavours, affections run that way; where the treasure is, there the heart will be. *When riches increase set not thy heart on them.* Psal. 62.10.

2. Because we serve them; that which one of us worshippeth and serveth is our God; many therefore that say, We know money is but refined earth, we esteeme as basely of it as others, all these words will not

not excuse it, for he that saith No to a thing, but doth it after, is a better servant then he that saith Yea, and never obeyeth: Thou giveſt money ill words, but what the love of it doth wish thee to doe, that thou doest, and therefore art a servant of it: He is not a servant of God that giveth God good words and commeth to Church, &c. but he that doth the will of his heavenly Father.

3. Because the confidence of the heart is set in wealth, 1 *Tim.* 6. 17. *Charge the rich in this world that they be not high minded, nor trust in uncertaine riches, &c. The rich man can make his riches a tower of defence. The covetous man saith to the wedge of gold, Thou art my hope*; And so farre farre forth as we are covetous, we have a secret confidence in wealth, which we may see if we be injured a little, we will crow from our mole hill and will think, Why, my cheſt is as well lin'd as his, I hope I shall find him play well enough: if we would get any thing, and and have money, why I have a silver key will open any dore; and as a man promiseth himselfe to find his cause ended as he is befriended, so he will be confident in any thing so far as he knoweth he hath wealth enough to beare him out, and in this it exceedeth sinne which is not properly called idolatry. For a drunkard, though his heart be in his cups and he is a slave to his gullet, yet he hath not trust in it. We see then these opened, that covetousnesse is a filthy sin; what can be more odious then idolatry? that it is a monster of many heads, a neast of wickednesse being in it, trust in our selves, distrusting God, hardnesse of heart, carelesnesse of our brethren, unmercifulnesse, service to the creature, nay the devill, for in these courses men worship him, *Luke* 4. 6. that we may say of a covetous man as they say of the grounds that gold and silver grow in, they are squalish, fruitlesse, nothing that is good doth grow in them.

Use. Wherefore let us be warned hence to avoid this sinne; Oh it is full of spirituall harlotry! what a shame were it for a woman if her husband allowing her a man to goe before her, or runne on an errand for her, she should withdraw her heart from her husband and set it on her servant? yet thus we use God, these fruits of the earth, which he giveth us to be serviceable to us in our pilgrimage, we set our love on them, our joy, hope, withdraw our hearts from God.

Again, we that are Christians professe that we are pilgrims, that our dwelling is above; why doe we then seek to settle our selves here? Why is not our conversation above? Why doe we not seek the things where Christ sitteth?

Of all other, you that are rich, it is odious in you, as adultery is in him that hath a mate every way able to content him, it is abominable: So a rich theefe, now every one so farre forth as he is covetous is a theefe before God, is detestable. Nay if you love wealth take heed, for will not fathers deny their children things that they see them too much set on? so will God you: or if he give them, it is worse, he will give them as the quailes, you know the story; We are all earthly minded, like the woman that could not look up.

This

This doth meet with the gentle censure of men, that if they know a man to have no other fault, they will say, he is a good man, indeed worldly and neer himselfe: but how can he be good that is an idolater? the scripture doth not speak in such termes. *Vse* 2.

Now the third thing followeth: *viz.* *Doct.*

That the living in those sinnes doth forfeit our estate in heaven; He that will hold the filthy sinfull pleasures of this life, shall not taste the pleasures of God, he that will covetously follow an earthly inheritance, shall not inherit Gods kingdome. But for the clearing of the words, 2. things must be shewed:

1. What is Gods kingdome? *Answ.* Such a state begun here and perfected in heaven wherein the chosen creature is willingly subjected to God, who hath all rule over him, and who is all in all to him that leadeth to happinesse.

2. How it is said Christs kingdome, when 1 *Cor.* 15. 21. Christ is said to give up his kingdome?

Answ. Christ is God and man, and hath the same kingdome with the Father and the Spirit as God, the same eternall kingdome: As man, he hath a Kingdome by commission and assignement from the Father, *All power is given to me*: this begun after his resurrection, and shall end after judgement. Now for the doctrine. Observe hence: the living in these sinnes doth cut us short of our glorious inheritance: 1. For looke at the nature of sinne, it doth fight against the soule, and bring us more and more under the power of darkenesse, so that whosoever followeth sinne cannot but exclude himselfe from Gods Kingdome. 2. Again, the estate of this kingdome and inheritance is an estate of light, *Col.* 1. 12. brightnesse of knowledge, purity, righteousnesse, joy and peace in the holy Ghost: this inheritance is a crown of righteousnesse, not of uncleannesse, covetousnesse. Now then what concord betwixt the darkenesse of sinne and this glorious light? 3. God is a Father that giveth this inheritance, and that wisely: now a wise earthly Father if he discerne that some who goe for his are base ones, or of such wretchlesse quality that they will consume all, he will not let them be joynt inheritors in his estate. *Abraham* sent out *Ismael* and the sonnes of *Keturah*, much more will God if he see that we are a base descent, that are not begotten by him, that we are children of the earth, alwayes crawling in the dust, he will not give us a part in his heavenly inheritance.

4. Lastly, looke at the quality of them that are to inherit, they must be such as though they cannot buy it, yet in thankefulnesse and in high estimation of the hope to which they are begotten, they must part with all they have, with the dearest sinnes in which they have lived, we must be fitted for the state of grace, *Col.* 1. 12. *Who hath made us meete to be partaker of the inheritance of the Saints*, they are worthy. So that all these considered, here is no part, nor portion for filthy covetous wretches. But yet I know that a worldly man thinkes this is hard, *Object.*

he may (he hopes) have both, looke after both well enough.

Ans. None can serve two masters, such as command contrary things, as God and covetousnesse doth: God saith, *Commit your wayes to me, In nothing be carefull*, either distrustingly, or with such double diligence as causeth to rest in your owne practises, looking no further. Covetousnesse saith, you cannot make things too sure. God biddeth, *First seeke the kingdome of God, Love God with all your heart*; Give to the poore plentifully: Covetousnesse injoyneth the contrary. We cannot have both; he that followeth two Hares catcheth neither: and such we see that grapple too much, let fall all. If heaven will not fill your hearts, take heede you lose not both heaven and earth.

Philip. 4. 6.

Mat. 6. 33.

Vse. Thinke now and consider what you do that thus moyle after earth, what good husbands you are; Are you not penny wise and pound foolish, when you get a little fading substance and lose your everlasting inheritance? What if you could get the whole world and lose your soule? So thinke, what doe your voluptuous, uncleane delights and carnall merriments get you? they put you by the delight of Angels, that fulnesse of joy in the sight of God. How like *Esau* you are! for pottage you part with birth-rights: thinke not this a little thing, to be shut out from Gods Paradise. Oh it will sting worse then hell. We see it is more irkesome to us to see our selves shut out for wranglers when others are taken to this or that, then to sustaine great punishment. What thorne then shall this be to your eyes, when you shall see men that you mocked for preciseneſse, because they would not spot themselves with your filthinesse, taken into the everlasting kingdome, and your selves debarred?

Verses 6,7. *Let no man deceive you with vaine words; for because of these things commeth the wrath of God upon the children of disobedience.*

Be not therefore partakers with them.

Now he commeth to goe over with the reason againe, preventing all that false teachers whispered to the contrary: the verse layeth downe 2. things:

1. The meeting with all such vaine words as might beare them in hand, the matter was otherwise.
2. The further aggravating the former denunciation.

There is nothing needeth exposition greatly: *a vaine word* is every word that excuseth sinne, or secureth us in regard of Gods judgements: the Apostle therefore cutting downe with the sword of the Word, these things that lift themselves up against the power of God; doth give us to consider of the power of the Word, *Heb. 4. 12. It is sharper then a two edged sword, and divides between the joynts & the marrow, and is a discerner of the thoughts and intents of the heart*, 2 Cor. 10. 4. *It casts downe all high imaginations and every strong hold, &c.*

Again, giving warning of false teachers, he doth not so that *we preachers* as examples of fidelity. But the things to be marked principally are these.

1. That

That the devill will not cease to prompt us with such things as serve to nourish sinne, and secure us from judgment though we live in sinne. For the Apostle so circumspectly preventing these things, doth let us know that the devill by his instruments doth bend himselfe this way, else he should fight with his owne shadow. Now it is a good diligence to search what kinde of teaching the Apostle doth here glance at. Wee reade therefore of 4. kindes of teaching that did cut the sinewes of these denunciations. Doct. 1.

1. Of those that tooke away future judgement, *for some said the resurrection was already passed; some that there was none*, as the Sadduces: so that these held no further evill to waite upon sinne then the doing of it. 1 Cor. 15. 12.

2. Some abased the doctrine of grace, and make it give liberty to sinne, of whom S. *Iude* speaketh: *They turne the grace of God into wantonnesse*: as seeing it was faith, not our workes, therefore we needed not heede so much our life. *Paul* therefore preventeth this, saying, *Shall we sinne that grace may abound? No, God forbid.* In which regard Saint *Iames* writ his Epistle, to shew that it is a working faith that justifieth and saveth. Jude v. 4. Rom. 6. 1.

3. Some abused the doctrine of Christian liberty, as if it gave indulgence to the lusts of the flesh. *Brethren ye have beene called unto liberty, use not your liberty for an occasion to the flesh.* Gal. 5. 13.

4. Some did teach amisse touching the nature of these sinnes, as the Pharisees, of fornication and uncleanneſſe: Some in the Church of *Corinth*, 1 *Cor.* 6. 13. And no doubt there were that did cast coverings over covetousnesse, 1 *Tim.* 6. 5. *Such as supposed gaine to be godlinesse, and devoured whole houses*, Tit. 1. 11. Now all these wee may conceive in this sentence.

Thus the devill still (though not by false teachers shattering doctrines, yet he) doth buzze into our eares speeches to keepe us from thinking our sinnes so odious as they are, and from feare of judgements as have we not some that say, *all things are as they have beene; where is the judgment?* threatened men live long: for uncleanneſſe, why, it is a frailtie, yeares and a wife will helpe this if in youth: God is mercifull, did not *Noah* and *David* fall? but Gods mercy calleth us to repent of sinne, it doth not imbolden us to sinne, these are such frailties, that who so liveth in them cannot please God. It is one thing to slip by infirmity, another thing to take our course in evill. So for jesting, why, may we not be merry? what then? if a drunkard should pleade for his drunkennesse, May I not drinke? it were absurd: So to make lawfull moderate mirth justifie madnesse. God biddeth us be merry, and God doth pronounce a woe on them that laugh: May we not know wit? yes, so as you scape folly. 2 Pet. 3. 4.

We meane no hurt. But you shall be judged according to your

worke. So for covetousnesse; may we not make our best? must wee not provide for those of our family? God loveth diligence, we must not tempt him.

All which things doe tend to sow pillowes under our elbowes and to hood-winke us, that we may neither see sinne nor judgement. Hooded hawkes are quiet: but know this, that God he denounceth the losse of heaven, that thou mayst be kept from it, the devill covereth it, that thou mayst fall into it: like as cunning hunters hide their nets that the game may the easilier be ensnared.

Doct. The 2. thing is, *that all these things are vaine words.* Observe, *That such things as doe cast covering over sinne, as doe hide judgement belonging to it, are vaine*; they are spiders webs, sandie foundations, figge-leaves, untempered mortar, they will mocke all those that listen to them.

Vse. Wherefore take heede of them, and love that word that brings you to the sight of sinne, that brings you to feare judgement; these are sound wholesome words, though they smart, yet they are medicinable.

For because of these things commeth the wrath of God, &c.] Now hee commeth to reiterate the denunciation with increase: wherein you have

1. The sinnes causing.
2. The Wrath caused.
3. The Persons.

Doct. 1. Then we must marke, *that these sinnes doe not onely exclude us out of heaven, but procure all Gods wrath temporall and eternall:* thus uncleanesse in this life, how hath God revealed wrath from heaven against it? in the old world, in *Sodome?* what shame, poverty, sicknesse doth he pursue it with in many that live in it? *and they shall burne in the lake.* So worldlinesse God doth pronounce often a woe on it, and doth disburden wrath many wayes upon it. It may be considered, 2. wayes: either while it is possessed: or when it is taken away, whether they bee taken from it, or it from them, yet surviving to behold the vengeance.

Now while it is possessed, God doth shew his wrath either in permitting a delightfull use, or denying the use, or giving leave to use it, but taking away the pleasure of it: for some covetous rich men there are that live like *Dives*, that feede their hearts as in a day of slaughter, but the curse of God and his woe is in the midst of it; for Gods curse doth kill in as great diversitie as poysons, which doe not all kill with painefull convulsions and gripings, but some by casting into a sweete sleepe, some by so affecting the spleene, that a man will laugh till he fall downe dead. We count not the state of fat ware happy, because we know it prepareth for the slaughter. Sometime God doth not let a man use that he hath, but giveth him up to such an evill eye, that he cannot endure to touch any thing, *Eccles.* 4. 8. Sometime he letteth men take a portion, but with such cares as take away the delight with stings of conscience, as *Saul*; with inordinate desire of some things they would have, as *Ahab*, who for want of *Naboths* vineyard

grew so discontent that fell sicke of the sullens and dyed: so *Haman*, the stiffe knee of *Mordecai* did so vex and gall him, that all his honour did him no good; the Lord doth make all things they have, as if they were nothing: that which he giveth with one hand, he takes away with the other.

1. God sheweth wrath sometimes in taking them from their wealth when they begin to sing, *Hic requies mea.* Sometime while they live, doth many wayes take their wealth from them, giving them into offences which doe confiscate all, and so maketh them like sponges, leaving them to sinfull vice, which doth spend all, letting them undertake foolish practices, which justly doth waste that which unjustly they have gotten, and in the end letteth their covetousnesse and injustice be punished with hell fire.

Wherefore this must much more make us take heede of these sinnes this wrath of God which doth accompany them; we must not thinke that all shall be well, and say as some say, that hell is not so hot as we speake for; strike not covenants with hell: Looke *Deut.* 29. 19. *He that beareth the words of this curse, and shall blesse himselfe in his heart, saying, I shall have peace, although I walke according to the stubbornesse of my heart: the Lord will not be mercifull to that man.* Wofull is their condition, doe not then hold on in those sins which God doth so threaten; *Who ever hardened his heart against God and prospered?* Let no feares hold you back, the devill will tell you it is a shame to do otherwise then thou hast done, it would undoe thy estate, not to follow matters as thou hast done: these are foolish feares, be not such children: they if one play the bullbegger are afraid, but if one bid them put their finger into the fire or candle, the weakenesse of their judgement maketh them not afraid at this. So we like babes are afraid, there where there is no feare, and feareless in regard of Gods wrath which onely is dreadfull.

Vse.

Joh. 9. 4.

Now the last thing to be marked is from this, that he saith, *Gods wrath doth fall on the children of disobedience,* (*i. e.*) such as are enemies to perswasion, and will not be reclaimed: Whence Observe,

Doct.

That it is not falling of infirmitie sometime, but an impenitent course in sinne, which is fearefull, not spices of corruption, dwelling with us, not slippes through frailty, but the not yeelding to Gods perswasions, the wilfull continuing in any evill, this causeth Gods vengefull wrath overtake us here and hereafter; looke *Rom.* 2. 5. *Thou after thy hardnesse, and heart that cannot repent, heapest to thy selfe wrath against the day of wrath.*

He will wound the hayrie scalpe (of whom?) *of him that walketh on in his wickednesse:* and *Prov.* 1. 24, 25. this is the thing that God threatneth, *because I have called and you would not heare, therefore your destruction shall come speedily: For this is that condemnation, that light is come into the world, but men love darkenesse, and will not obey the light: this rebellion is worse then witch-craft:* if Gods owne children doe sinne, he will be angry and scourge them as a father in this life, but his reven-

Joh. 3. 19.

1 Sam. 15. 23.

ging wrath and eternall, belongeth to impenitent courses in wickednesse.

Vse 1. This therefore is a ground of exhortation, that we would not harden our hearts, but while he speaketh heare him. Let us not be like deafe Adders, that though God charme with us, command us, intreate us, will not be reclaimed: let not God complaine of our hard hearts, nor upbraid us with hearts of Adamant, neckes of steele; this sinne is of all other most deadly, if we will not heare and obey: nay this maketh all the rest deadly, the rest should not hurt us, if this were not added. Looke as a man that hath many diseases, yet hath a medicine shewed him, and a diet which will recover him, if he will take them; if he dye, it is not so much his diseases, as his wilfulnesse that doth kill him: so we shew you faith in Christ, the diet of the Apostle; 2 Cor. 7. 1. *Purge from all filthinesse, and grow up unto full holinesse*, if you will not use this, disobedience doth chiefely bring your destruction.

2. Secondly, it doth teach us the fearefull estate of them that doe not yeeld, when God in his Word doth perswade them, and call them, to this or that duty. Wofull is our estate, what shall become of such rebellious children? Looke *Deut.* 21. 18. The Lord there commanded, Deut. 21. 18, 21. *that if any man had a sonne, stubborne, and rebellious, and will not hearken unto the voyce of his Father, that man should be stoned to death.* What then if we be rebellious still to the Father of our Spirits? yet this we count no sinne, to heare this or that, goe away, and never yeeld obedience, we set it not to be an offence, which is the highest rebellion.

Vers. 7. Verse 7. *Be not therefore companions with them.*

Now the Apostle commeth to a new precept by way of deduction; the precept is, that *We should not be companions with them*; that is, seeing such judgements come downe upon these sinners, have nothing to doe with them, not onely refraining their sinne, *verse* 11. but not taking them to be familiar consorts to you, which will bring on their sinne, and make you share in their judgement. This is not the same with the thing to be concluded: it is one thing not to doe sinne our selves, another thing not to accompany familiarly those that doe it, or to be accessary in the sinnes of others. This exhortation is urged in the verse following from their present condition, which is amplified from that they had beene, and then from an exhortation inferred on it, *viz.* that they should walke as the children of light, the reason of which is interlaced, and he doth describe the manner of this conversation, to the 15. *verse*.

Doct. The thing then to be considered in this verse is, *That we must familiarly accompany not wicked.* 1. To open the termes of this conclusion, the meaning is not, that we may not be in place where they are, for then we must goe forth of the world, nor that we may not doe common curtesies towards them; 1 Cor. 5. 47. Mat. 5. 47. *Salute your enemies*; nor that we may not upon some occasion come into more neere meetings: but that we must not let them have our more frequent and familiar fellowship with

them

them, take them to Comfort with us, make leagues of intimate amitie with them.

2. He is not to be counted a wicked man who hath a number of weaknesses, but some good thing, who is naught, but not discovered, but he is such a person, 1. That is without the Church. 2. That is fully excommunicate. 3. That though he be in the bosome of the Church, yet doth by his work manifest that he is a meere carnall man, as in the text, be he a meere worldly man, I must avoid familiarity with him.

But it may be objected, What if my wife do by fruits make me see he hath nothing in her that is truly good, shall I not keepe company with her? *Object.*

This must be excepted from not consorting: the wicked are double, Such to whom wee are not bound by any speciall bond: Others to whom religious bonds, as marriage, Civill callings, naturall, as neerenesse of consanguinity: the rule therefore is to be understood of the first. For the second, wee must afford them the presence of our outward man familiarly and outward benevolence, though we cannot be of one minde and heart with them as the multitude of believers. *1 Cor.* 7. 13. If an unbelieving husband will dwell with a believing wife, she must not leave him: This then is the thing, that we may not let our selves familiarly accompany the wicked, let them have our presence so far as it is free for us to refraine them: this was that was typically signified, *Levit.* 13. 44. God would have the cleane and the Leprous separated, and *Prov.* 4. 15. he biddeth us *goe away, passe by, hate the way of the wicked*; that is, not onely their sin, but the familiar accustoming with them, and *David* doth propound his example, *I have not dwelt nor haunted with vaine persons*, *Psal.* 26. 4. So *Acts* 2. *Save your selves, make escape from this generation.* And 2 *Thes.* 3. 14. *If any man obey not our word, note that man and have no company with him.* 2.

For this doth subvert and confound that order, that God will not have all barked in one bottome, but the vile and precious separated, *Ier.* 15. 19. Againe, it is hurtfull for Gods children, for it doth infect them, as he saith, *Prov.* 13. 20. *A companion of fooles will prove naught*: So the text saith: and he giveth a particular instance, *Prov.* 22. 24, 25. *Make no friendship with an angry man, and with a furious man thou shalt not goe, lest thou learne his way and get a snare to thy soule.* It is hard to tread on coales and not to be burnt; or to touch pitch and not be defiled, as good *Lot*, though he vexed his soule, yet what an excessive love was stolne upon him out of that place? what a poyson was entred into his daughters and wife, as the storie doth manifest?

3. It hurteth the wicked, for it keepeth them from being ashamed, and returning to God, this being a thing that they take heart by, if they may have the familiar presence of such as are vertuous. *Luke* 13. 26. *We have eaten and drunke in thy presence*: and it maketh us unable effectually to rebuke them, when we are in such a league of familiarity with

with them. He that will throw a stone forcibly must stand some good distance from the thing he would smite.

4. It is offensive to weake ones.

Object. But you will say, May we at no hand deale with them?

Answ. We may enter leagues thus farre with them not to doe them hurt, as *Laban* and *Iacob*, *Isaac* and *Abimelech*: Have peace with all men, so much as in you lieth. Rom. 12. 18.

2. We may commerce with them. *David* and *Solomon*, with *Hiram* and his men.

3. We may bee sometimes in familiar meetings with them to seeke them and gaine them to God, for the sick have need of the Physitian amongst them, and thus Christ did company with Publicans and sinners on this ground, that mercy was better then sacrifice.

Vse 1. This being thus, that we should not be great and familiar with carnall men, it doth rebuke many of us who can walke hand in hand in meetings, in recreations, and be all one with those who are no better then Atheists in conversation. Yea some think through weakenesse (either fearing to be smitten with their tongues, or accounting it credit to have their good words, or admiring too much the externall things wherewith they are endowed) they think it their advantage, that they may be graced so farre as to be their familiars. Againe, how many having no regard of Religion in their choice of friends and servants doe bring a necessity upon themselves of dwelling as it were in the tents of *Kedar*? How many like *Lot*, and those that would have kept still in *Babylon*, care not what the neighbourhood be, if so be they may dwell in some hayle and fruitfull situation.

2. And it doth teach us that wee must follow this advice, avoid the wicked, great is the force of example, the counsell against the plague is here the best, fly quickly farre enough, returne late enough, especially eschew these good natures (as we call them) when they are perverted; for as in drinkes, the sweeter they are, when they turne, they make so much the sowrer relish: So these good natures corrupting, prove the most pestilent lures of the devill: And especially the young must take heed; for as corne growne up is not hurt, when that which is in the hearbe will easily be smothered. And wee must all pray for good resolution, for they are envigling, their externall parts amiable: the fact of declining ever falsely charged as pride, singularity, &c. but no childish feares must keepe us from doing the will of God, nor no Syren-like songs must bewitch us from yeilding obedience; *I know no man after the flesh.* Let us be farre from delighting in any, or the presence of any but the Saints, *All my delight is in the Saints*; and, *I am a companion to all that feare thee.* Psal. 16. 3. Psal. 119. 63.

Verse 8. Verse 8. *For ye were sometimes darknesse, but now ye are light in the Lord, walke as children of the light.*

Now followeth the reason which first doth lay downe their estate, amplified from their former condition. 2. It hath an exhortation annexed. First, to cosider their conditions; then how the reason standeth,

doth, when the Apostle saith of them, *they were darknesse*, he doth let us see, *What was their condition and ours by nature, wee are nothing but every way darknesse, our selves, our wayes, our estates, all wofull.* *Doct.*

There is a threefold darknesse:

Of ignorance.

Of sin.

Of misery.

Now for the first, How had it beene with these *Ephesians*, and how is it with us? Truly they had not the Spirit of enlightening on the eyes of their minde, they had not the Lamp of the Sanctuary, this glorious light of the Gospell of Christ. Now consider what a dark world were this if the Sun were forth of the firmament, if the eyes of men were all plucked forth: and though we have the sunshine of the Gospel, yet while we are our selves we have no eye of the minde to see by it, and therefore are darkenesse.

2. From this commeth another darknesse, of sin, in our wils, affections, words, works; *For if the eye be darke, all the body is darke likewise*, and if the eye of the minde be forth, all the powers of the soule and body that should be ordered by it, cannot but be full of error, being blindly guided.

3. So all of us in the third place are full of miseries; which the Scripture calleth darknesse, the wrath of God, many evils in this life, and we are all subject to eternall condemnation in the life to come, which the Scripture calleth utter darknesse.

Wherefore let us labour to come out of this estate, darknesse is fearfull and uncomfortable, he that is in darknesse knoweth not where he goeth, on what danger he runneth, such is the way of the wicked, *Prov.* 4.19. they see not the crooked waies of their sin, the judgements of God threaten them here and there, they goe on and fall into them. *Vse.*

2. *We see that these and all of us, when we are in Christ, are enlightened, yea made light by him:* We are renewed to knowledge; *Wee are made new creatures*, cleansed from the lusts of the flesh. *You that are Christs have put off the flesh with the lusts of it.* Wee are such with whom God is pleased, on whom his bright countenance shineth here; *Who are begotten to an everlasting inheritance in light*, such as never eye beheld. *Doct.* 2 Cor. 5.17. Gal. 5.

This therefore should make us blesse God who hath called us to such admirable light, and it must warne us to shew forth the propertie of light, that is to shine, if we be such as are light in the Lord. Wee have lost our shine, our light is under some bushell or other; wee doe not let the supernaturall light of grace so shine from us that behold us. *Vse.*

It may be some will say, that they finde nothing lesse to bee true then this we say, they are full of darknesse. *Object.*

We are made light but in part, like the Moon in the wane, not when she is in the Full; though therefore in part wee are dark, yet we are likewise in part inlightened. *Ans.*

Some will say, that if they doe shew forth these things, none doth regard them, nay many will mock at them as precise and holy. *Obj.* 2.

If

If men will not looke at this to take benefit, yet we must shine; the Sun shineth though blinde ones cannot see, nay, though weake sighted ones be dazled with it: So though men should mocke us wee must shine: The Moone doth never blush nor vaile her light when a dog barketh at her; no more must we though impure dogs should open, we must not be ashamed to shew forth the glorious light of grace and of the word of God.

Now for the argument, *because you are light, therefore be not companions of them.*

Doct. Which doth teach us, *That our condition to which wee are begotten, doth binde us from familiar conversing with the wicked, as from their wickednesse:* new estate doth require new associates as well as new manners. What agreement is there betwixt those that are light and those that are darkenesse? And the Prophet *Amos* saith, *How can two walke together that are not agreed?* For this we know that the similitude of manners is the greatest bond of friendship, there cannot be any true friendship where there are qualities altogether dislike.

Amos 3. 3.

We may see on the contrary, this (that the wicked are in their darkenesse) doth make them that they cannot like to company with the godly, for this seed of the Serpent doth resist the life of Jesus Christ in the other.

Vse 1. It is plaine therefore that such as can be all one with wicked men, forget their estate; When noble persons will converse with vile ones, doe they not argue that they are of base minde, degenerate from their nobility?

2. And seeing because wee are light, wee must not converse with those that are darkenesse, it doth warne us what kinde of company we must joy in, even in the Saints; *All my delight is in them: I am a companion to all that feare thee: My eyes shall be to them. I know no man after the flesh*, saith the blessed Apostle. Thus much for their condition, and for the reasoning from it.

Psal. 16. *Psal.* 119.

Now followeth the duty deduced from it; *walk as children of light:* (the reason of which interlaced in the next verse) hee doth open the manner how they might thus walke.

1. By searching out and practising that which is pleasing to God.
2. By declining evill, which hath two degrees:
   1. That they should not communicate in the fruitlesse works of darkenesse.
   2. That they should reprove them.

Not communicate in them, why? because they were things that could not be honestly named. Rebuke them, why? because they should thus bring the wicked to a sight of their sin; for light doth manifest things hidden, which is proved from the saying of Christ.

Now first for the duty, it comprehendeth two things.

1. That they must walke.
2. The manner, as the children of light.

He

He doth not say, you are light, now stand still, sit you downe, but walke, that is, bestir your selves in the works of God. *Obs.*

That the light of Gods word, and the light of knowledge in our minds should stirre us to worke in the works of God: Thy light is risen over thee, arise and shine out: So, *the day is approached, walke* (saith S. *Paul.*) When God calleth us, it is to worke in his Vineyard; *Worke the works of God. Labour for the food that perisheth not. Strive to enter in at the strait gate.* Endeavour by faith and obedience to enter into that rest. *Worke out your salvation. Give all diligence to make your calling and election sure. Seeke first Gods Kingdome.* For when God doth let the Sun of righteousnesse arise, it is fit we should about the businesse of our soule. We see that the night is dedicated to rest, and therefore God that doth order things sweetly, doth draw a curtaine of darknesse about us, as which is friendly to rest. Like a nurse that when shee will have her babe one sleepe, doth cast a cloth over the face and every way hide the light. But when this naturall sun ariseth, then men goe out to their worke: So must we, though in the darknesse of the night we snorted a bit, now we must bestir our selves, seeing the Sun of the spirituall world is risen over us. *Doct.* Esay 60.1. Rom. 13.13. Luke 13. 2 Pet. 1.10. Mat. 6.33.

Which doth rebuke many amongst us that are fetching naps by broad day light, that are slothfull, and cry with the sluggard, *A little sleepe, a little folding of the armes*; as for example, We tell you, you must not be covetous, not follow the world more then Heaven, the beame of knowledge shineth from us, and God letteth his Spirit enlighten your minds to see that it should be so; yet the worldly man saith, he must a little more follow his matters, till they are at that passe he desireth. We say, *the grace of God teacheth you to live soberly, denying ungodlinesse and worldly lusts*; and God letteth so much light shine as the crevise as that you know it should be so, yet a little more pleasure, (saith the voluptuous man.) So of idle, fooliish, much more scoffing, jesting talke, though the Lords judgement shine (as the light) out of his Word, and your consciences see it, yet we must have leave to be merry. If a man finde a light burning and nothing done by it, he puteth out the light. Take heed that God turne not your light into darknesse, because you would not walke by it. *Vse 1.* Tit. 2.11.

We must be warned to labour in the works of God, in quickning our faith, hope, repentance, encreasing our obedience: Now we must play the Merchants, not loyter, and then goe to buy with the foolish Virgins, when it is too late; while the Sun shineth it is good to ply the harvest. While wee have light, let us worke, for wee know not how soone God may make it night with us, when we cannot labour. *Vse 2.*

2. It is to be marked that he bidddeth them, *walke as the children of light*, which to understand, we must consider how men accustome themselves to walke in the day season.

1. We see that how soever they be homely in the night, yet they will have care to have their apparell fitly about them before they come forth in the day season.

2. They

2. They will to their businesse. 3. They have care that the things they doe in the sight of the sunne, and all men, be some honest affaire, for they that are drunke are so in the night, in *Pauls* time. The theefe taketh his marke by day, where to breake in by night: *the eye of the adulterer watcheth the twilight. He that doth evill hateth the light.* He therefore that loveth to worke by the light, loveth to occupie himselfe in that which is good. These 3. things therefore must be with us.

1. We must walke decently, putting on the armour of light, putting on as the elect of God the graces of his Spirit, which are both the raiment and coate armour of a Christian soule. It is pitifull to see how many runne about starke naked by day light, wee pitty it in the body, but have no compassion of it in the soule. Again, it is fearefull to goe *without the wedding garment.*

Mat. 22. 11.

2. Walke busily in worke, and be not slothfull, *Let him that is righteous be more righteous*: the sluggard is an unworthy person. *Why stand you here idle?* So see that you occupy your selves in the works of light; if it be a shame in the face of the Sun to commit a filthinesse, how much more before this glorious light of the Gospell of Christ and the illumination of the Spirit within you. But we have soule birds that fly now at high noone.

VERSE 9. (*For the fruit of the Spirit is in all goodnesse, and righteousnesse, and truth.*)

Now lest they should say, Why, though we walk accompanying such, following the world, pleasures, &c. may we not be the children of light? The Apostle therefore doth urge unto the duty from the necessary conjunction of the grace of the Spirit and the works or fruit of grace. This verse (it is plaine) doth give a reason of something in the verse before: Now there are two things:

The one, the condition of the *Ephesians*.

The other, the duty.

Now if it should serve the former, it should come in thus: Marvaile not that I say you are light, for where the Spirit is (as you are the temples of God by his Spirit) there the Spirit doth work as a fruit, the light of grace and holinesse: But our inherent graces are not so termed as fruits of the Spirit: and the *fruit of the Spirit*, hath opposition to the fruitlesse works of darknesse. Let us take it therefore as serving to the latter, viz. that they (seeing they were light) should walk as children of light, for (saith he) this is the nature of the light of grace, which the Spirit worketh, that it will have works in all goodnesse and righteousnesse and truth; for the word [fruit] doth most properly note the worke, as *Col.* 1. 10. *Being fruitfull in all good works.* 2. The [spirit] here doth not note the holy Ghost, but the light of grace wrought by the Spirit, for here was no mention of the holy Ghost before, but of light. 2. The greek copies doe read the word [light.] 3. The spirit is so taken, *Rom.* 7. 25. and *Gal.* 5. 22. *the works of the flesh, fruit of the spirit*, as [fruit] answereth to works, so spirit to flesh.

For

For the new quality (which *Peter* calleth *the divine nature*) is the tree of righteousnesse, and our works the fruits. We see then, 1. *That where ever the grace of God is, there will be works or fruits of grace*; and 2, *there will be the particular fruits here named.* Doct.

For the first grace; as sinne is a law in the unregenerate man, so grace is a law that doth command subjection to it. Againe, it is likened to a leaven: to a tree which being good, cannot be severed from the fruit: it is the life of God, if you live in the Spirit: now while the life of the body is in the body, there will be breathing, moving, &c. So in the soule these cannot be severed, therefore he saith, if ye live in the spirit, walk in it.

Wherefore this must be noted against such as doe deceive themselves, thinking they have the Spirit of God, but yet they have no fruits: It is well if many of us doe not mock our selves this way, for we perswade our selves that we have the Spirit, yet no faith, no temperance, no patience, meeknesse, love, joy, &c. Vse 1.

Seeing the grace and fruites cannot be separate, it doth warne us, that we would bring forth the fruites of grace, if we will assure our consciences that Gods grace is in us; if we be true trees of righteousnesse, we will be like good trees, which though they have their wintring, yet when the spring commeth that the sunne shineth favourably, then they will bud and blossome: so let us, though in time of temptation grace may gather to the roote more, yet let us with the first occasions of Gods favour shining to us, bee ready to shew our fruits. We are like the vine in *Esay*, *our grapes are sowre*, or we beare nothing, *an Empty vine*. It is a fearefull thing not onely to be taken with ill fruite, but to have nothing but leaves and without good fruite; God shall serve us, if we so continue, like the figtree, cut us downe in displeasure. And let us not thinke we have stood thus long, we have had no hurt yet, for this is a token God is comming against us; for when he had forborne the figtree three yeares, and had no fruite, then he said not, It hath stood thus long, let it stand still, but because I have been patient thus long, and have no fruit, therefore, *I will cut it downe.* 2. Luke 13. 7.

2. By the way from this, that workes are called [*fruite*,] *we may see how acceptable they are to God*: for we see how, when we plant a thing, we expect the fruite long before, and accept it, and it is sweete to us, when it commeth. *Forget not the works of mercy, for with such things God is well pleased.* Heb. 13. 16.

The 2d. thing is, that *the Spirit hath these fruites in particular workes, full of all goodnesse*: To open them. *Goodnesse* is a generall Word that noteth all kinde of vertue, compare *Exod.* 33. 19. with *Exod.* 34. 6. but especially let it note here meekenesse, bountifulnesse, pureneſse, against that wrath, against the covetous with holding the fruites of mercy, against uncleanneſse; *Righteousnesse*, noteth justice in our dealing with all men, against that covetousnesse: *Truth*, either the truth of speech and promise, or the truth of things, against the deceitfulnesse Doct. 2.

nesse of sinnes, and vaine hopes, with which many were deceived, there being no truth in them: so that if we have the grace of God, let us shew it in those things in purity, meekenesse, if any be wise let him shew it in meekenesse of wisedome, let us shew it in goodnesse, that is, in being good to and seeking the good of others, a good man must be a common good in righteousnesse and truth.

VERSE 10. VERSE 10. *Proving what is acceptable unto the Lord.*

Now the Apostle sheweth how we may walke thus, by *approving what is acceptable to the Lord*, the word [proving] it signifieth to make search or triall, *Prove all things*, 1 *Thes.* 5. 21. *Zach.* 13. 9. *To try as gold is tryed in the fire.* 2. To approve, as we allow things of which we can say *Probatum est*. Now here must be meant such an approving as is by knowledge and practice, for else it is the way of a childe of darkenesse, to take the testimony in his mouth, and applaud it, and not be reformed by and live after it, and none can approve it truely nor know it, but by obedience, *Obey and you shall know my doctrine is of God*: the meaning is therefore, you shall walke as the children of light if you diligently search out and practice that which is the acceptable will of God. So that here are two things to be marked.

Joh. 7. 17.

Rom. 12. 2.

1. *That we must search out and get true knowledge of Gods will, before we can walke as becommeth us.*
2. *What must be the marke and white that we must shoote at, in all our wayes, even to please God.*

Doct.

For the first, none can walke as a child of light, that doth not get the knowledge of Gods will out of his Word: the Apostle therefore before he prayeth that the *Colossians* might walke according to God, doth wish them that they might be filled with the knowledge of God in all wisedome and understanding, *Col.* 1. 9. And in the 2 of *Esay* 3. the members of the Church say thus, *Let us goe up to the house of God, he will teach us his wayes, and we will walke in them. How shall a young man cleanse his way? by ordering it according to the Word.* For that which we doe cannot be an obedience of Faith, if we doe not know it the will of God out of his Word. Those who in a darke night will have light in their way must follow the lanthorne: so if we will have light in the darkenesse of this world, we must follow the lanthorne, even the light of Gods testimonies.

Esay. 2. 3.

Psal. 119. 9.

Vse 1.

Which doth teach us what is our duties in the whole course of our lives, to take the direction of the Word: Men that traverse the law will doe nothing without their learned counsell: so wee should make these things the men of our counsell, for wee are more ignorant in the law of heaven then any man can be in the lawes of Nations.

2.

It doth shew that their walking is not in the way of the children of light, that goe by no other rule than their owne mindes, that runne at the very venture; for such as search not the Lords pleasure in all things cannot walke aright, without knowledge and acknowledging of his will, all is as nothing, neither can there be love, good intention, mod-

on of the Spirit, which men pretend; *if the eye be darkenesse, all the body is darke likewise.* Mat. 6. 23.

The 2d. thing is manifest by Scriptures and examples, Saint *Paul* setting downe what it is to walk according to God, doth give us this rule, *That we may labour to please him in all things*; and *Rom.* 12. setting down a good conversation, he biddeth us *prove what is the acceptable pleasure of God*; and thus *Paul*, 2 *Cor.* 5. 9. *I ambitiously covet whether living here, or dying, to please God*; and *Hezekiah*, 2 *King.* 20. 3. *I have walked before thee doing that which was good in thy sight.* But two things are to be noted: *Doct.*

1. What workes they are that please God.
2. How our workes can please him.

For the first, they must be workes that come from a good ground, a heart purified by faith, and therefore all good workes are called fruits of the Spirit, *Gal.* 5. for if they come not from the grace of the Spirit, that tree of righteousnesse, they cannot be pleasing to God. 2. They must be for the matter of them commanded by God, else the Lord may say, Who required these things at your hands? 3. They must be done in a good manner, especially faithfully and voluntarily, *for he that will please God must believe, and God loveth a cheerefull giver*; otherwise it is with the things we doe as with good stuffe, which are often marred in the making. 4. Lastly, they must be to Gods glory, or done to this end that God may be pleased. Now because that though we in some measure doe things thus, yet our best deedes are full of imperfection, and we think, How should they please God, seeing that we are so full of weakenesse, and cannot doe them as others doe, much lesse as we desire? The answere is, our workes please by faith on him in whom God is well pleased, *By faith Abell and his Sacrifices received testimony from God.* It is the sweete smell of Christs Sacrifice, that doth perfume our sacrifices and make them such with which God is well pleased, *Heb.* 13.

Now this that in all our course we must seeke to please God, doth convince many whose lives doe spread a banner of defiance against God, they doe nothing but that which is displeasing to him. *Vse* 1.

Again, others doe seeke altogether to please men, as flatterers and such who looke to approve themselves onely to man, who dare not looke any way unlesse their patrons doe favour it. 2.

A third sort who because they can live without dependance, they doe not care for others, but are altogether in this, to please themselves: for as our love is turned from the Creator, and set on the creature, others and our selves, so is our pleasing: *But whosoever they are that seeke to please others or themselves, not seeking to please God, they are no servants of Christ.* 3. Gal. 1. 10. Joh. 5. 44.

Again, it doth teach us our duty, in all things to labour to please God; How the favourites of Princes will labour in all things to doe the pleasure of their Lords; how it is death to them to have the frowne of their Soveraigne, as of *Absolon*: So we should above all things seeke *Vse* 2.

to have the light of Gods countenance upon us: Hee that seeketh to please men is a perfect slave, but he that seeketh to please God shall have freedome, comfort in every thing, as *David* in dancing before the Arke, and it shall have recompence with God; a cup of water given to him is not lost; and it shall prove to us that the grace of God is in our hearts, when wee labour to please him.

Quest. But how may we know that in the things wee doe, wee desire to please God?

Ans. Three wayes.

1. He that laboureth to please God, will bring the action of his spirit as well as his body, and will bewaile the want of that which is inward as well as that which is outward, *for God is a Spirit, and will be worshipped in spirit: Hezekiah* walking so as to please God, did walke in the uprightnesse of his heart.

2. He that seeketh to please God, will not rest in the applause of man, unlesse God give testimony to his works by his Spirit witnessing to our spirits that he is pleased.

3. He will be in private carefull as well as in publique, for his God is with him alone as well as assembled with other; *David* walked according to Gods heart, now he did not onely praise God in the Congregation, but professed that *he would walke in the uprightnesse of his heart in the midst of his house*, Psal. 101. 2.

VERSE 11. *And have no fellowship with the unfruitfull works of darknesse, but rather reprove them.*

Now followeth how we may walke as children of light, by declining evill: touching which two duties are set downe:

1. That we must not have fellowship in evill.

2. That we must reprove both by deed and word, *but rather reprove them.* Which word [rather] is not set downe as making comparison, but by way of correction, not as if this were the sense, I would not tye you absolutely to reprove, but rather then to communicate in them, but this is the sense:

"If you will walke as children of the light, have nothing to doe "with the unfruitfull works of men, corrupt and darkened in "their understanding; What said I? *have no fellowship with "them?* nay rather, see that your lives and words convince "such things.

Doct. 1. *Then we see that those in whom there is the light of grace and true knowledge, must not walke in evill works, nor communicate in them. For what agreement hath light with darknesse? And this is true Religion, to keepe our selves unspotted of the world. Seeing the night is past, and the day come, walke not in chambring and wantonnesse, &c.*

2 Cor. 6. 14. Jam. 1. 27. Rom. 13. 12.

Now this hath foure branches to be opened.

1. Not to have fellowship in sin, is not to be an agent in sinne, in whole, alone, or in part with others, neither in greater or lesser measure to live in it.

2. Not to be accessary unto the sins of others: as

1. By

1. By provoking to sin, as many will stir up lust in others, provoke them to drunkennesse, blow the coales of their choler, though that they themselves will not be overtaken these wayes: Now this that we cause another doe is our sin, and maketh us sinners in worse degree then those that do commit it, as the Devill tempting our first Parent, was deeper in the sin and judgement then them, for ring-leaders in sin must be ring-leaders in judgement.
2. By commanding, for he that doth command this or that, though another do it, he is the chiefe offender, thus *David* murdered *Vriah*.
3. By counselling, as in the 2 *Sam* 13.5. *Ammons* friend *Ionadab*: for the Devill hath Novices and Doctors in his schoole, such are they that can reade Lectures of wickednesse.
4. By consenting, as *Achab* 1 *Kings* 21.19. *Hast thou killed and taken possession?* Though he had not killed, but because he consented, and could see *Iezabel* doe the deed, it was his sinne.
5. By carelesnesse to prevent sin, for we are not to say as *Cain*, *Who hath made us our brothers keepers?* but we are *to watch one over another, to consider one another, to exhort, to provoke*; for neglect, when *Achan* sinned, all Israel is said to sin, *Iosh.* 7.1. and were the whole body of them punished.
6. By not repressing sin when it is entred, thus *Elies* childrens sin, is made *Elies* sin, 1 *Sam.* 3.13.
7. By applauding sin, *Rom.* 1.32. this aberring of sinne doth wrap us in the guilt of it, and maketh us subject to that woe, *Woe to those that call evill good, that strengthen the armes of the wicked.*
8. By not testifying against sin, *Levit.* 5.1.

3. Not to have fellowship with sin bindeth us *to avoid the appearance of evill*, 1 Thes. 5.22.

4. It doth binde us not onely to abstaine from it, but to turne from it with detestation, for he that is not against sin, so farre forth as he is not against it, is with it, and the soule hath no feet but the affections, if it will come to a thing, it will joy in it, love it, hope, &c. If it goe from a thing, it will feare, hate, as these *Ephesians* did, who hated the works of the Nicolaitans, which it may be well, the Apostle biddeth them here have no fellowship with: thus *David* wept rivers of teares, *Hezekiah* rent his cloathes at *Rabshekaes* rayling, and *Lot* vexed his soule. Now the use of this, that we that are enlightened, and sanctified must have no fellowship, &c.

Vse 1. It doth convince such to be no children of light that walke in the works of darknesse as many do, the bottomlesse pit cannot afford more prophane persons then many among us; but it doth principally check the best of us, who when we consider how much this doth infold, not to

to have fellowship with the works of darkneſſe, may ſee how that pitch doth cleave to us, and beg of God pardon for our ſecret ſins.

Vſe 2. And it doth teach us what wee muſt aime at, even to keepe our ſelves unſpotted by avoiding evill, the appearance of it, by having it in deteſtation: For the beames of the Sun, though they ſhould ſhine on the dunghill, yet they doe not mingle themſelves with any filthineſſe: So muſt we, and Chriſt hath for this purpoſe prayed that *we ſhould not be taken out of the world, but kept from evill.*

Doct. 2. The ſecond thing to be marked is, that he calleth the *works of darkneſſe unfruitfull*, which doth teach us, *That the wayes of ſin bring no good to thoſe that walke in them. What fruit have yee in thoſe things whereof ye are now aſhamed? Sin bringeth forth fruit unto death.* How can thoſe that are darkneſſe bring forth any good fruit? for *we gather not grapes on thornes, nor figs on thiſtles.* To conſider it more particularly, thoſe that are changed are trees of righteouſneſſe, and they bring forth fruit pleaſing to God, fruit to men, to themſelves. Now on the contrary, looke at the works of unregenerate men, they doe diſhonour God, they doe hurt their neighbour, for ſin is a univerſall unrighteouſneſſe, every where wronging man; and thirdly, they doe breed themſelves all miſery in this life, ſhame, ſickneſſe, poverty, &c. and endleſſe miſery in the life to come, ſo that they may well be ſaid unfruitfull.

Rom. 6. 21. Rom. 7. 5.

Vſe 1. Wherefore let not men thinke that their ſinfull courſes are good to them, profitable, full of pleaſure, for the end of that pleaſure will ſting like a Cockatrice, and the profit that ſin bringeth ſhall prove like *the Mannah, Exod.* 16. 20. *it ſtunk and came to nothing.* Sinne is a baited hooke, it ſhewes meat and covers murder.

2. It muſt make us avoid ſin as hurtfull to us; doe with ſin, as we doe with crafty Brokers, we will not talke with them, when we know we cannot ſpeake but they will have us at advantage: So wee muſt ſtop our eares againſt the Siren-ſongs of ſin, not meddle with the leaſt ſeeing the Devill uſeth by little ſins to bring on greater, as wood cleavers by little wedges make way for greater.

3. This conſideration may make us never wonder at that abundance of ſin, it is unfruitfull thing, and evill weeds grow apace and come up thick.

Doct. Now the third thing followeth, viz. *That ſuch who walke in light muſt reprove and convince thoſe that walke in evill.* But it is a queſtion what manner of reproofe is here to be meant; ſome ſay, that only which is in the light of works, not that which is made by word; their reaſons are theſe.

1. Brethren only owe a reproofe by word to brethren. *Matth. If thy brother offend thee, &c.*

2. This is biddden to all the children of light;

3. It is biddden by the heathen;

Now to reprove is a duty to ſome.

Now they are dogs and ſwine, therfore not to be rebuked by word.

4. Works

4. Works are rebuked with works, persons with words;

Rebuke thy brother, therefore rebuke not one out of the Church, followeth not, no more then love thy brother, therefore love no other. *Answ.* 1.

2. We must distinguish of rebukes: Some are parts or preparative to censure, now these belong not to out-lawes. Some are offices of love which we onely intend for convincement, now these are common to all that goe astray.

We say that every one is bound (circumstances considered) to this duty. 2.

Heathens out of fellowship of the Church, are not dogs and swine in the strict signification, in a large they are, as Christ said to the Canaanitish woman, but in a strict sense, he is a dog that hath left his evill way, and wilfully returneth to it. 3.

Works as well as persons are convinced with words; understand therefore, *that such as walke as children of light must every way rebuke the wayes of sin.* 4.

Because we owe love to those without, and ought to pray for them, and therefore by proportion use this or any such meane when it shall be behoovefull. *Reason* 1.

Not onely works, but words are a piece of our Christian walking. 2.

S. *Paul* referreth this, *Phil.* 2.15. Walke in the midst of a crooked generation, not onely shining as lights in works, but holding out the Word, *viz.* as amongst your selves, so before them, so far as you professe not a holy thing. 3.

We cannot else have no fellowship with them, for sometime not to witnesse against sin in word, maketh us accessary to sin, *Levit.* 5.1. 4.

Lastly, the state of them was not as ours, that all in a family, towne and nation did professe the same, but one somewhere gathered, all the rest of the household without, the wife taken, the husband refusing the fellowship of the Church: now it is unlike that these (called so once) could keepe silence in words, and see the wayes of men so neere them, never labouring to convince them even by Christian reproofe. Such therefore as are the children of light must every way reprove the works of sin, thus the lives of them have done, as *Noah* in his obedience is said to condemne the world, *David* by his innocent life did convince *Saul*, and gaine himselfe a good testimony from the mouth of the Tyrant, 1 *Sam.* 24.18. So the Apostle saith, that to doe good instead of evill, it convinceth and maketh the enemies of grace to blush, *it heapeth coales on their heads*, maketh their cheekes glow with reverent shame: For the truth, and so every vertue doth shew it selfe against the contrary, and Christians must in word reprove, *Levit.* 19.17. when it is fit, in meeknesse, wisdome and love. 5.

Now this doth shew us how we must labour to walke, viz. having grace to shine out in our course that the wicked may see the wickednesse of their wayes: Would you know how? If you live with those that are covetous, *You must have your conversation without covetousnesse.* *Use* 1. Heb. 13.

Seeke

Col. 3.

seeke heavenly things, and you have rebuked them: if you are amongst those that are intemperate, you must use sobriety: if you be with those whose tongues are ever running idlely, you must keepe silence, or speak the words of wisedome: if you meete with a furious man, use meekenesse, if with merry companions, keepe but your countenance with Christian gravity, and they are checked: and if you will walke as children of light, you must sometime convince in word the evill you see in men: If you should see a beast straying, would you not set it right? if a blind man missing his way, would you not warne him? will you see men in the broad way to destruction, and ever keepe silence?

Vse 2. It doth reprove our walking as not in light, when wicked ones can take pleasure in us, and wish no better companions; for if our wayes were not like theirs, it would so sting them that they would not indure us, but our deedes are like theirs, and our white livers, whatsoever we see and heare, dare say nothing: we thinke sometime the persons have no reason, cannot conceive if we should tell.

Sometime, what is it to us? we shall answere for our selves, what should we procure our selves causeleese hatred, we should but make them worse; with looking at such clouds and wind, we neither sow nor reape.

These are reasons which lacke of love breedeth: for who ever, when any member of the body is amisse, heard the head say, Why, let it looke to it selfe, peradventure you shall but hurt it, let it alone, I should make my selfe unnecessary, trouble the fellow member of that body. Or if we doe speake, it is in such a merry careleese sort, that it nothing moveth, and therefore they are well pleased in us.

Nay where our lives should reprove the carnall sort, now they can just like themselves from our presidents. If one would be proud, Looke at such men, they let their children goe thus or thus: if voluptuous, Such a man would have been as merry as needs to be. Our lives which should fervet them from their darke corners, are become burrowes which they take for their shelter.

Vse 3. Heb. 11. 7. It letteth us see what maketh this great fray in the world betwixt Gods children and worldly ones, they nickename these, persecute them so farre as they dare, Why? because that the lives of the godly doe controule them, this is it that breedeth the hatred, great estrangment, for so Christ teacheth, *Iob.* 3. 20. *Every one that doth evill, hates the light*; Why cannot the wicked endure the light? it reproveth his workes, this maketh him hate the godly, a wicked man will have no acquaintance with him: *A scorner hateth him that reproveth him*, he will not come to the company of the wise, *Esay* 29. 22. *The proud would bring one in compasse of Law for a word of rebuke*. Let none rebuke, (saith *Hosea*) this people are as they that rebell against the Priest: this reproofe that the life doth give, made *Cain* so hate *Abell*, that he could not cease till he had stabbed him; Saint *Iohn* saith, the cause was, because *Abels* workes were better then his, for light doth so rub the galls of

Prov. 15. 12.

their

their consciences, that they cannot but fling out; this checke being as painfull to their festered soules, as the rifling of soares is to a wounded body, in which men often cannot hold patience.

VERSE 12. *For it is a shame even to speake of those things which are done of them in secret.*

Now followeth the reason why we must have no fellowship with them: that which is shamefull to speake, must much lesse be done. The words are easie, onely [in secret] here signifyeth out of sight of all, having none present they needs to care for.

Two things are here to be marked.

That Christians must shew a holy shamefacednesse in their speech; the Apostle (as blushing) doth decline the very name of vices in which the heathen lived: there is a holy bashfulnesse which doth not become women and children onely, but all of us, *Heb.* 12. 28. *Let us have grace whereby we may serve God with reverence*, that is, with bashfulnesse, *and feare to please him:* Now this vertue as in action, so in speech, it doth shew it selfe, causing to name unhonest things, things that are but uncleanly (though without morall dishonesty) decently; as the matter of easement, the Scripture calleth it the *covering the feete*, the mutuall benevolence betwixt men and women, *knowing one another*, so notorious things, as *blaspheming*, is intimated by the contrary word of blessing. So sometimes it sheweth it selfe in concealements, as here it maketh their sinnes dumbe matters, that were not to be named amongst Christians. *Doct.* 1.

Which doth rebuke that shamelesnesse in many who can speake, nay doe things never so broad, without blushing, of whom woe may justly say, Voyd of shame, voyd of grace. *Vse* 1.

It doth teach us, that we must shew modestie in our speech, and us Ministers especially; we must not in reproving sinne, take the liberty of the stage rather then the Pulpit, in the deciphering of it, defiling our owne tongues, offending the eares of others, and teaching men further knackes in sinne, which we labour to suppresse. Yet though we are bound alwayes to this modestie, we must not thinke that it doth alwayes tye us to passe the names of sinne with silence; for the dumbe sinne in this place named, Saint *Paul* doth name to the *Romanes*, *They left the use of the women, &c. Know ye not that buggerers shall not enter into the kingdome of God.* For where never so filthy sin taketh place, there it must be named, neither can they be offended at the naming of it that live under the stench of the thing it selfe; neither can the naming of such sinne, where it is too frequently practised alreadie. 2.

Men must be so indulgent that they must not regard the ignorant squeamish of many, who cannot endure such things uttered, as the text of Scripture it selfe doth not abhorre from. 2.

Marke from this verse, *what is the guise of evill doers, they love secrecie, and to make all hid, before they goe about their businesse.* Sinne loves corners, *John* 3. 21. *He that loveth evill, hateth the light*: a man that is about any open evill labours to hide himselfe from God, his owne conscience and the presence of men. The Atheist in the house shut- *Doct.* 2.

shutteth out any serious consideration of Gods presence, *Psal.* 10. 11. *He hath said in his heart, God hath forgotten, he hideth his face, he will never see it*, Job 22. 13. *How doth God know? can he judge through the darke cloud?*

Again, a man by sinning against the light of his conscience, doth lash the eye of it stone-blind, and for men he will avoyd their presence well enough, if they be such, that he suspecteth any reproofe from them: thus the practices against Magistrates, how secretly are they carried? plots of murder, like *Cain*, he got his brother into the field alone. Of Adultery and theft, both in secret, *Iob* 24. 14, 15. Of false witnessing, for these tale-bearers (that like pedlers walke with their merchandize) they will tell you a thing, but you shall promise them to say nothing.

Prov. 1. 17. For besides that many sinnes could not without secrecie take effect, (*for in vaine is the net spread, which the fowle discerneth*) and that many are dangerous, all sinne hath shame, and feare of it, for a companion. Again, sinners would sinne with delight to themselves, which they cannot doe till the coast be cleare, that there is none to controule them. And this is the propertie of sinners, about any thing that is evill, unlesse it be masked with appearance of good, or unlesse they bee growne to *Sodome* like impudencie, that they have brazen foreheads and harlots faces, not caring what they doe.

Vse 1. The which practise letteth us see the folly of sinners, for they think all sure, and none seeth them when they daunce in a net, seene of God alwayes, (for shall not he that giveth thee an eye and discerning spirit, see?) and oft of men: But you that thinke all well if no man see you, what a madnesse is this in you? what a foolish theefe were that, who hiding a thing from his fellowes, should thinke all well though the Judge looked on him? Woe to them that say, none seeth us, and play All hid thus, *Esay* 29. 15. *Woe to them that seeke deepe to hide their counsell from the Lord, and their workes are in the darke, and they say, Who seeth us? and who knoweth us? Every thing secret shall be manifested.*

Vse 2. It doth give us occasion, seeing that sinfull workes love secrecie, to suspect those things, which we dare not doe nor speake, but in secret. We are about things, if such a one come, all under board; though there may be a secrecie in preventing offence, yet this, that commeth with a shame, that such and such should take us napping, doth testifie that we are ill occupied, or condemne our selves in that we doe: so those words that we will not speake, unlesse one will say nothing, they are commonly sinfull words: the righteous man is in his way bold as a Lyon, he seeketh not to shrowd himselfe in such clouds of darkenesse.

VERSE 13. VERSE 13. *But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest is light.*

Now he sheweth why we should reprove them: *for all things when they are reproved, are made manifest*; for the nature of light is to make things manifest, or that which maketh things manifest is light. Observe then,

What

What fruite it hath to witnesse against evill in word and deede, it brin- Doct.
geth to the sight of their sinne, or maketh a discovery of sinne, which is step to Salvation: the power of reproofe is set downe, 1 Cor. 14. 24. and *tokuon* calleth reprehension, a thing that giveth life, *Prov.* 15. 31. *The eare that heareth the reproofe of life, abideth among the wise.* It is a holy life, such is the power of it, that it driveth sinners to addresse, and gaineth them without the word, convincing them that they are in an evill way, and making them see that which is acceptable. This is a great benefit, for sinnes discovered are not so dangerous as rockes, which hang like mountaines before the Mariners, are not so fearefull as those which lye so covered with shallow waters that they cannot be discerned.

The which should make us in love with these things to bee every Vse 1.
way reproved, we love them that doe launce us and bind us sometime, and give us sicke physicke, and count it mercy in them: So we should count these things even to be reproved, mercy, for it is helpefull to the soule: we should delight in their companies that we may finde it. *The eare that heareth reproofe bringing life, will lodge with the pru-* Prov. 15. 31.
dent.

And it must make us, if we would have those we live with, see Vse 2.
their evill, that they may returne and be saved, we must so live and so speake that their course may be reproved: if you should spie diseases daily growing on your wives or children, should you not tell them, you should murder them: so you shall be soule-slayers, if you doe not open such diseases in their soules, the end whereof will be destruction. Doe not for your ease in the flesh partake in their sinnes, saying, there will be no quiet else; this is to draw a curtaine, that they shall never see what hearts they have, till there be no place for mercie.

For that which doth make things manifest is light:] the reason why we were to reprove went before: now followeth the proofe of either thing set downe.

1. Of the latter, that they are manifested of light.
2. Of this, that this light shineth by meanes of reproofe.

The latter is proved from the nature of that which must make manifest, it must be light: the former is proved thus, that God himselfe by using reproofe, doth let the light of Christ shine to us, therefore reproofe hath light going with it, whereby things are manifested.

The first doth let us see, *What is the nature of light, whether of good* Doct.
example or doctrine, it doth reveale the things where it commeth, which be-
fore are hidden. For light doth not onely comfort, the light of the eye the rejoycing of the heart, nor direct, but maketh discovery of things which in darkenesse are not discerned, as if there were twenty things in a darke corner, which one could not see, bring a candle, all are discerned: so the darke corner of the conscience which is darke and filthy, bring the light of the Word, of a holy conversation to shine to it, and the secret filthinesses will be manifested.

Why

Quest. Why then doe many remaine without light?

Ans. 1. All wicked ones are not without light, but some have so far light, that they are condemned in their consciences.

2. Many remaine blinde, because they keep their eyes shut and will not see by the light.

Vse. 1. This doth shew the cause why the wicked do so maligne the light, because it is a tel-tale, which telleth their consciences such things they would not heare.

2. And why the godly doe rejoyce in it, because that their workes are not checked, but manifested to their praise, *Joh.* 3. 21. *He that doth truth, cometh to the light, that his deeds may bee made manifest that they are wrought in God.*

Vers. 14. Vers. 14. *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

The summe of this verse is, an exhortation with a reason; and the scope of it is, to call us from our sleep and death, to partake in the light and life of Jesus Christ. But the coherence and words are full of difficulty: The coherence is taken three wayes.

I. That the Apostle doth here prove out of the Old Testament, that they who are light in the Lord, must walke as children of the light: But then the Apostle would have told us what Christ had done for them, not what he would doe.

2. Some refer it to this, that *light maketh things manifest*: But then what needeth the Apostle bring out this forme of solemne reproofe, if he would shew that Christ who is the true light did make things manifest.

3. The best reference of this [wherefore] is to the matter of the verse before going: Reproofe hath going with it manifestation, therefore reprove. How is this proved? God himselfe rebuketh the world of sin, and with passing reproofe, doth send light forth.

Now for the words: 1. We must seeke who, and how he speaketh. 2. What is meant by [sleep] and [death.] 3. What is the difference betwixt [awake] and [arise.] For the first, verse 10. *What is acceptable unto the Lord*, [he saith,] He answereth, it can be conceived but foure wayes.

1. Either in some expresse Scripture, which it is not found in by personall speech before this not recorded: as *Acts* 20. 35. Christ said, *It is better to give then take.*

2. But this is not to be granted, because the matter of this is every where written, it being the summe of the Gospell, *Repentance from dead works, and faith on Christ.*

3. By assistance, as *Acts* 17. 30. *God now admonisheth every one to repent*, he whose spirit rather spake in them, as Christ saith, then they themselves. Or

4. All abroad, not in any one place of the Scripture written: and either of these senses is safely taken.

2. [Sleep] and [death] signifie one thing (*viz.*) the spirituall sleep, which

which is not an image of death, but a true spirituall death. There are three sleeps in Scripture:

1. Of nature, so *Eutichus fell into a deepe sleep*, *Acts* 20.9.
2. Of death, so it is said, *They slept with their Fathers.* 1 Cor. 11. *Many sleepe.*
3. Of the soule in sin, *Rom.* 13. 11. *Now it is high time to awake out of sleepe*, 1 Thes. 5.6. *Let us not sleep as others doe:* this is here meant; a sleepe and death which doth grow upon the soule from hence, that the good Spirit of God is separated from it, which worketh all life, sense and motion in us.

For the third thing, *awake*, and *standing up*, differ being one thing in the degree: *Awake* is to breake off sin by repentance, to get grace in us, to [stand up] is to exercise this grace, and watch against sleepinesse. The summe therefore of the words is this.

"I bid you reprove the workes of darkenesse, for reproving doth "make them manifest, both which I say not without good "reason, for God himselfe doth reprove in his word the "world of sin, and by reproving, conveyeth into them the "light of Jesus; for the Lord doth call on us as who are dead "asleepe in our soules, and biddeth us shake off our sins, get "grace and work the works of it: And lest wee should say, "it is in vaine to speake to deafe men, much more to dead, "men, God doth shew us Christ, who is the true light and "life, that enlighteneth and quickeneth us that looke to him.

Here then are three things to be opened:

1. What is our estate in which we lie by nature.
2. What is our duty.
3. What must excite us hereunto.

For the first, *We are all of us dead sleepers*, or *compassed in part with a spirit of slumber: Men by nature are dead in sins and trespasses*, Eph. 2.1. The Lords people are often asleep, though his work of grace is in their heart, *Cant.* 5.1. *I sleepe*, saith the Church, *Revel.* 3.1. The Church of *Sardi had a name to live, and was dead.* For the opening of it these two things are to be marked. *Doct.*

1. What this sleepe causeth in the unregenerate and in Gods children.
2. What doth cause it in the one and other.

For the first it causeth in the unregenerate two things.

1. A losse of all spirituall sense and true discerning, *Rom.* 11.8. you may see how the spirit of slumber worketh no true sight, no hearing, they cannot taste that which is sweet as a honey combe, no feeling, even as men asleepe see not, heare not, put things in their mouth, they taste not, let them have never such diseases they feele them not.
2. It doth cause the fancying of things that are nothing so, *Revel.* 3.17. *Thou saist, I am rich and have need of nothing, and knowest not that thou art wretched and miserable, poore and blinde*

blinde, and naked. So naturall men thinke that all is well with them, and have dreames of golden mountaines, when they are most miserable.

2. In the godly it doth;

1. Shew it selfe in cooling their graces, this is a peale to bed, as toward night a damp commeth upon the spirits, they lose that activity they had, and this is a forerunner of sleepe.

2. It maketh them nappe in lusts, sometime they nod into wrath, intemperancie, covetousnesse, &c. and that either of infirmity daily, which is rather a winking then sleeping, or of presumption, as *David*, which maketh the sleep of more continuance.

3. If the Devill cannot thus rock us asleepe, yet he will get us napping in unfruitfulnesse.

4. If we look toward God, he will get us rejourne it, and be full of dilatory pleas.

5. If we wil set on doing things, he wil cause us do coldly with indevotion, like men that do things, and give answers when their hearts are asleepe within them; as *the Church sought Christ, but on her bed, Cantic.* 3. which noteth not her diligence, but drowsinesse in seeking, as the event sheweth: for the devill will rather play any game then shut out with us.

Now for the cause in the unregenerate, it is their raigning sin which doth cause a totall obstruction of the spirit, of sense and motion: In the godly, it is the reliques of flesh which lust against the Spirit, *Gal.* 5. and draw us to intermedle too far, and fill our selves with the profits and pleasures of this world. For the Scripture coupleth sobriety and watchfulnesse; So this repletion causeth sleepinesse, as in the body, when the belly is full the bones would be at rest.

Vse 1. This therefore may convince us, how that all of us are sleepers, if bils should be brought in, none of us would be forth: which doth let us see,

1. How dangerous our estate is that sleepe compassed with chaines and enemies that seeke to devoure us.

2. How helplesse the naturall man is, that he hath no power to help himselfe, no more then one can call himselfe from death to life.

Quest. Why doth God then bid us awake and stand up?

Ans. 1. Because he may; I may aske that which is owing mee of a banquerupt.

2. Gods priviledge is to call the things that are not as if they were, his word is a creating word.

3. Because though we cannot of our selves, yet when his effectuall call commeth to the heart, wee can awake and stand up; as if one should bring fire and bellowes and blow at a bundle of sticks, and say Burne, though they have no power of themselves, yet so soone as this is done they can doe it: So the coale of grace, being blowne up by the Spirit, breaketh out into a flame.

2. It

It letteth us see that wee need not wonder that sinners can goe on so contentedly, for sleeping is an easie trade, but the end of it is death, men stung of Aspes and of the Serpent, both sleep, but to death both. *Vse 2.*

For the second, *This is our duty to awake and rise up.* For this, Gods Commandement bindeth all those that have lived in impenitency and spirituall death: now God admonisheth to repent, though he say not come up *Lazarus*, yet that in *Ioh.* 5. 25. is true, he speaketh to sinners that stinke in the death of sinne, and *they rise and live*: And for us that are his owne children, hee calleth at our doore likewise, *Cant.* 2. 10. *Rise up my love*, and *Cant.* 5. 6. *I rose up to open to my beloved, &c. Revel.* 3. 2. *Be watchfull and strengthen the things that are ready to dye. I stand at the doore and knock, if any man heare my voice and open the doore, &c.* *Doct.*

But one may aske what this duty doth infold? *Quest.*

1. That we break off our sin by repentance, for the matter of sleep it is this repletion of lust. *Ans.*

2. We must get grace, spirituall senses and power of grace, which doth make us fit to worke the works of God: thus in naturall awaking. 1. The matter of sleep is dissolved. 2. The senses and power to move doth returne into the members, this order is set downe, 2. *Tim.* 2. 25, 26. *God giveth repentance.* 2. Men do ἀνανήφειν, *awake out of their drunken sleepe.*

3. Men must exercise these graces, bring their faith, make it lay hold on the promises, 1 *Tim.* 6. 12. *Fight the good fight of faith, lay hold on eternall life*; bring the eye of hope, make it still be in heaven, whence commeth their helpe: Look for the accomplishment of Gods words, as the watchmen do for the dawning; exercise the eare of the heart, and say, *Speak Lord, thy servant heareth*; *Shew the diligence of love in the work of it*, 1 *Thes.* 1. 3. till men come to this they are not well awake; as a man that lieth stretching and turning in his bed, *Prov.* 6. 10. is still a sleepie sluggard till he hath awaked himselfe, got up, setled his cloathes, and set his hand to something: *Blow up the grace of God*, 2 Tim. 1. 6. *Awake and strengthen that which is ready to dye*; and S. *Peter* saith, that Revel. 3. 2. those in practise *must joyne faith, vertue, knowledge, &c.* that will bee 2 Per. 1. 5. 8. kept from idleneſse and unfruitfulneſse, which are branches of spirituall slumber.

4. Lastly, we must watch against sleepinesse, 1 *Pet.* 5. 8. 1 *Thes.* 5. 6. Besides the phrase signifieth an exciting to the prompt and constant performance of any thing.

Now then we must be exhorted to shake off our slumber, if God should call the bills, who should not bee in for sleeping, sometimes waking in unfruitfulnesse, sometimes napping in lusts through weakenesse, sometime without life and power. Now let us consider how odious it is to God, as vineger to the teeth, or as smoake to the eyes: *Cursed is he that doth the work of the Lord slothfully.* How hurtfull to our selves, for that which is halting will quite goe forth, if it be not Heb. 13. *Vse.*

reformed. What paines we take for the things of this earth? What comfort it is when our conscience can give us testimony of striving, though with much discomfort? Say therefore, Lord draw me and I will follow, thinke that spoken of God, *Seeke my face*, say, *Lord I will seeke thy face.*

Doct. Now followeth the third, *viz. That this must move us, because Christ with helpfull grace is present, and will make himselfe knowne to us. Repent, for the kingdome of heaven is at hand*, Christ the *Melchizedeck*, who will by his Spirit free you from bondage, and blesse you with righteousnesse, peace and joy is at hand; *I knock*, open; why, *If any open, I will come in and sup with him.*

Reason 1. And first this reason doth perswade us by the equity of it; for is it not meet that if the King of glory give warning of his presence and being with us, we should open to receive him?

2. From the possibility of it; for this doth shew us where is our strength to doe that which we are called on, *Christ shall give light.*

3. From the profit and pleasure of it; for this is a briefe that infoldeth all, besides to have God lift the light of his countenance upon us, *Numb.6. Psal.4. Lord lift up the light of thy countenance on me.* This clause doth open three things.

1. That men who will not awake, are now without excuse, guilty of their owne destruction: for as if one had a Lethargie, if I should say, Be whole, such a one will certainly heale you, if they would not go to the Physitian who is able and willing to heale them, do they not call on themselves wilfull destruction?

2. This letteth us see how great indignity wee profer unto Christ, for he biddeth us awake, telleth us hee will helpe us, and come and dwell in our hearts; wee like *Nabal*, will not yeild him entertainment, will not come forth of warme neasts, this is the state of Gods people, *Cant.5.* Now what disloyaltie were it if the King should bid men prepare, he would be with them at such a time, and men should sleepe, taking no notice of his gracious warning? So much more if the King of glory, the Lord Jesus Christ call on us, and wee still snort or slumber, put our selves in no readinesse to entertaine him.

3. It letteth us see where is all our help and sufficiency, in this that Christ will doe, *Awake, Christ shall give you light.* We feele slumber, it maketh us wee cannot see, heare, taste, slothfull, wee cannot goe in the way of the Commandements: Where is our help? Christ is the light and life, that quickning Spirit, he is the eye of the blinde, the foote of the lame, he maketh the lame leape like a Hinde, and giveth eyes, openeth eares, &c.

VERS. 15. VERSE 15. *Take heede therefore that ye walke circumspectly, not as fooles, but as wise.*

Now

Now the Apostle commeth to a new precept: the connection of it is to be marked, in the word [wherefore,] which especially hath reference to that [partake not with them, but rebuke them rather;] for this precept is the way to performe that: The matter which first is set downe, *Walke circumspectly*, (i. e.) exactly, accurately. 1. Is either expounded, walke as wise men should walk; or amplified; as I take it, first from the reason binding to it, for this particle [as] (like to the Hebrew) doth not alwayes make comparison, but sometime renders a reason: 2. It is amplified from an effect that testifieth of a circumspect conversation, *redeeming the time*; that is, forgoing any thing, rather then letting goe an occasion of well-doing, which hath his reason set downe, *because the dayes are evill*: 3. He doth amplifie this walke circumspectly from the meane of attaining it, which is the knowledge of Gods will revealed in his Word.

Doct.

Now first we see, *What is the duty of us all, to be precise and carefull in our whole conversation, Walke exactly*, we must not live wittingly in any kinde of evill, any degrees, any occasions, any appearances, but as the Lord speaketh, follow him exactly, neither turning to the right hand nor left: thus *Paul* walked exactly, as he witnesseth of himselfe, *Act.* 24. 16. *I have endeavored alwayes to keepe a cleere conscience both before God and before men*: thus *Zacharie and Elisabeth* walked *in all the Commandements of God without reproofe*, *Luke* 1. 6. For that rule accedes be exact, which all of it must be drawne by line and rule, as the lives of Christians must: *Sumany as walk after this rule*, *Galat.* 6. Now it doth infold three things:

1. That we walke avoiding every extremitie (both the right and left;) for this circumspection doth keep us, that wee fall not into one vice while we flye another.
2. Walking cautelously, that we be not deceived with false colours, for the devill doth sometime dye vice in the colour of vertue.
3. Walking providently, for he that walketh circumspectly must be double faced, he must not onely see the things present, but have eyes behind, eyes to looke before him, to procure and provide good things, to prevent evill, impediments to good.

Reason 1.

And there is great reason why Christians should walk thus exactly: The way they are to walke in, it is a straite way, steepe, having fearefull downefalls, narrow: Such as have seene narrow, dangerous, cliffie wayes, may conceive the comparison. Again, if one should walke amongst nets and snares, had he not neede of circumspection? Now what is this world, but a place full of limetwigges which the devill layeth, that he might bring us to destruction.

Reason 2.

Our own estates, we are hecticall persons, alwayes more or lesse in an ague: now little errors in such persons breed great hurts & distempers: So sin, if we begin with *I know not the man*, it will come *to forswearing*.

Reason 3.

Circumspection is required in regard of others, that they who watch our

our halting may have nothing against us, that we may offend none: for our lives and words must give a rebuke: now if our selves be uncircumspect we shall quickly be taken, and heare from them, *Physitian heale thy selfe.*

Reason 4. Again, we must give no offence: Col. 4. 5. *Walke wisely toward them that are without.* 1 Cor. 10. 32. *Give no offence neither to Iew nor Gentile, nor the Church of God.* Lambes among wolves howling, had neede to be circumspect.

Reason 5. In regard of our God, as *Moses* in *Deut.* exhorteth, *Walke in his Commandements, goe neither to the right hand nor left, your God is a jealous God, a consuming fire.*

Vse 1. This therefore doth rebuke such as thinke men that are any thing straite, why they are more curious then needeth, as doe openly enveigh against a Christian precisenesse; who can cite their Scripture, *Be not too wise, be not over just, &c.* but though straining gnats and swallowing camells be naught, yet there is no precisenesse too much, in dying to sinne.

2. Such as walke at rovers, even as it hitteth, such as can swallow foule sinnes, and have no sense of them, as unfruitfulnesse, deadnesse, lusts of intemperance, fits of choler, &c. and those that count this a yoake intolerable.

Doct. The second thing to be marked is, *That precisenesse in our lives is a fruite of true wisedome;* Walke exactly *as wise* (saith the Apostle;) if the heathen should give the verdict, this would prove a truth. *I have taught you statutes and judgements, even as the Lord my God commanded me, keepe therefore and doe them, for this is your wisedome:* And *Solomon* every where, doth make this the propertie of a wise man, to looke to his wayes: *The wisedome of the prudent is to understand his way.* If we look to particulars, we shall finde that wisedome doth order the whole man. The *heart*, Prov. 23. 19. *Be wise and guide thy heart in the way.*

Deut. 4. 5, 6.

Prov. 16. 23.

The *thoughts*, wisedome will not let the minde give place to idle ones, it will not let us thinke of our selves as wise; *A foole is wise in his owne eyes.* The *power of reason, judgement, memory* are all guided by this.

So *remembrance* it selfe. The *Words* are ordered by wisedome, *The heart of the wise, teacheth his mouth, and addeth learning to his lippes.* The *gestures*, Prov. 17. 24. *Wisedome is before him that hath understanding.*

Concerning this wisedome we will shew two things:

1. What it is.
2. What are the speciall fruites, that testifie of it, and so make Use of the doctrine.

1. Wisedome is a light in man, *The wise mans eyes are in his head, such as directeth us in our wayes,* Eccles. 10. 10. Jam. 3. 13. *If any be wise, let him shew out of a good conversation his works with meekenesse of wisedome.*

2. It doth affect us, so move the will that it doth follow, for Christ maketh

maketh no true wisedome to be without doing; *He that doth my words, I will liken him to a wise man*; and wisedome is the Counsellor of State, which is obeyed in that she adviseth, for it hath, first knowledge; secondly, sweetenesse; as knowledge it directeth, as sweete to the soule, it affecteth. This is the most proper worke to direct all the vertues, tractablie, patience, sobrietie, courage, all are ordered by this. For the fruites which testifie of it.

It maketh one teachable, a foole will despise the wisedome of words, if one doe smile or chafe, nothing will sinke with him: so a wise man will incline his eare and be teachable. 1.

It maketh the heart to feare in prosperitie and in adversitie: prosperitie, because that extreame good health is deadly and dangerous: adversitie, so farre as to hide himselfe from the storme, *Prov.* 22. 3. *A prudent man foreseeth the evill, and hideth himselfe; but the simple passe on and are punished.* A foole is full of securitie, a word sufficeth the wise. 2.

It doth make the heart relish things to the flesh grievous: *Eccl.* 7. 4. *A fooles heart loves to dwell in merriment.* 3.

It will make us make sure worke with God, *Mat.* 7. 24, 25. *He builds his house on the rocke, &c.* 4.

He will provide for the time to come, for that enduring substance, *Luke* 16. 3, 4; this was the wisedome of the unrighteous steward. 5.

Which doth reprove many as unwise, for if wisedome be to bee measured by the conversation, we shall find it true, that the greatest clarke is not the wisest man; we must not thinke that knowledge of the letter is enough to wisedome, nay it argueth us more foolish when it is not practised; if there were no riding away, where they were sure both to be robbed, the one heedlesly ignorant, the other well knowing of it, who were most foolish? And we may see all of us when we come so short in our conversation of that we know, how farre short we are of true wisedome. *Vse* 1.

This must move us to seeke wisedome, seeing that we cannot have a good conversation without it. 2.

1. By denying our owne wisedome, *Let him that would be wise become a foole that he may be made wise.*
2. By Prayer, *Iam.* 1. 5. *If any lacke wisedome, let him aske it of God.*
3. By numbring our dayes, *Psal.* 90. 12. *Lord teach us to number our dayes, that we may apply our hearts unto wisdome.*
4. By observing the vanity of all things, *Eccles.* 1. 2.
5. By frequenting the company of the wise, for as he that consorteth with fooles, will bring home the foole at the last, *so a companion of wise men, shall make wiser*, Prov. 14. 20.

VERSE 16. *Redeeming the time, because the dayes are evill.*

Now followeth the effect that testifieth of wisedome, amplified by a reason: the effect is this, *Redeeming the time*: the reason, *for the dayes are evill.*

Now

Now, first, to open the word: this word [time] is used indifferently to note time in common, or most properly it is used for the opportunitie: now here take it in the latter sense: But opportunitie is generall or particular; the whole course of our lives till the 11th houre be past, is an opportunitie of working through our Salvation: the particular occasions are such as God doth offer to this or that particular dutie: now both are here to be conceived.

2. What it is to [*redeeme the time.*] *Answ.* 1. To forgoe any thing, which would hinder us from taking the opportunitie. 2. To make it our owne by using it, so that we recompense former unfruitfulnesse, and lay up a good foundation for the time to come, as in buying a thing, first we pay the price, then take it into our possession and use, to which this redeeming doth looke.

3. In clearing the reason, we must know what is meant by *evill dayes*. *Answ.* Dayes are sayd [evill] or [good] according to that which befalleth in them, as a good time when matter of commoditie or merriment is in hand, an evill time, when the contrary. Now the sum or [*evill*] *of the day* (as Christ calleth it) is either generall, or speciall.

Mat. 6. 34.

Generally, the shortnesse and manifold trouble which doth accompany the time of our life: Particularly, when any speciall evills take place, as this must be understood, because it is spoken with an eminencie of those times.

Now it is apparent that the evill stood in these three things:

1. Tares of false doctrine, begun and ready to increase.
2. In flagitious lives, such as *Simons* schoole was.
3. In persecutions, which were readie to grow hotter and hotter.

The summe then of the verse is this: "See that all the time of "your life and all particular occasions be carefully laid hold of "by you, to work out your salvation, for the times grow more "and more dangerous and tickle, that there is great reason to "take time while it lasteth.

Two things are then here laid downe:

1. That all our time and every particular occasion must be taken up to glorifie God, and worke our our Salvation.
2. That the more evills of all sorts befall our times, the more diligent we must be to occupie our selves well while the occasion lasteth.

Doct.

1. Of the former: the Scripture doth aske us to bee carefull that our whole time (one day as well as another, yea every houre of the day) be redeemed as the Apostle here exhorteth, *Heb.* 3. 13. *Luke* 1. 74, 75. 1 *Pet.* 1. 17. 1 *Pet.* 4. 2. *Act.* 20. 16. *Act.* 26. 7. So likewise the Lord doth charge us to take the occasion: *Seeke him while he may be found. While you have opportunity to give almes, give them, Galat.* 6. *While it is called to day, Heb.* 3. *While the light is with you, Ioh.* 12. 35. *Pray in all opportunity*; for so time is there to be taken: and thus Christ redeemed the opportunitie, *Ioh.* 4. he (though wearie) was not carefull

Esay 55. 7.

of

of hasting to meate, because he preferred the opportunitie of bringing home a lost sheepe, and made it as meate and drink to him: so he chose rather to leave his friends unsatisfied, then to leave his opportunitie: so Saint *Paul* was ready to lay down his life then, when occasion should be offered, not to beare a testimonie to Christ.

But it will be said, How can we spend all our time, in seeking to glorifie God, and worke out our Salvations, when we have many outward businesses? *Object.*

We must wisely seeke to remove those things which doe disable us, that we cannot take opportunities offered, nor redeeme all our daies and houres, to the glorifying of God. *Ans.* 1.

Now these are, 1. Ignorance, many thinke they are not in so strait manner to be countable for time. Again, we want heavenly wisedome to discerne opportunities to this and that particular dutie: whereas in all occurrences God doth offer us occasion of faith, love, sobrietie, righteousnesse, patience, hope, thankfulnesse, &c. 2. Slothfulnesse, which maketh us not care for doing any thing. 3. Love of fleshly libertie. 4. Want of taste in heavenly things, for because we finde them not sweete, that doth make us we cannot hold out in them.

As one must labour against these things, so one must taske themselves daily with some good duties; as prayer, meditating, reading, exhorting one another. 2.

Seeing our callings, and many other occasions are to be served, we must redeeme the time, while we are in these, by doing them in obedience of faith, by making them instruments whereby to shew our love, righteousnesse, sobrietie, &c. 3.

We must use diaries, daily take a note how our time slippeth, that when we consider how unfruitefull we are, as often, not to tythe one houre to God out of the whole day, that it may make us ashamed, and to grow more fruitfull, as *Revel.* 2. Considering from whence we are fallen, is a meane of repenting. Now this truth that we are bound to gaine our whole time to the glorifying of God, and to take all opportunities, 4.

It doth first rebuke us that doe not once consider of the gracious seasons God giveth us, that God may complaine as he did in *Ieremie*, *The Storke and the Swallow know their seasons, but my people know not the judgement of the Lord:* and Christ might say to us as he speaketh, *O hypocrites can you discerne the face of the skies?* So many wholly mispend their time, like those in *Iob* 21. 13. *They spend their dayes in mirth*: Many that are so farre from buying it out at any price, that they know not how they may shake their hands of it, as if it were a most refuse commoditie, they know not (as many complaine) how they may passe it. Many againe who delay and upon never so little matter let goe the occasion, and all of us who in our meetings, visiting one another are so ill husbands of good houres, so prodigall of nothing as of this which is most precious. *Vse* 1. Jer. 8. 7.

It

Vse 2. It must stirre us up to imploy all the houres of our lives more fruitfully, to take every good occasion, *time and tide stay not*; he that will not strike the iron while it is hot, doth lose his labour when it is cold. *It is not able fully to sleepe in harvest*, Prov. 10. 5. And in earthly things we will take the occasion of our gaine, redeeming it with losse of pleasure with rising from our tables.

Doct. For the second thing, *We see that evills must not make us give place to unfruitfulnesse, but more diligent in taking every good occasion.* If a harvest day be full of clouds and windie, men will not keepe in, but worke more diligently and warily: If the evill of sinne abound, wee must increase in holinesse: Is it not enough, we our God dishonoured with others? thus *David* wept, *Psal.* 119. *Mine eyes gush out with rivers of teares because men keepe not thy Law.* Lot *vexed his soule.* *Solomon* when he saw the field of the sluggard, learned wisedome. If calamities be in our times, we have more neede to draw neere to God. It is a strong theefe that cast into prison will not cease to steale while he is in hold; So if God let chaines of common calamities hang on us, it is notable lewdnesse not then to become converts; as it is noted with an emphasis of *Ahaz*, 2 *Chr.* 28. 22. *That even in his afflictions, he ceased not to offend.* Again, this may hence be perswaded; the more rare commodities grow, the more we ingrosse them.

Again, the lesse while a thing is like to abide with us, the firmer hold you lay of it: now opportunities in evill times are hard to come by, and not like long to continue with us: so that as men who are at worke, when it is now but an houre to night, they will double their diligence.

Vse. This therefore doth reprove those who because there are hinderances and crosses and such abundance of evill, thinke it a folly for them to strive against the streame and doe otherwise then others doe; this is the devils Logicke with which he beguileth sluggards, *Prov.* 15. 19. *The way of the slothfull man is as a hedge of thornes*, *Prov.* 22. 13. *He saith, there is a lyon in the way*: but we must learne the contrary, unlesse we will let the devill kill us with our owne weapons, because men are so sensuall and earthly every where, because there are so many evills and distractions ready to take the occasion out of our hand, therfore we will be more carefull to take it. If one had a commoditie we liked, though there were some broakers that did lye in the winde for it, we would not goe sit still, and say, Let them take it, but wee would goe betime and bid well, that they should know how they carried it: so the more things come betweene us and home, the more carefull we must be like good merchants to buy the commoditie, even the opportunitie of doing good.

Verse 17. Verse. 17. *Wherefore be not unwise, but understand what the will of the Lord is.*

Now followeth the third amplification from the rule or meane inabling us in this circumspect walking, and the precept concerning it is given negatively and affirmatively. For the opening of the words.

Where-

Wherefore, that is, to the end you may walke circumspectly, and that the rather seeing the difficulties of the times do call us to it, *let us not be without understanding*, that is, ignorant of the will of God, manifested in his works and word. But let us know with relishing of it (as sweet to our soules) *what is the pleasure of God*, which the evils of the times do testifie, which his word doth manifest, that we might walke after it. 1 Pet. 4. 3.

In the next verse the Apostle layeth downe a new precept, which removeth an impediment that would hinder from wisdome and understanding, *Be not drunke with wine*, for he that erreth in wine is not wise, it taketh away the heart, knowledge hath temperancie, as helpe, joyned with it: The precept is propounded with the reason of it, and amplified by the contrary: *Bee not drunk with wine in which is excesse*; that is, which is a fruite, or which hath accompanying of it all prodigality and riot; for this word signifieth luxuriousnesse or riot, (but change is no robbery:) If you will fill your selves, *fill your selves with the Spirit*, which is amplified from three meanes of it: 1. *Vse of Psalmes*; 2. *Thanksgiving*; 3. *Decking our selves with holinesse of minde*. Verse 18.

Now then in this 17. verse marke three things.

1. That he saith *wherefore*, *viz.* that ye may walke circumspectly, *know the will of God*; hence observe,

What must be the marke we must shoot at in seeking knowledge, viz. that we may carry our whole course of life accordingly; we must seeke to know that we have direction in our works daily, *Esay* 2. 3. *God teacheth his wayes that we might walke in them: Teach me thy statutes, I will keep them with my whole heart. I have hid thy word in my heart, that I might not sinne against thee.* Doct. Psal. 119. 34.

For the effect of knowledge is hurtfull, if it be not obeyed, it causeth men to be justly beaten with many stripes. Reason 1. Luke 12. 47.

Againe, the word is not given that it might resolve questions so much, as that it might be *a lanthorne to our feete, and a light to our path.* *Psal.* 119. 105.

Wherefore this doth reprove such as doe not come to learne with this purpose that they might know how to work daily, as many come in this kinde: for hence it is that asceticall Sermons which are concerning the Christian exercise are not in that request; whereas if our hearts were set to walke aright, they would be most welcome. Vse 1.

Againe, 1. Many care for nothing, but increasing their speculation; 2. Others that they may knowing be able to hold argument and jangle about questions. 3. That they may censure and malepertly quippe better then themselves. Vse 2.

It doth serve for a ground of exhortation that in all our seeking to know, we resolve our hearts to obey and bring into practise that which shall be made knowne to us, as *Cornelius*: for what should men doe buying sconces or linkes, if they meant to walke stumbling alone in the darkenesse of the night, not to make use of them? So what should we get into our understanding this torch of the Word, if wee meane Vse 3.

not

not to use it, but walke still in the darkenesse and vanity of our owne understanding: Let us in all things labour to see this Lanthorne before us, and *then we shall not be confounded, when we have respect unto all his Commandements.*

Psal. 119. 6.

2. We see for the matter of the verse:

Doct. 1. *That it is all our duties to labour to put off that folly which still is bound in our hearts:* for this folly is but in part purged out, in great measure we lack understanding hearts, *Deut.* 29. 4. Now it doth shew it selfe in this;

1. That it will not let us remember the things that God hath done for us, to take benefit by them, it putteth out the eye behinde us. *Deut.* 32. 6, 7.

2. It will not let us take deeply to heart the things present, whether mercies or otherwise; if a wise man laugh on a foole, nothing will sinke with him, *Prov.* 29. 9. And for the hand of God chastening us, the folly of our hearts will bid us not take it grievously, but shoote off the sense of it, as the rock doth waters; for a fooliſh heart loveth not the house of mourning; wherein our fooliſhnesse is like to theirs that will take nothing which should make them sick, though it would heale them: So it will not let us foresee and feare for the time to come: *A foole cannot be admonished, a foole runneth on and is beaten.* The beast and fowles better then we; *In vaine is the net spread, if the fowle see it*; and a horse will bogle where he hath beene foyled; but we like fooles cease not to reiterate folly, and so like *dogs returne to our vomit:* And thus folly hindereth us from seeing powerfully what God by calamities and other experiences doth call us to.

3. Folly doth keep us from knowing, or at least from affecting the will of God which we know; as a foole, though you may make him repeat a wise saying after you, yet it will never reliſh in his fooliſh understanding, as wisdome: So it is folly that will not let us admire and finde sweet to our soules, as honey to the taste, that which is the wisdome of God in his Word.

Use. Wherefore seeing we are thus full of folly, for who forgetteth not things of use? 2. Whose heart can take griefe at just occasion of griefe? 3. Who doth take warning, and not run his finger againe and againe into the same fire? Who findeth not that there is want of tasting and admiring the wisdome of God which he knoweth? Let us therefore see it and hold that healing word, *Esay* 32. 4. *The heart of the fooliſh shal understand knowledge, and the tongue of the stammerers shall be ready to speake plainly.*

Doct. 3. We see from this verse, *What it is that can make us truly wise in all our wayes*, viz. *the effectuall knowing and obeying of Gods word*, Deut. 4. 6. *Keep these words and do them, for this is your wisdome, and your understanding. What wisdome can be in them that have left the Law of their God?* This is one commendation of Gods word, that *the entrance into it giveth wisdome to the simple.*

Psal. 119. 130.

Use 1. Wherefore we must not be deceived, and too much admire any wisdome

wisdome of worldly ones, falsely called wisdome: not deepe reaches, not craft, not profoundnesse in this or that knowledge; which maketh wise, but knowing and obeying the will of God: True it is that others that take another way are wiser in their generation; but this is not because theirs is greater wisdom, but because we keep not our selves so to our rule, but often foolishly swerve from it, else *Achitophels* wisdome should be infatuate and prove foolishnesse, in comparison of that which is in observing the Commandements.

It letteth us see what we must doe if we will be wise, take our direction from the Word. For looke as a foole, if he will doe a wise action, must follow better heads then his owne: So we foolish, in regard of all true wisdome, must follow the counsell of the onely wise God, before we can doe any thing in wisdome. Let us therefore deny our selves, our owne wisdome, and yeild our selves in all things to Gods direction, that we may be wise. 1.

VERSE 18. *And be not drunke with wine wherein is excesse: but be filled with the Spirit.* VERSE 18.

Now followeth the next precept; *Be not drunke with wine.* For the opening of the Precept,

It doth intimate that there is a lawfull use of wine, for health and strength, 1 *Tim.* 5. *Eccles.* 10.

For delight, for it is the end for which God did create it.

To satiate and content the desire of nature: For it is a piece of the curse, to drink and not be satisfied: but this precept forbiddeth all excessive or inordinate, either affecting, or using of wine; or any drink inoxicating: For drunkennesse is not only such as taketh away the use of reason, the feete, taking of wine to vomit, to sicknesse, they *make the King sick with flagons*, but all excessive use is so called, drinking to inflammation; *Esay* 5. So all inordinate affecting or using: For as there is an inward gluttony, when the thoughes run upon the diet only, and a man cheweth the cud before he get his meat: So when the thoughes and affections are carried inordinately toward the cup, it is a kinde of inward drunkennesse, when a mans lips are alwayes hanging after such lettice, his heart is drunken, though hee sitteth in private: So all inordinate using of it, either in hunting after it, in doting upon the quality of drinkes, or in taking it unseasonably, or in drinking for gossipping, for company: they are all to be conceived as degrees and occasions forbidden. Hos. 7. 5.

The use of this is to rebuke the liquid lives of many that do nothing but follow the buttrie, in running to seeke their delight, such whose thoughts have no other object. *Vse* 1.

It doth teach us our dutie, even to keepe our selves unspotted this way, and to labour to get out, if wee be intangled: And for to helpe us, I will set downe: 2.

1. Some considerations.

2. Some rules of practise.

It is good to consider how it is a deceit that doth delude us, for it promiseth 1.

promiseth us pleasure, but doth not performe it: What pleasure is that which leaveth so bitter a tange the after headache, the crudities which follow are more irksome, then the drink was delightfull, the end of it stingeth like a Cockatrice.

2. Consider the tyranny of it, this inordinate lusting, it doth never rest satisfied, serve it once, it will call againe and againe, and if it be not followed to the end, resteth as much displeased, as if it had at the first beene denied, yea it giveth no rest to the thought, but when the minde would be sequestred for other purpose, then will these matters bee running in it, a bondage worse then the Egyptian.

3. Consider what a fearfull thing it is to have such an inordinate lusting, *Numb.* 11. When the cup is in thy hand, feare lest the wrath of God go with it, as it is said, While the meat was in their mouthes, the wrath of God came upon them.

4. Lastly, consider how it excludeth from heaven.

The Rules of Practice are likewise foure.

1. Avoid the companies of them, marke such youths, as like Beadles call such cursed Congregations, and avoid them.

2. Thinke how sweetly thou goest on when thou doest keepe the bonds of sobriety, and compasse as you are able such a portion (in the due seasons) which may give content. For we must not fight against inordinate appetite to drink and meate, as against fornication, that must be fled from altogether, that cannot be made good in any degree, but this must have the excesse reformed, with our libertie reserved, lest we doe fight with too heavie armour: Convenient food in the seasons, is a good help against exorbitant appetite, as our own fountaines are remedies against unlawfull lustings.

3. It is good to weane our selves something in that we may doe: He that will still doe all he may, will at length doe that he may not: And if we have beene impotently affected to a thing, labour like *David*, when thou hast it now in thy power, to refraine it, 2 *Sam.* 23. though but for one time: Little things will flesh us to further victories, and to breake agues from their times in comming, is some good token that they will be removed.

4. A Vow. We rather then still to be insnared by wine, or this and that circumstantiall matter, may by vow binde our selves to be abstinent. *I have sworne to keepe thy Commandements.* But this must be done with great discretion, lest it prove as unfit for us as *Sauls* armour was for *David*.

Now followeth the reason; *In which is excesse*; that is, which hath all kinde of riot and lasciviousnesse going with it. Observe then; *That drunken courses are accompanied with all prodigality and filthinesse.* When men grow into drinke, they are lavish every way, their tongues have a double doore opened to them, superfluous speech a daughter of drunkennesse. Their affections are as excessive, then no difference betwixt mirth and madnesse: then if the humour so worke, they will weepe in kindnesse. Their action riotous; then come, call in more, some.

Doct.

something that may provoke and be a spurre, then they will vomit, that they may drink, and drink that they may vomit; the Tobacco, that they may be fit for a cup, cups for Tobacco; then minstrelizing, gaming; what not that is riotous? And for uncleanneſſe, no villany of that nature that wine warmes not; that this vice may well be called a *Hydra*, a capitall one, that hath a brood with it worſe then himſelfe. Abſtinency is to vice as faſting ſpittle to Serpents, the bane of it: this drunkenneſſe is a fruitfull parent of wickedneſſe. It fareth with theſe inundations of drink, as in land floods, they bring often ſtore of filth where they overflow: So theſe do bring all kinde of filthineſſe into the ſoule that is drowned in them. Prov. 23. 31, 33.

Which ſhould cauſe us to deteſt that which is ſo fearfully accompanied, and leave off ſuch cup-ſhot converſation as will let into our ſoules all kinde of wickedneſſe. *Vſe.*

Now that we might the more eaſily doe it, the Apoſtle doth ſhew us and invite us to a better bever, *Even to be filled with the Spirit of God.* Where two things are to be marked.

1. *That theſe two things ſtand not together, a drunken courſe of life, and the ſpirit of grace.* *Doct.*

The ſpirit may be in one that through infirmity doth ſlip, like *Noah*, into it, but one that doth delight in following a tipſie courſe of life, he that affecteth this, grace is farre from him; how can the Spirit of God dwell in ſuch a perſon *as maketh his belly his God?* It is impoſſible till that be reverſed *viz. that none can ſerve two Maſters.* Againe, till we get union with Chriſt, there is no communion with the Spirit.

But he that putteth on Chriſt muſt caſt off the care of pleaſing the fleſh in the ſinfull deſires of it, *Rom.* 13. Nay wine doth take away the heart, it doth not onely bereave a man of grace, but of common naturall abilities and endowments. *Vſe.*

Wherefore let us not deceive our ſelves that are haunted in this way, the ſpirit of the buttery and Gods Spirit, have no agreement: this inordinate drinking is as water to fire, it quencheth grace, nay if this were all, the matter were not ſo haynous, but it maketh one unfit for the teaching of the Spirit; *Eſay* 28. 9. *Whom ſhould I teach knowledge, &c.* for as the earth glutted with raine, is unfit for tillage: ſo a minde ſowced in this voluptuous courſe, is unfit for the tillage and husbandry of God.

2. It is to be marked, how he doth not ſay, Sippe lightly, *but be filled with the Spirit*; which doth teach us, *That we muſt not content our ſelves with a little, but muſt endeavour to a fulneſſe of grace*; that it may be ſaid of us that is ſaid of the Romans, *they were full of grace, knowledge, of all goodneſſe.* We are here the moſt conſcionable, if wee put our lips to this cup, we have done, but we muſt labour to drink deepeſt of this above all other, for theſe are flaggons which will not hurt us, and ſweeter then any other. Againe, the Lord doth invite us to it, to theſe waters of the Spirit, *Ioh.* 7. 37. *Doct.*

Wherefore it doth rebuke us that have quickly done, and thinke every *Vſe.*

every thing enough in grace; we love abundance in other matters, we love perfection in our trades, but to grow up to perfection in the trade of a Christian, we regard not. And it must move us still to seeke more and more to be filled: They are the best Christians that consider. Oh how little feare have they of God, that can heare his threatnings and not be afrighted! How little love to him, that can so hardly forgoe any degree of their corruptions for him? How little joy, that though they can laugh at things of no moment, and joy in trifles, yet their hearts are like stones, where the things of the Gospell are piped? How little hope, who can heare of his comming, and never once looke after him? We must hunger, and still by faith be drawing this spirituall learning from these drunkards, how will they fill their skin with swill in comparison, and draffe? How will they take it discourteously if their draughts be broken? So should wee in this wine of the Spirit, the rather because Christ doth here, and *Ioh.*7.37. invite us. Wisdome hath mingled her wines, and cryeth, come, &c. *Prov.*8. Now men would not indure it if one without reason should not accept of their kindnesse. If the drunkard would but taste this, hee would quickly leave his tap; this is so sweet: when the woman of Samaria heard of the water of life, she left her pitcher, and followed that.

Verse 15. Verse 19. *Speaking to your selves in Psalmes, and Hymnes, and spirituall Songs, singing and making melody in your heart to the Lord.*

Now followeth the meanes.

1. Is recommended the exercise of Psalmes.
2. Thanksgiving. *vers.*20.
3. Lowlinesse. *vers.*21.

1. The exercise is laid downe;
   1. As it serveth for our instruction.
   2. As it respecteth Gods glory.

In which the true manner of singing is determined, such as is our mutuall edification, and such as maketh for Gods glory. Now for the words, three things serve to cleare them.

1. What this is, *speaking to your selves?* *Answ.* Not speaking inwardly, so as none but God and our selves know what wee speake, 1 *Cor.*14.19. but speaking, *that by voice* others may understand: for this phrase in the plurall number noteth a mutuall and interchangeable affection, and *Col.*3.16. he biddeth them *instruct and admonish one another*: the generall word here put for those particular.

2. It may be asked, What is the difference betwixt these words? *Psalme* what. *Answ.* Some take it from the matter of them, some from the manner; that of the matter will not hold: for a Psalme and Song are of a like concent and Art: the difference is, that a Psalme noteth a ditie, which hath instrumentall musicke, going with it, or beginning to it. So [*mizmor*] the nature of the word doth lead to it.

Hymnes what. 2. [*Tuvo*] doth signifie a ditie, for the matter of praise, but it noteth

no

no circumstance of delivering it, but leaveth it indifferent, whether said simply, sung, or played.

3. A *Song* is that which is of any matter, but is delivered in vocall musique, is sung forth with the voyce, at the least hath the voyce first beginning it; which is to be marked, because in the Psalmes the same Psalme is sometime called a Psalme and Song, sometime a Song and Psalme, because in the one instrumentall musick did begin, in the other vocall, though both voice and instrument went together in the whole.

3. It is asked, *What is a spirituall Song?* Spirituall Songs what.

Answ. It is put in by way of distinction, opposit to the sensuall songs which prophane riotous persons are delighted in. Now there are two kinds, the one extraordinary, such as the Spirit of God did immediately suggest. 2. Ordinary, such as men by benefit of memory could say out of the Scripture, or frame of themselves conformable thereto, and both these kindes are here meant.

The summe of the verse given, the instructions follow.

1. We see in generall, *that the exercise of Psalmes is a meane of encreasing in us the Spirit:* if we be joyfull, they increase joy, *Iam.* 5.13. *Is any merry? let him sing Psalmes.* If heavie, they refresh us; *Paul and Silas sung a Psalme at midnight:* the fulnesse of the Spirit in that excellent man *David* went with this helpe, as we may gather from that in the 2 *Sam.* 22. 1. that he is said *the pleasant singer of Israel.* Looke as on the contrary, the devills song is of great force to fill with wickednesse, for we may see some upon some wanton Sonnets, filled with a spirit of wantonnesse; so Gods Song is of great force to make us be filled of his good Spirit. It commeth from the Spirit, and maketh the Spirit take encrease in us; the tree of grace taketh increase by the fruite it beareth. Doct.

Wherefore this should stirre us up to frequent this duty, not onely joyning in the Church, but in our chambers. They were wont at their feasts, before they gave their latter thankes; to have a spirituall Song by those that were able among them, (such a song being to a supper as a precious stone set in a golden ring) saith *Tertullian.* They were wont that the plowman, the vinedresser, the reapers, they would following their workes, sing the Psalmes of *David.* Pastors were wont to call upon Parents to teach their children Psalmes. The children in the Church of the *Iewes* could sing understandingly, *Hosanna, blessed is he that commeth in the name of the Lord.* We who are of great sufficiencie to be thus exercised, through the course of the yeare sing not a Psalme in private; which maketh us to walke with leane spirits; amongst many other things, this want is not the least. Vse.

2. We see in the verse these two things laid downe.

1. *That all our use of Psalmes must be such as may edifie us;* whether it be private or publique Psalmes, it must instruct and admonish, and so edifie us in our holy faith. If God will have our private talke, chap. 4. *Minister grace one to another,* how much more our private services of him? Doct.

him, if our Prayers and Psalmes in private, how much more must our singing in publique serve for our instruction? As all singing both in private and publique, which this Scripture, and *Col.* 3. 16. doe commend, they must serve for instruction, and all things, Psalmes, Prayers in the Church, must be to edifie, 1 *Cor.* 14. 26. But a Papist hath three things to say against this.

1. That it followeth not, if private Psalmes be to edifie, therefore publique; because the end of publique is not so much to edifie, as to honour God in the ministeriall duties performed.

2. They will say, that place speaketh of Psalmes not in ordinary service, but extraordinarily suggested by Gods Spirit, and therefore concludeth not against the singing of the ordinary Leiturgie.

3. That though in the primitive Church the most did joyne and understand, yet now Congregations being more numbersome, the Church hath fitly ordered it otherwise.

To the first I answer, that the reason is naught, Service is for Gods honour, therefore not for edifying; for these are subordinate, yea the latter resulteth from the former: For, 1. All the Ministery tendeth to edifie. 2. From edification Gods glory accrueth. Againe, we might by like consequent say, private Prayers are not for Gods glory, because they are chiefely to edifie.

To the second, it is true that those Psalmes are extraordinary, yet so that the Apostle doth from the particular deliver a generall rule: For the Apostle his reason doth not goe against these Psalmes, because extraordinary, but because not understood.

To the third we say, that the Church of God hath no power to bring in any custome against edification, 2 *Cor.* 10. 8.

Vse 1. This doctrine that the use of Psalmes must serve for our instruction, doth first condemne that practise of Latin service in the Church of Rome, who would have their tongue chanted out, where it is not conceived. And it doth rebuke a common practise amongst us who doe run forth at Psalmes, if sung with Instruments, as the Organ and others, comfortable and laudable; as if they were no part of Gods Ordinance for our good, whereas we are expresly charged by Gods Spirit to praise him both on stringed Instruments and Organs, *Psal.* 150. 4. If it were at a Comedie men would not lose the song and instrument, or daunce, though played on diverse pipe Instruments; yet the winde of one pipe in the Organ will blow out their zeale in the Church, and them from the Church.

2. It must teach us, that we must aime in singing at our edification, we must not like Dawes or Popinjayes speake words we understand not, but like men of understanding, speake to our soules, while we are singing, sometime comforting our selves, *Why art thou cast down?* Sometime provoking our selves forward, *O my soule praise thou the Lord*: Sometime admonishing our selves, *Be not like the Mule, &c.* *Psal.* 32. and this done, we shall speake to our selves in Psalmes, and one to another.

The last thing to be marked, *That in singing we must not bring our voyce alone, but our heart to God. My soule shall magnifie the Lord, my spirit shall rejoyce in God my Saviour. O my soule praise the Lord.* He that will sing aright, must with the use of his Psalme joyne sense, understand it, with sense, affection; (get the spirit of *David* to sing a Psalme of *David*) with affection, exultation with that gravity, lest our mirth savour of lightnesse. Get the spirit, till we play on this Organ, there is no musick in Gods eare. Therefore the Easterne and Westerne Churches used a kinde of singing, not much different from reading, it may be our Colledge kinde of singing is a remainder of their ancient custome: They more cared to bring the cry of the heart, then consort of voice. Againe, on the other side, Heretiques have refined their song, as the Arians in *Chrysostomes* time, and the Donatists in *Augustins* time. Let us not stand so much upon the melodie of voice, as on the harmony of holy affections. God is a Spirit, and he will be worshipped in spirit. Againe, the Lord detesteth emptie sounds: It is odious to his eare to heare the din of them. *Take thou away from me the noyse of thy songs, for I will not heare the melodie of thy Viols.* Esay 29. 13. *It is accursed to draw neere with the tongue, &c.* Amos 5. 23.

Which doth rebuke many who never looke to their hearts in performance of these duties; Let us further looke to our hearts that they speake, As he that will make musick, must tune his instrument: So we must tune our hearts, a kind of instrument that is strung with affections, or all will bee but an unpleasant discord in the eare of God. *Vse.*

Now if you would understand how your hearts should sing, I will tell you:

The matter we sing doth respect { God. / His people. / Or the enemies of his Church.

Now that we sing of God is of his properties, or workes. If I sing of his goodnesse, I must finde my heart enflamed with love to him, if of his wisdome, or power, I must have a holy admiration of them; if of his works of mercy to the Saints, I must congratulate in it; if of his judgements, I must feare. For our selves, we sing for the most part of things we want and would have, of things we have received, of evils which dwell with us, from which we would be delivered. Now in the first, I must labour to have a desire of those things. In the mentioning the second, labour for thankfulnesse; In the third, for feare, griefe, lowlinesse. When we sing of wicked mens wayes, wee must have hatred, zeale, compassion, &c.

Now before we leave this place, I will point at the considerations in it which doe overthrow all their abuses, the rather because they are not ashamed to bring this and *Col.* 3. 16. to justifie their cause.

" 1. *Paul* speaketh not to the Quire of singing men, but to all com-
" mon Christians that were able, exhorting them to this duty; which
" doth teach, *That lay Christians have right to joyn in this part of Church*
" *service, in the Psalmodie of the Church. Tertullian* saith, the Christi-
" ans

Doct.

Πάντως συνῆσαν, καὶ ἐναλλὰξ ἔψαλλον ἀλλήλοις, *Chrysost.* See the 29. Dist. *Grat.*

"ans met to their *Antelucanos Cantus*. Yea after the order of singers "was received, it is a canvase whether the people did not sing with "them, though they led, and sitting in a higher place, gave direction; but at length men ordered came to sing onely; and that at the "first joyntly: After they came to responsorie song, one halfe of the "Quire singing one while, the other another, and last of all instrumentall musick was entertained by the Church.

"2. S. *Pauls musick must give mutuall instruction.* Where then is the "Latin song?

"3. *Church musick must not be onely vocall, but internall from the "heart*; which we urge not, as they slander, to take away the voyce, but "the unknowne language.

"4. The Apostle *his Songs must be spirituall*, out of the Word, *Col.* "3. 16. they have Hymnes containing matter not grounded in the Word.

"5. *The Church and house Psalmes must be sung to God*, they have "Hymnes to S. *Peter*, S. *Paul*, &c.

VERS. 20. VERSE 20. *Giving thanks alwayes for all things unto God, and the Father, in the name of our Lord Iesus Christ.*

Now followeth the second meane, *Giving thanks.* In the verse beside the person to whom and in whom, (which often meet us) marke two things.

Doct. 1. *That thanksgiving procureth increase of Gods gracious Spirit.*

2. That we are in all things, in daily little things as well as in great, in evill as well as good, to give thanks.

For the first, *Nothing doth more make God bestow blessings on us then the praising of him in things he hath bestowed. Let your requests be knowne with thanksgiving*; What followeth? Gods peace shall keep your *hearts and minds in Christ Iesus.* It is true of prayer, but specially of thanksgiving; It is the key of Heaven, it unlocketh the treasuries of God; up goeth thanks, downe commeth blessing: In outward things thankfulnesse procureth encrease, *Prov.* 3. 9, 10. *Offer to God the first fruits of thy substance*, there is thankfulnesse, *and thy barnes shall be filled, and thy presses shall burst out with new Wine*, there is an increase: Unthankfulnesse maketh God strip us of that we have, *Hos.* 2. 8, 9. For God (that wise husbandman of the Church) he doth as husbandmen, who there cast their seed plentifully, where they know the ground is good, and will give it them with advantage.

Phil. 4. 6.

Vse. This therefore must rebuke our backwardnesse to thanks; Which of us have not beene in some straits, which we thought we should never have forgotten? but eaten bread is soone out of remembrance. How many are like Swine that eate the mast, but looke not up? like Asse colts, that when they are filled, kick the dam me? And in spirituall things, we goe not so farre as that Pharisee, who said, *I thank thee I am not thou and thou.* But here we are our owne foes, wee doe shut Gods hand against us, that we goe with leane soules, because hee hath not praise in that which he hath done for us in his Christ.

Luke 18. 11.

For

For the second the Scripture teacheth us, *that we must in all things, little, great, evill, good, have thankfull hearts.* 1 Thes. 5.18. *In all things give thanks.* So accordingly *Iob* blessed God when he had taken all away, even *in the fires*, Esay 24.15. In all *Davids* persecution, which was heavie, yet so farre as God was the worker of it, *David* did praise him, and most thankfully entertaine it. *If the Lord have stirred thee up against me, let him accept an offering*, let him receive from me an offering of praise and thanksgiving; we doe thank the Physician as well for his sick potion, as for his restoratives; nay more, when we have found recovery by them. Doct. 1 Sam. 26.19.

Which doth convince many of us, How many of us are from duty? though we have words of course when all goeth well, yet if we be a little roushed, we are ready to prove the devils words true, wee curse God to his face. We are like untamed Mules, full of grudging; take heed, murmure not as some of them did and were destroyed, but pray for hearts which may praise God from the nether hell: 1. This is glorious to God; 2. This will ease all thy smart; Give thanks, *and the peace of God which passeth all understanding, shall preserve thy heart and minde in Christ.* 3. This maketh the Devill retire confounded. Vse.

VERSE 21. *Submitting your selves one to another in the feare of God.* VERSE 21.

Lastly in generall, *Humility is the way to be filled with grace. Blessed are the poore in spirit. The hungry he filleth with good things. God giveth grace to the humble.* He letteth them finde favour in his eyes. If one would drinke of a fountaine his fill, hee must stoope downe to it; and of all grounds, the vallies are filled with fruit, they have the fat dewes and moystenings lying on them, thither it commeth, there it continueth. Thus much in generall. The verse layeth downe two things. Doct. Mat. 5.3. Luke 1.53. 1 Per. 5.5.

1. The thing which is to be done, *Submit*, &c.
2. The manner, or ground, *in the feare of the Lord.*

For that [Submit] doth not teach inferiours their durie to superiours, but it commandeth such a submission as all owe interchangeably one to another. 1 *Pet.* 5.5. The Apostle maketh this generall submission to extend it selfe as farre as decking our selves with humility: The thing here laid downe is this, *viz.* that the highest must shew submission toward the lowest. Now the thing here required standeth especially in two things:

1. That wee are to conceive of our selves in comparison of others.
2. In that which we are to doe to our inferiours.

The first is laid downe in that rule, *Phil.* 2. 2. *In lowlinesse of minde let each esteeme other better then themselves.*

How can *Paul* truly practise this rule, thinke and say, *he is the least of Saints?* Quest.

Hee may. Ans.

1. If he consider himselfe as of himselfe, and others in regard of

of things they have from God.

2. If one consider themselves as lacking something that the meaneſt may have.

3. In consideration of some circumstance, as what others would doe if the like grace were shewed them, or what notorious sin I have committed sometime, which others have beene kept from.

4. According to that which a Saint feeleth, and which God discovereth to him, for he cannot see that spirituall wickednesse in any that he findeth in himselfe.

The second thing is the duties of submission, which one must practise to another.

1. The superiour must *honour the inferiour*, as well as receive honour from him, *Rom.* 12. 10. as the rich must thinke, that the poore are exalted of God, the Master must think of his servant, as Gods freeman.

2. They must *feare them*, stand in awe to doe any thing which might open their mouths, *Iob.* 31.34.

3. They must serve them, and sometime rather deny their own minds then not please their inferiours: For what is any preeminence, it is a more honourable service, and for that voluntary laying downe our selves toward any that are weake in things indifferent, the Apostle setteth it downe, 1 *Cor.* 9. 19. *Though I be free from all men, yet have I made my selfe servant unto all, that I might gaine the more*, 1. Cor. 10. 33.

4. Lastly, they must shew submission in hearing their grievances, *Iob* 31. 13. *If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me.* Thus all of us are to shew submission one to another.

Vse. Now if we lay our selves to these things, we shall see how farre we are from our duties: For we nourish swolne conceits of our selves; we thinke it a credit to take upon us, and lift our selves above those to whom, as fathers, we owe submission. So what a deale of high contempt is there in many a heart towards inferiours? And for making our selves their servants, denying our owne minde, we will not bate an ace, but doe what we thinke we may; Why, if he be offended, he may thanke himselfe, I hope I have libertie, I take not my selfe bound thus and thus. So for hearing, men are like *Nabals*, the text saith, his men durst not speake to him, he was so froward: thus being with childe of our selves, and the love of our selves, we are swolne so big that there is no roome for the Spirit to enter in us.

Doct. 2. Observe, *What the feare of God doth, it maketh submisse*, and all true submission must flow hence: Looke *Iob* 31.14. *Gen.* 50.19. The feare of God is the hammer of pride, the wing of pride is cut where this dwelleth. And it serveth for two things.

Vse 1. It letteth us see that there is little feare of God in men, there is such small submission, such a masse of pride and self love: if thou despisest thy

thy inferior, thou art full of contempt, *Prov.* 17. 5. devoyd of the feare of the Almighty.

This doth shew us that our common submission of curtesie, is not all God requireth, we have formall phrases, *At your commaund; Your servant; Remember my duty, &c.* but like the Spanish curtesie, which will kisse the hand they would cut off; it is not for conscience sake in Gods feare, but meere hypocrisie, and a counterfeit semblance of that reverence which is not in us. 2.

VERSE 22. *Wives submit your selves to your husbands as unto the Lord.* VERSE 22.

Now the Apostle commeth to the particular precepts which concerne not all persons, but those that have a respect or reference, such as is here named. Now these precepts are concerning a threefold rank or order of Authority and subjection.

1. The most ancient { Man and Wife. } to the 10th *verse* of the 6th *Chapter*.
2. The { Father and Children. }
3. The { Master and Servant. }

For these doe the one beget the other: touching the first, he layeth downe the duty of the wife in three verses.

Of the husband in the rest of this chapter.

The first is laid downe and enforced with a reason. This verse hath three things to be marked.

1. What is required at the hands of wives, *Subjection.*
2. To whom, *to your Husbands.*
3. In what manner, *as to the Lord.* Which phrase doth not make a comparison, but doth shew the manner of obedience, that it be not outward, but of conscience, as who in obeying must remember they have to deale with God, not with man, thus in the 5. and 6. verses, of the next chapter, this phrase is taken.

Wives, be submisse and dutifull, not where you doe not owe it, but at home, not with counterfeit semblances, but as having conscience, that you have to deale with God, whose ordinance this is that women should live in subjection to men.

1. Then we see, *that women doe owe submission*, and so they doe as taught by nature it selfe, which hath made them the weaker vessells, and bound to it by their owne voluntary covenant, as well as by Gods ordinance. But to open this duty, we must consider what this submission doth lye in. *Answ.* *Doct.*

Wherein the submission of a wife doth stand.

1. In Reverence.
2. In Obedience.

1. Reverence is inward, *viz.* the fearing them, but of this in the last

last verse, or outward, which is the signifying of their inward reverence both by word and gesture, which doth testifie submission, 1 Pet. 3.5. this was a piece or testification of *Sarahs* submission, she called *Abraham*, Sir.

2. Obedience hath specially 4. branches.

1. They are to be obedient to their rebukes, and teachable in the things wherein they are instructed. *Iobs* wife, when he called her fool, did not returne him the foole againe, but laid her hand on her mouth and was silent, 1 *Tim.* 2. 12. Learne with all submission, yea if a man should goe to blowes she must endure with patience, not striking again, not raying, this is to shoote with the devill in his owne bow.

2. She must be subject to his commands, and take his authoritie with her in that she doth; *Gen.* 18. 6. *Sarah.* And a woman must not *authorize*, take upon her, runne upon her owne head, for she hath no authoritie, but what she holdeth by commission from her husband; *Sarah* would not keepe a racket in the house, nor thrust out her maide till *Abraham* did put her in her power, *Gen.* 16. 6.

3. She must submit all her desires touching matters indifferent to her husbands pleasure, as having children goe in such a fashion, wearing this or that, going to make merry here or there: the man hath a negative voyce, if he say no all must be dashed, *Gen.* 3. 16. Thy desire shall be subject to thy husband, he shal rule over thee, though she be never so set upon this or that, if he be otherwise minded, he must carry it, this is Gods yoak on you, though the devill in your husbands may put it on.

4. They must follow them whithersoever they goe with Gods calling, as *Sarah*, *Rebekah*, &c. though if men in a jetting inconstant humour wander hither or thither, they may let them goe alone till their owne rod hath beaten them home againe.

Vse 1. This doth in part shew what should be the subjection of a wife, how farre we are from it. Many thinke it their glory to carry themselves so malepertly that every one may take notice they stand in no awe of their husbands; many in stead of bearing rebukes will be upon the toppe of their husbands, and give him twice as much as he bringeth. For teaching them, they are too old to learne, he may preach over some body else or fleere it over; for commands, if they like them not all the better, he may command and goe without; and for taking his authoritie, they thinke they have as good a patent for one halfe as he hath for the other; for their desires, they will be their owne carvers, and rule the roast, or there shall be no peace in the house. But these behaviours doe resist not onely Christian carriage, but all heathen Morals may convince it.

2. Let us labour therefore to be subject, and to deny our selves, and lay downe our wills, considering our naturall infirmity, our voluntary promise, especially Gods ordinance.

Doct. The 2d. thing is, *that women do principally owe their submission to their owne husbands.* It is to be marked for the occasion of this, their owne husbands: and so husbands love your owne wives. The occasion of this

this circumstance which the Apostle never forgetteth, is this, because many women were adulterously given, many had their friends, as men beside their wives had their concubines and mistresses. Many by rude behaviour causing themselves to be divorced, did leape into second marriages, never seeking to win the favour and returne to them that indeede were their husbands. There were like the *Samaritane, Ioh. 4. 18.* that of fixe they served had not one, as it is probable, a true husband of them all: no wonder therefore if he saith, to your owne husbands.

Which consideration doth meete with many, who are good to every body, but those to whom they owe all dutie: they will speake well of other men, they will commend them, tell what they could doe by them, but their owne they cannot set them vile enough. But let us make the best of our owne, in all other things that which we have is better to us, then the best things which we have not. *Vse.*

Lastly for the manner: we see *that it is not enough to yeeld dutie, but it must be done with conscience, that it is the will of God.* And this is of great use, for it will make us doe two things at once: serve God in serving man: it will secondly make our obedience an easie yoake when we have the Lord before us, and thus obeying we may looke for our recompense of reward from God. *Doct.*

The doctrine doth meete with many who obey not as to the Lord whom they serve in so doing, but because they have such boysterous men, that they dare not doe otherwise, or because they know it would bee out of their way, or because they would with that outward counterfeit semblance of duty, blanch over foule matters from the eyes of men, or thinking the contrary would be reproachfull to them. *Vse.*

VERSE 23. *For the husband is the wives head, even as Christ is the head of the Church, and the same is the Saviour of his body.* VERS. 23.

Now the Apostle doth urge it by a reason; you must be subject to him who is made of God a head to you: Man is a head; therefore you must be subject. The 2d. part in this verse, the conclusion in the next. Now each of them is laid down, and illustrated by comparison: Man is the head as Christ; which must not simply be understood, but proportionably: man in externall regiment, doth resemble Christ in the spirituall government of the Church. Now he doth describe Christ by a further respect, that we may know what kinde of head he is, and man ought to be, who is to resemble him; *the same is the Saviour of his body*; hence he repeateth the precept not simply, but amplified by comparison, as the Church obeyeth Christ her head, so let women obey their husbands.

1. Then we have to consider, *That man is a head over his wife.*

2. What kinde of head, a saving head, such a preheminence as is beneficiall to her, who is subjected.

3. That it is not enough for women to obey, but they must doe it in good sort and manner, even as the Church doth obeying Christ.

For the 1. *Man* (as the Scripture witnesseth) *is the head of the woman,* *Doct.*

not as she is a wife onely, but as she is a woman, 1 *Cor.* 11. 3. the woman not governing in publique, not teaching in Church, not otherwise usurping authority over man, though we must understand with exception, unlesse God do immediately or mediately call a *Huldah* or *Anna* to prophecie, raise up a *Deborah* to be a mother and commander above his people: Now much more is man a head over her that is his wife: he should have beene the head if sin had never entred, and since the yoake is justly aggravated. Looke as the head is in the body, Christ in the Church: so is man in the family, hee is the highest in eminencie above the other, man is the image of God, that is, in regard of government, the woman is not. 2. In regard of perfection, the woman is the weaker vessell. 3. In regard of influence, for all her authority commeth from him, and therefore she is said to be his image and glory.

Vse 1. Wherefore this should perswade women to be subject; What a confusion is that, where the heeles are upward, and the head downward? such it is, where the woman taketh upon her, and the man looketh on.

2. And this should perswade them to use their husbands well, though they were bad heads: If our heads ake, we doe not beate them and disturbe them, but use them so as they may bee better: so our husbands though ill, gentle using will quiet them and make them more tolerable.

Doct. 2. We see, *That though God make man a head, yet he must be a saving head*, he hath authority, but such as is for the good, not the hurt of the partie subjected: a good wife doth her husband good, not evill: so a good husband must doe his wife good, he hath power for this, but none from God to hurt her. But to see how man resembleth Christ in this, wee may know that Christ is a saving head in foure regards.

1. Redemption.
2. Protection.
3. Provision; for the Church and every member is furnished by him.
4. Direction; for by his Spirit he doth leade her through this wildernesse.

1. So a husband is bound to rescue his wife, if in jeopardie, see *Davids* case when *Ziglag* was spoyled. 2. Againe, a man giveth Coverture, no action is brought against the wife, the man is to answer, she goeth under Covert baron. 3. Man is to provide, He that provideth not for house, &c. 4. To direct her by life and word in all her wayes: so that this consideration, that mans power is for the good of the wife, doth more effectually perswade obedience to it; How can she make a better market? shee giveth submission, receiveth foure for one.

Vse. This admonisheth men, how they are not so much to thinke they are heads like Christ, as that they must be preservers wholly for the good of them, as Christ is for the Church: many doe quite contrarie, undoe the wife and children, make the most of them, turne them begging

ging, instead of directing them, they seduce and pervert them, provoke them, it is no wonder if they complaine of wives, when themselves are so foolish; how should the body be well in frame, if the head be sicke and distempered? Let us take heed of continuing such disobedience: looke not what others doe, thinke not what thy selfe bringest in: If my husband were thus and thus, listen not to ill counsell, the Aspe borroweth poyson from the Hedge hog.

VERSE 24. *Therefore as the Church is in subjection to Christ, even so let the wives be to their husbands in every thing.* VERS. 24.

We see, *That women must not onely obey, but in all good manner shew their obedience, as the Church*, and *Psal.* 123. Now the Church for the manner of her obedience, it is in foure things. Doct. 2.

1. It is willing.
2. Constant.
3. With feare and reverence, *Heb.* 12.
4. It is in all things.

Which doth meet with the corruption of many, that obey, but it is such a patience perforce, do a thing as *Zipporah* circumcised the child, with such grudging termes that they marre the thing they doe in the making. Again, many they will now bee in good mood, but sick of the fullens presently and not do any thing. Againe, some things they will doe, but if it please them not the better, they are deafe of hearing, though the husband call twice, they will turne a deafe eare to it.

VERSE 25. *Husbands love your wives, even as Christ loved the Church, and gave himselfe for it.* VERSE 25.

Now the dutie of the Husband is laid downe to the last verse, in which both their duties are included, and conclude the matter. Now this verse layeth downe three things.

1. What is asked of men.
2. To whom.
3. In what manner, as Christ hath loved his Church: which love is amplified by the effect of it; the effect enlarged by the end.
   1. Sanctification, which is set downe by the author and instrument.
   2. Glorification.

The first teacheth us, *That husbands are to be loving*, Col. 3, for as the spirit of a woman detracteth the yoake; so a mans spirit lusteth after a lesse liberall subjection, and is ready to turne his preeminence into tyrannie, and to lay hold on Wives be subject, as making for him; for we sooner claime more then our owne, then bare an eye of that belongs to us. Therefore this lesson is seasonably taken up forth: it teacheth us two things. Doct.

1. What it is.
2. In what office it doth shew it selfe.

1. Love is a most intire affection to one woman, a wife, as who is given me of God to bee a helper and ornament of my life, and one person with me to raise a seed to God. It is such an affection as doth

translate a man into the power of the woman; not grounded on beauty, riches, great alliance, this is lust of the flesh, covetousnesse, pride of life, but it is grounded on the considerations here named, *Gen.* 2. *Prov.* 12.4. *Mal.*2.

2. The fruits in which it emptieth it selfe. 1. It will seeke to edifie them in grace, Love edifieth, teach them, &c. 2. It will rejoyce in them, make a man comfortably contented in his portion, *Prov.*6. Rejoyce in the wife of thy youth, not that it teacheth wantonnesse, but it cutteth off sinfull discontents, *Esay* 62.2.

3. It doth make us converse with them willingly, *Cant.*2. Let me heare thy voyce, and see thy face; hither that of cohabitation must be referred.

4. It doth communicate with the partie beloved; hither the providing her things necessarie, preventing her in them, committing charges to her, her husbands heart must rest in her; yea a man must, *caeteris paribus*, allow her more liberally in matters of comfort then himselfe, she is the weaker vessell.

5. Patient winking at infirmities.

6. Fellowfeeling with her in her grievances.

Vse. Now if we lay our selves to these duties we come short of them, our love will seeke Sermons for them when they are dead, but never teach them while we have them; we often are not pleased in our portions, we are never well, but when farre enough from them, never ill but when with them; like *Nabals* toward them, make them be countable to a farthing; a chafe for the least trifle; no whit affected with their griefes.

Doct. 2. We see that this singular love must not be divided to many, but afforded to our one onely wife, 1 *Cor.*7.2. Let every one have his owne wife; for these phrases in *Paul*, and that in the 19. of *Mat.* and in the 2. of *Mal.* do interpret *Moses*, and shew that God did knit in this bond one man to one woman, and it cannot be other, for this love doth translate a man into the power of a woman, that he hath no power to give himselfe further, nor she no power to authorise it in him; he that loveth once can love no more at once, and the proverb is true, and this is it, *Prov.*6. If the heate of love vexe thee, quench it with water, but out of thy owne fountaine, running waters. Where there are two arguments.

1. From the wholesomenesse.

2. From the proprietie.

For it is better to drinke of a cleare running water, then a muddy puddle, so better quench thy love with thy owne wife, who is a sanctified fountaine, then with a queane that is a standing troubled water; yea a filthy puddle: Againe, who would not rather have wholsome water within their house then goe to the common river; where we know not what rags was washed? such is a wife, she is thy proper fountaine.

Vse. This therefore as it doth teach us our duty, so it doth convince them

them that live adulterously, that have queanes, concubines, mistresses, and this age is growne flagitious this way. Now younger brethren may breed, elder will live at a higher rate, now change of pasture maketh fat Calves; but God will roote out the uncleane man.

Now the manner followeth [*as Christ:*] in which mark two things:

That it is not enough to doe the duties of love, but we must doe them in such sort as we have Christ for ensample. Doct. 1. Now the manner of his love is to be considered in three things.

1. In the chastitie of it.
2. In the sincerity.
3. In the constancy.

1. Christ doth so love his Church, that he priseth all other as a nettle, or a thorne, matched with a Rose or Lillie: Againe, he doth not command her the least thing which hath a shew of impurity.

2. For his sincerity, he doth love his Church, not hers, for when he made love to her, she had neither wealth nor beauty, but was poore, blinde, miserable.

3. And his love where it is once, continueth to the end. Thus should husbands love, not with whorish affections, nor in uncleanesse, but in chastity and honour, they should love the woman for the grace and womanhood, no by-respects; their love must continue and grow. *Vse.*

And it doth convince the practise of most, who are full of lust, but have little love, who have wandring affections, impure dalliances, who love the wealth more then the woman, whose love is a while, so long as there is wealth to keep it warme, while the honey moone lasteth: And when the flower is cropped which they lusted for, then it seeth-eth downe as fast as ever it boyled up. *Vse.*

Marke hence, *That Christ is such a Husband as that his love is exemplary to all husbands.* Doct. 2. Which doth open a fountaine of meditation. For as by the comparison of a fathers love, wee marking the love of parents, doe gather Gods love to us, and how wee like children should be affected to him: so this earthly resemblance of man and wife is a spectacle helping us to see spirituall things in Christ, and our duty toward him. We may therefore thus use it:

1. I see Husbands that are sinfull provide for their wives, how much more will Christ provide for me?
2. I see that husbands stand betwixt their wives and dangers.
3. I see husbands cover and forbeare many things.
4. I see husbands touched with feeling in their wives griefes, how much more are these things in my Lord toward me, when in men that are sinfull they are in some measure?

So for us, first, I see that a wife who hath a loving husband, her heart resteth in him; so must mine in Christ: If any action be brought against her for some old debts, she will say, she did owe such a thing, but her husband hath made himselfe answerable to such things: So we if the Devill do arrest us, as who are debtors to the justice of God;

we must say, it was so indeed, but since by faith we gave our hearts to Christ, he is to answer it. So if a woman will not doubt but she shall finde favour with her husband, though she hath made some little default; so we much more while we play not false, but keepe the loyall faith of our heart to him alone. Lastly, if she can comfort her selfe that her husband doth beare at one end of her burden with her, how much more must this refresh us that we have such a husband, as knoweth how to be touched with our infirmities?

Doct. Now he doth shew this love of Christ to his Church from the effect of it, *He gave himselfe for her*; Observe then, *How Christ as he loveth not with the love of a husband any but his Church; so hee gave not himselfe for any but his Church.* Men were wont to give dowries for their wives, as *Saul* had for *Micall*, and men doe not give dowries nor make joyntures but to her they marrie: So the Lords dowrie is himselfe, his joynture is the kingdome of Heaven, the one given, the other made sure to none but the wife of the Lamb, *Esay* 8. *Luke* 1. *Mat.* 1. his people, *Ioh.* 3. believing ones, *Ioh.* 15. his friends, *Acts* 20. his Church redeemed with his blood.

Two things will cleare this truth.

1. That the Commandement Christ received from the Father, was not to doe that which might be sufficient, but to doe that which might raise those to glory who were given to him, and this he did accordingly, *Ioh.* 6. 39. *Ioh.* 17. 4. for their sins were satisfied, all spirituall blessings porcured, and the thing presently and infallibly to be applied, as if it had beene done already.

2. He that did not let all come in his prayer, did much lesse let them have part in his Passion, now *Ioh.* 17. 9. Christ did not pray for the world. Exceptions are made two wayes.

Object. First, to the second part, he prayed not effectually, as for his owne, else *Luke* 23. 38. and *Esay* 53. *ult.* he prayed for them.

Answ. 1. This is to be misliked that they give Christ an ineffectuall prayer, contrary to that is testified, *Ioh.* 11. 22. What ever thou askest thou receivest. 2. He was heard in that he prayed.

2. The instances are false, for Christ prayed not for the world, but for those who ignorantly did that which was done, whom hee saw might be converted; and if Christ had not prayed so graciously, *Peters* Sermon would not have beene so fruitfull: and in *Esay*, the same sinners he died for, the same transgressors he prayed for. Againe, Christs prayer must be for them that they might bee saved if they would believe through their owne free will, or his effectuall working of faith. Now the first were hereticall, the latter is effectuall. Some except against the first part, thus: It followeth not though he prayed not for the world, that is say they, worldly men while they were thus, that therefore he might not offer for them to the end they might be converted from the world.

But here are three errors in this answer.

1. It maketh the Sacrifice of larger extent then the Intercession.

2. It

2. It maketh such the world who had not grace nor faith; whereas it is not the not having of grace, but the not belonging and being preordained to grace, that maketh of the world: for Christ in this prayer prayeth for those that had not faith as yet.

3. It doth insinuate as if the prayer did not serve to obtaine conversion, as well as the sacrifice; this ground therefore standeth sure: And to winde up this matter, let us hold three things.

1. That God could not be challenged of injustice if he should not have given Christ to redeeme any man, no more then in not giving the Angels a redeemer.

2. That the sufferings of Christ cannot be intended so largely as the transgression of *Adam*, for then Christ should have offered himself for those that were damned in hel remedilesly.

3. That it is onely purposed for those that in time were to have a spirituall being from & by Christ, as *Adams* sin was intended chargeable upon such as should come by him, therfore Christ though in the loynes of *Adam*, yet because the holy Ghost did separate, sanctifie and frame that nature, was not wrapped in the guilt of *Adam*, *Ioh.*10. for my sheepe who shall heare my voice and know me.

Now for the use of this truth: It doth confute the Germane Divines and Papists, who doe make both that God the Father and Christ in death did purposely ayme at the redemption of all, though few attaine it: even as a woman hath as sore travaile in bringing forth a dead child, as one that is living. But though weake women that often want good midwiferie, may have their fruit still-borne, farre bee it that the Lord of Hosts should travaile, and miscarry in that he goeth with. And it is good to marke the ground of their error; in the one a dreame of a universall grace; in the other a conceit of an antecedent will in God, which doth so desire the salvation of all, that he will doe that which is sufficient for all: but Gods whole delight prospered in Christ, *Esay* 53.10. whereas that conceit would cut the Lord short of a great deale of his pleasure. *Vse.*

But they object, 1. If it be true that the damned believing on Christ should have salvation, then he dyed to save them, for he can save no more then he dyed for: but you testifie to the reprobate that if they believe, &c.

Answ. The consequence is naught; the reason is this, because there is sufficiency in his death to save a thousand worlds, though he did not purpose any such thing: God purposeth the Sun shall give the benefit of light to no more then have eyes, yet suppose that all the eyes of the blinde were opened, nay that as many more men were created and set on the earth, the same would give light to them all: so the sin of *Adam*, if another world were to come of him, were sufficient to condemne them too.

Object. 2. The Scripture doth witnesse that Christ is affected no lesse toward the obstinate sinners then others, *Mat.*23.37. How often would

would I have gathered you together, and you would not?

Answ. It is one thing what Christ doth in his humane nature, as a minister of the Jews, through a holy commiseration; another thing what he willeth by reason of his priestly Office. Christ as a minister of the people, by his humane will, did wholly wish the good as well of one as the other; for ignorance of secret things, love of mankinde, zeale of Gods glory, and due caution of subjecting his will, might make him without sinne wittingly or unwittingly wish somewhat that is diverse from the pleasure of God: But in his Priestly Office he hath his commandement onely to deale, and that effectually to salvation for such as are given him of God.

Object. 3. It is said; He hath the nature of one as well as another.

Answ. He doth not therfore redeeme us because of our nature, but because we are given him of God to redeeme; therefore he doth take our nature: this reason is as if one should say, a man is of the same flesh and blood with all women, therefore he must be a husband as wel to one as to another.

Vse 2. It doth prevent a temptation, for the devill doth pipe many a man to hell with this perswasion, that Christ died for all mankinde, all the world, and therfore for him: But he dyed for the believing world, &c. It doth shew us his great love to us, that hath loved us and given himselfe for us: they that make Christs love so lavish, doe diminish his love, and rob from the wife, to give to the harlot, from the believing, to bestow upon the world which is an adultereresse: they get not so much in the Shire, but they lose in the Hundreth: What a love were this in a man toward a wife, to love her indeed and live with her, but yet to have as good a minde to other women, and doe what lay in him, onely they will not come to lure, &c.

Vse 3. It doth teach us that if we will have any benefit by Christ, we must be of this his Church, not onely in outward profession, for thus the devils Chappell is in that Church, but to be added to the number of the faithfull by faith and repentance, like them in the *Acts*, Men and brethren what shall we do to be saved?

VERSE 26. VERSE 26. *That he might sanctifie it, and cleanse it, by the washing of water through the Word.*

Now followeth the double fruit of his death.

1. Our sanctification.
2. Our glorification.

Doct. In generall then wee see that we must not sever these two benefits of Christs death, pardon of sin, and true holinesse: *Whosoever hath his portion in Christs death, hath his nature cleansed no lesse then his conscience cleared from the guilt of dead works:* for the death of Christ doth cause sanctification, not onely as an exemplary cause being meditated on; but his death hath a work against the three things which are in sin.

1. The power and activity of it, hee made the power of the world a crucified thing by his crosse.
2. The guilt of it.

3. The

3. The blot which his death doth purge, in as much as it doth procure the spirit of sanctification to be sent into our hearts.

This therefore as we would have any benefit sure to us by the death of Christ, must make us seeke to get a part in this first resurrection, no holinesse, no part in Christs death, which was that those might be sanctified for whom he dyed: These first fruits of the Spirit they will assure us that Christ dyed for us: there cannot be the effect, but the cause is gone before it. It is a casting ladder, we may climbe to the cliffe of the rocke, see our very eternall predestination by meane of it. *Vse* 1.

It letteth us see what a precious thing it is: sure things exceedingly deare bought and much laid for, are to be esteemed. But how hath not God laid about, and what hath he not done that we might be holy? 1. He hath chosen us, *chap.* 1. for this end. 2. He hath called us to this, 1 *Thes.* 4 7. 3. He hath given us faith and justification for this, *Acts* 16.9. *Rom.* 6. 2.

It doth meet with a suggestion of the devill, who wil perswade men, that seeing faith onely is enough, they shall have benefit by Christ his death, though they be not so scrupulous; What need they vexe themselves? the poore Publican: But it is plaine, for whomsoever Christ hath dyed, he must have holinesse as well as faith to forgiveneſse of sin, he hath dyed to sanctifie. 3.

It is manifest hence, that he dyed not for all, or he attained not the end in all, for all are not sanctified: if one say, it is because they believe not, I answer, that if he dyed to sanctifie them, then he dyed that they might believe: for this is the ground of sanctification: now if he dyed that they might have faith, as he did for all that are his, *Phil.* 1. To you it is given for Christ to believe, either they must have beliefe, or else his death is still frustrate. 4.

The particulars in the verse, two things.

1. Our sanctification.

2. The meanes.

The same Christ dyed that he might sanctifie us, not any creature, yet so that he useth as a meane and instrument hereto our washing in Baptisme, not that the water of Baptisme in it selfe hath such force, but because it is cloathed with a word of promise, and so commeth to excite faith, by which all benefits are further applyed: where three things must be marked. *Doct.*

1. *Christ is he that doth sanctifie us.*

2. That he doth use our baptisme to this purpose.

3. That all the effect of our baptisme is by reason of the word of promise annexed to it.

For the first, those that are sanctified, that is, we, and he that sanctifieth, *Heb.* 2. 11. and 1 *Cor.* 1. 30. Christ is made our sanctification, that is, the sanctifier of us, he doth procure this blessing, and is by merit as they speake.

2. He with the Father and Spirit doth effectually apply it: And for

for the right understanding of it you must not, when you heare that God is our Sanctification, understand it as when it is said, God is our life, for we live in him; but so that it is by meane of creatures in which he hath put such a force: so that though God be the efficient and more removed, yet the next formall cause which maintaineth life, is the vertue in the creature: But God so doth sanctifie us, that intirely and immediately himselfe doth worke it, not giving efficacie to any creature to bring forth this worke of our Sanctification.

Vse. The Use of it is that we should learne to leane upon Christ as the Author and finisher of this worke; which will be a sure pillar to trust to, for his strength is onely able to leade us through all the enmities that are opposed; *Deut.* 31. *Be not discouraged, for I am with you.*

Doct. The second thing is, That *though the Lord doth intirely, and immediately work this, yet he doth use meanes, the meane of Baptisme.* Of which three things:

1. What it is, an instrument to worke in us.
2. How it doth worke.
3. The uses.

1. It doth first serve in generall to seale the whole covenant of God, which is said of circumcision and the cup, This is my covenant in my blood: but more specially it doth worke to our Union with Christ, *Gal.* 3. 27. and our communion in the benefits of remission of sinne, *Act.* 22. 17. 20. *Rom.* 6. *Col.* 2. 12. *Tit.* 3. regeneration or the sanctifying of us.

2. Now in the second place, to conceive how our Baptisme doth sanctifie, we must know there is an error on both sides. Some saying that God doth by his motion give force to the Ministeriall action to cleanse the soule, that though God is the principall worker, yet the Ministeriall action through him doth immediately bring forth our sanctification. So that our sanctification should come neither immediately nor intirely from God. Some say that God doth all intirely, but they do so tie his presence to the water, that where the Ministers action is, there God is also and at that time, unlesse in parties of ripe yeares, unbeliefe hinder. Others say they are naked pictures and badges of profession in these three conclusions.

Conclus. 1. 1. God doth alone wholly and immediately from himself cause the work of our sanctification, though he use water, yet he doth not give any quality to it, nor lift by any motion of his power the water to effect our inward sanctification, Circumcision is nothing, *Gal.* 5. And lest the Papists should say, that Scripture doth not speak so of Baptism, the Apostle saith that all the Ministery of man is nothing, 1 *Cor.* 3. 7. in regard of power to work in the soule, and 1 *Pet.* 3. 27. the Apostle saith that the outward Baptisme doth not save. Such like places teach that the Lord doth so use these things, that yet all vertue and efficacy is in him, and goeth immediately from him: For when sanctification is greater then Creation, no creature can be admitted to that fellowship

ship in the power that doth work it; but this would deifie the creature, and when Christ saith, *Mat.* 15. 18. that no creature can defile the soul, we may say on the contrary, Not we, but Jesus of *Nazareth* hath made this man to walk, *Acts* 3. In the poole of *Shiloh* there is a resemblance, for a man by going into the poole was cured, yet the water had no virtue, nor was not lifted up to the Angell to doe the cure, for then it could not but have healed two as well as one: naturall causes cannot suspend their actions, when there is fit matter, as fire cannot but burne if you put on oyle, or cast on wood.

The Sacraments though they have no power to create grace in the inner man; this though *Paul* saith of the Word preached, it is nothing, 1 *Cor.* 3. 7. yet *Rom.* 1. 16. hee saith that it is the power of God to Salvation, that is, a powerfull instrument. To understand it, you must know a man, or a thing may be a cause of that which he doth not properly worke: for example: I come and tell you there is a poore man, pray you to relieve him, you go and give him something, I cause this almes, and yet the matter that doth properly work it is the inward compassion which stirred up doth move you to doe the almes: so *Ezech.* 16. 17. Wicked lust breathed men did by picture grow to be filthy, the devill stirring up their lust, was the proper cause, though the other were the instrumentall: so the Sacraments by reason of the Word of promise, and the proportion of their effects to that which Christ worketh, who is signified by them, they doe tell us that Christ is ours, given us, his blood sprinkled on us, they goe no further: now the Spirit stirreth up faith, and so maketh us finde that inwardly which they speake outwardly. God therefore sanctifieth, the blood of Christ sanctifieth, I am *Iehova* your sanctifier, the blood of Christ purgeth from sinne, the Word sanctifieth, Joh. 17. *You are pure by the Word*: the Sacraments sanctifie: God by his Almighty power doth immediately from himselfe alone worke, Christ his blood doth procure it: the Word and Sacraments shew us this blood, that we beleeving on it, might have the Spirit of Sanctification. *Conclus.* 2.

Though God useth these things, yet he doth it as pleaseth him, to whom and when he thinketh good, for he doth all after the pleasure of his Will; it pleased him, 1 *Cor.* 1. 21. we must not binde God to the fount: Hence some that have the signe never have the thing, as *Simon Magus*, *Iudas*, *&c.* some at that present receive both: some have the effect of Baptisme long after. But one may say, then the signs are empty signes, if they work not at all, or not for a long time, that they signifie. *Answ.* Thus we may say, a good medicine is no medicine if it work not in a body irrecoverably obstructed: or the seed is no living seed, because it sheweth not the fruite all the winter. *Conclus.* 3.

Obj. One thing here is to be answered: How it can be said, that God sanctifieth us by baptisme, when we must have faith and sanctification, before it can be effectuall in us, as was manifest that *Cornelius* had.

Answ. Things are said to be done, when they are manifested and more fully performed. *I will chuse Ierusalem*, *Zach.* 2.

The

Vse 1. The use of this to us: 1. To shew to many how voyd they are of the fruite of Baptisme, they have the shell, they want the kernell: many want this death to sinne, and life to righteousnesse, they want that baptisme of Christ, though that be not of man but of God, *Acts* 7. 51. *O yee uncircumcised of heart*: so it may be said to many, O yee unbaptized ones, not washed in your soules.

2. It doth teach us, that we must all strengthen our selves and further our sanctification, our fruition of Christ and all his benefits, even from this seale which God hath given of it. If a man hath put to his seale to any thing, we count that sure, none can goe against his seale: how much more should we hence assure our selves of Christ and his benefits, because God hath sealed them to us? he hath promised, hee hath sworne, he hath put to seale, that we might be assured; we make dormants of them, never looke to them, as good have no baptisme, as not use baptisme; when therefore you finde doubting, touching the pardon of your sin, you must reason, Hath not God sprinkled on me that water which is the pledge of Christs love sprinkled on my conscience, to wash away that sin of my soule? When we finde that power of sin great in us, we must say, Have not I beene set into Christ, shedding his blood, and dying by baptisme, that I might dye with him? so when we finde want of holinesse and grace, we must reason, Have not we been sprinkled with that water, which is the washing of the new birth?

Doct. The third thing is in these words, *Through the Word*, whence we see, That *all the force the water hath, is by reason of the word of promise with which it is cleathed*. Why, saith *Austin*, on the 15. of *Iohn*, you are pure through the Word. Why did not he say through the washing of water? Because all the force of the water commeth from the Word: for take away the Word, what is water but water? the Word commeth to the element, and maketh a Sacrament. And lest we should thinke he meaneth it of the word Sacrament, as it is pronounced by the Priest, he saith, Whence hath water this force, &c. From the Word, *non quia dicitur, sed quia creditur*; for water might signifie cooling as well as cleansing, if God by his Word should not determine it.

Accedit verbum ad elementum & fit Sacramentum.

Vse. This therefore being so, it doth teach us that all the working of the Sacrament is from beleefe on that which is promised by it, for the waters worke is because of the Word, the Word is nothing not mingled by faith, *Heb.* 4. 2. *Ergo*, Baptisme doth nothing but by meane of beleefe, all the working of it is to be resolved into faith, *Col.* 2. 12. We are raised up by Baptisme: how? *ex opere operato*? no, through faith: and here is an excellent harmonie of those things that are said to sanctifie us, I am Jehova your Sanctifier; the blood of Christ doth purge us, the Word doth make us pure, *Ioh.* 15. 1 *Pet.* 2. The Sacraments doe cleanse us. God he by his vertue from himselfe immediately doth produce our Sanctification. 2. Christ his blood doth it by procuring the Spirit that doth cleanse it. 3. The Word and Sacraments doe it by stirring up faith on Christ crucified, and so leading us to God who doth cleanse us: and this is to be noted against the Papist,

who

who with tooth and nayle fight against this, that the effect of the Sacraments should be brought to beliefe, or require faith to come betweene; for they say that faith is not necessary in the use, that provided there be nothing done against them a man need not doe any thing to help their working in him, they doe their worke by reason of Gods power, Christs merit, the faith of the Church, not that faith of him that receiveth them: As a medicine if a body be prepared, a man shall heare of it though he sleep or wake: a wicked doctrine that calleth men from faith, and communicateth Gods honour with creatures. This text doth refute it, which fetcheth all the efficacy of the washing from the Word; now all the efficacy and working of the Word is from being mingled with beliefe, *Heb.* 4. 2.

Object. But the Papists will say that the Apostle meaneth not here a word preached to beget faith, but a sacramentall word which serveth to make a Sacrament. But this distinction is absurd, which denyeth to a word sacramentall the common nature of every word of promise, viz. to be a word of faith: for though every word preached to faith is not a sacramentall word, that is, doth not make a Sacrament, yet every sacramentall word is a word serving to beget beliefe.

Object. But one may aske, Why doth the Scripture say, by Baptisme we are saved, cleansed by washing, if the laver be not the cause properly working? which lest wee should doubt S. *Peter* saith, Baptisme doth so save us, as the Arke saved *Noah*: now that did truly and effectually save him.

Answ. They thus speake because God hath ordained these things as instruments with himselfe to worke that which himselfe onely inwardly effecteth. The place of *Peter* compareth the Arke and Baptisme in that which followeth them both, not in the manner of working in the consequence, not the efficacy. 2. *Peter* speaketh of Baptisme as it is wholly considered, comprehending Gods action within as well as the mercies without.

Object. 2. One may aske, Why do you give it to Infants who cannot believe?

Answ. We doe baptize them as expecting they should live and come to be instructed in that Sacrament, if they dye before they know good or evill, we say Baptisme is not in vaine, it strengtheneth the faith of the Parent, it entereth the child: though a Papist need not aske this question, for we may aske him, How did Circumcision work by stirring up faith? how then might it bee ministred to Infants that had no faith?

2. One may say that baptisme if it doe but stirre up faith, then one may have as much advantage by seeing another baptized, as by being themselves; as a Sermon though spoken to one man, edifieth all alike that heare it.

Two things in Baptisme. 1. Instruction. 2. Application to me in particular. Instruction in two things.

1. Touching Christ crucified.

2. Touching the applying.

And this I may learne by seeing another, both that Christs blood is the Laver that washeth sinne away: and that some have this blood in the Church sprinkled on them: but that this is sprinkled on me, I cannot learne unlesse by my personall receiving.

Vse. Wherefore let us hold this, that without faith in the Sacrament we can have no benefit by it: therefore let us looke backe and stirre up our faith on this grace which was brought us. Is is with the Sacraments as with some medicines, which if one doe not take broths and walke upon them, they will not worke: so the Sacraments, if we walk not our faith in the promises annexed to them, they will not be effectuall and fruitfull in us.

Verse 27. Verse 27. *That he might make it unto himselfe a glorious Church, not having spot or wrinkle or any such thing: but that it should be holy and without blame.*

Now followeth the fourth point: he sanctifieth and cleanseth us through Baptisme that he may present us at length blamelesse: marke then, the effect of Baptisme is not onely when it is ministred, or when we first believe, but it reacheth to our whole lives: The Apostle doth not say, Christ doth cleanse us, and Baptisme, and put us in good case while we keepe in it, but when we fall, hee doth then cleanse us with penance, that so he may present us spotlesse: but hee maketh our sanctification by baptisme continue and serve to bring us to perfection: Baptisme is like the Arke, if it had carried them for a day or two, till the next waves rose, and then left them, they had not beene saved by it: so if the grace of Baptisme did not serve against all surges and waves of sin present and future, it could not save us. And this may easily be convinced. For let me aske, whether Baptisme is not the seale of Gods Covenant; they will say, yes: then, whether is Gods Covenant to be mercifull to some sins, or all; to all; but provided wee believe and continue in it: Whether must faith be such as must hold on without being broken off, or my faith serve, which though it be shaken doth renew it selfe: It cannot be denied, but the faith which shall rise up being fallen, is alwaies accepted of God to the Covenant, *Ier.* 3. Then it is manifest, if God sealing his Covenant doe require faith, which never is interrupted or which renewеth it selfe, that so often as a man renewеth his faith he hath the benefit of the Covenant and seale annexed. Now the Papists say that a faith which doth renew it selfe hath benefit by the Covenant, but not the use of the seale. Their doctrine maketh a butter seale of Baptisme. 2. Gods promise whensoever believed is effectuall, but Baptisme is not a naked washing, but cloathed with promise, He that believeth and is baptized shall be saved: now they say, He that believeth, and continueth never saying: that is, breaking off that beliefe, but if he doe he shall no more be holpen by Baptisme. Then this word of promise, is not as *Peter* saith enduring for ever, but lasteth onely till the next deadly sin.

The phrase of Circumcision, this is the seale of the Covenant, or that of the cup, this is that Covenant doth evince, though *Bellar.* doth impugne it.

3. The Fathers had help by their Circumcision both in right and mortificati-

mortification. *Rom.*4. *Deut.*30.6. they had not the barke of Penance to saile home in when they offended.

4. It is against Christian experience. But it is not to bee wondred at, for when they are ignorant, or will not see the righteousnesse which Baptisme sealeth, nor will not have us by beliefe, but by vertue of the ministeriall action have benefit at the first by Baptisme, no wonder if renewing faith doth not, say they, help us after: for in their judgement it did never availe us, because they doe make the vertue of it *ex opere operato*; therefore without repeating the Act, they thinke the vertue of it cannot be attained: their Scripture is the sixt to the Hebrews, which hath no shew to this purpose: for their reason that men must not finde such easie reconciliation after Baptisme as before, and all the ancient say there is no other way and cure of sins after and before Baptisme. *Answ.* It is easier to recover a sick man, then to quicken a dead man, and as easie to be cleansed of one sin, as of a multitude, and to be forgiven when we sin of frailty, now friends, as at the first when we were enemies. But say that it be more difficult, this maketh not a new way, but the old way must be with more sorrow and revenge traversed: and the Fathers never thought that there was any other way then faith in the grace sealed in Baptisme. But they therefore call it another manner of curing:

1. Because the Act of Baptizing could not be repeated.

2. Because they might not come to that grace of Baptisme with simple profession of faith and repentance, but were further to give testimony of it in penitentiall exercises; for to wash away the staine wherewith they defiled the Church, and to spread a wholesome terrour that others might not dare so to offend. A new way, because for circumstances it was otherwise administred.

We therefore seeing our Baptisme is effectuall all our life long, must learne to looke to it: these elements are not like materiall bread, we cannot eate that and have it, but these are a visible word and cloathed with a word of promise which lasteth for ever: wee must chew the cud, and then these things will still give us nourishment as fresh as when we first believed: And that none should thinke himselfe too good to profit by Baptisme, think of *Abraham*, *Cornelius*, yea Christ himselfe that tooke it leaving us an ensample. *vse.*

Now he commeth to the second effect, our glorifying, where two things are to be considered.

1. Our *presenting*, for so the word signifieth, which is amplified by the person to whom we shall be presented, *to himselfe.*
2. The manner set downe, 1. Generally, a glorious Church, 2. Expounded particularly from the removing of that which is against it, and from the perfection of holinesse in which it standeth.

The summe of the verse: That Christ doth sanctifie us through the course of our lives, helping us by faith on the word of promise in bap-

tisme hereunto, that we who have some conjunction and are contracted to him here by faith, may at length all of us be presented before him and given him in mariage, being for quality perfectly glorious, that is, such as have no superfluitie of sin spotting us, nor no defect nor running, which the lack of grace causeth, as the lack of naturall moisture maketh the face wrinkled, but we shall have unblameable holinesse, and perfect happinesse the companion of it.

Doct. 1. Then we see, *How that they who shall be glorified in the last day, must be first sanctified here*; he doth sanctifie, and he at length doth glorifie us: The pure in heart shall see God; Without holinesse you cannot see God, *Heb.* 13. *Mat.*5. those three benefits cannot bee severed in Christ, 1. Justification, it is forgivenesse of sin, 2. Sanctification here, 3. Glory hereafter; *Rom.*6. You being justified have your fruit unto holinesse, and the end is eternall life. For though it be no cause of glory, yet it is a necessary antecedent, as a man must be a childe before he can be a growne man, though his childhood doth not make him a man: And it is comely that the Spouse of Christ should be cleansed and fitted as it were, before she be presented to him. When earthly Majesties have not had their women brought to them till they were anointed, washed, perfumed, exquisitely by the whole yeare adorned, *Hest.*2.12. How much more is it meet that the believing, who are to be the Queen of the King of Kings, should be prepared hereto?

Vse. Wherefore as ever we looke to have part in glory, so let us first strive here to be holy, no Saint here, no Saint in Heaven hereafter: nay, he shall be an incarnate Devill, that scoffeth at being a Saint on earth: no uncleane thing, no dogs shall enter there. Men will not match with foule ones, and dost thou looke that while thy soule is full of all filthinesse, darknesse, prophanenesse, atheisme, wrath, worldlinesse, uncleannesse, intemperancie, that the Lord of glory should marry himselfe to thee, and take thee to his glory? no, he first sanctifieth, then he glorifieth.

Ira reparatio. Doct. Now particularly, first from this he saith, *That he may present us*, we see, *that while we are here, we are absent from the Lord, wee see that as yet or rather that we are not given in marriage, and taken home to him.* As in earthly mariages, first there is a Contract, and then some space of time betweene that and the mariage, as standing with the chastity of proceeding, as which trieth the truth of love, and maketh the consummation more welcome, when now it hath beene expected: so every believing soule is when the Father draweth it to Christ contracted to him, cast but the eye of faith to Christ, and thou hast won his heart, he is his owne no longer, *Cant.*4.9. yet for good purposes the taking of us home to himselfe, and the consummation of these beginnings is put off till all the faithfull, the wife of the Lamb, shall be presented to him, all of whom shall then be given him by the Father: yea Ministers having a part in this matter, 2 *Cor.*11.2.

Vse. This should move us seeing there is a time wherein the Lord will fully wed us to himselfe; this must make us long after the hower, when

when all shadowes shall flee, when all of us shall be brought into the house of our Lord, and be with him for ever; we see how contracted persons thinke a day a yeare till they each enjoy the other: the same affection should be in us toward Christ Jesus.

The second thing to be noted, *viz. That the Church belongeth as a wife to none but Christ, we shall be presented or given to him.* What are Ministers? not the bridegroome, but his friend, not who are suiters for themselves, but such as goe betwixt Christ and his Church, to fit her a virgin for Christ their Lord, *Iob.3.39. 2 Cor.11.2.* Doct.

The which doth rebuke the insolency of the Pope, that among other titles is not ashamed to have this maintained, that he is the husband of the Church: But no consideration doth more throw downe that claime of his to be a head, then this Chapter: For Christ is so a head that he is a husband: now we know that a husband-like headship is of that nature that it doth not brooke partners, the husband cannot have deputies, or do that which belongeth to him by proxy; fie, it standeth not with the chastity of a husband to depute another for him in any sort, nor with the chastity of a woman to admit it: But thus to plead himselfe corrivall with Christ, is fit for him that lifteth himselfe upabove all that is called God. Vse.

3. *We see what a glorious state is reserved for us in Heaven*; yet it appeareth not what we shall be, but when Christ appeareth, then wee shall appeare in glory with him, *Col.3.1. Iob.3.2.* A state of perfect glory both in soule and body: In soule perfect light, flaming love, joy unspeakable; In body such glory, that the face shall shine as the Sun, the body be covered as it were with light, it shall be immortall, spirituall, neither needing meats nor drinks, and of admirable agility, even able to move whither the spirit doth carry it: this glory is kept for us till we shall be hand-fast to Christ, and that fitly: for looke as we put off our braverie till the wedding day, though they will goe handsome, yet the wedding apparell shall not come forth till then: so wee though Christ maketh us comely, yet all this sumptuous attire is reserved till the wedding of the Lambe is to be solemnized; then wee shall have it as a piece of his glory, that then wee should bee stately arrayed. Doct.

And this, that our spotlesse holinesse is not attained here, doth teach us, 1. To decline such erroneous spirits, as would have a glorious Church on earth, such as were the Donatists, as are the Anabaptists, and in part the Papists, who affirme thus much of a true beleever baptized, that he is without spot, and that there is nothing in him, which may not indure triall, before Gods justice, nothing that God can hate: Now what doth this, but before we come to Christ, either by death or otherwise, make a person without spot, contrary to Scripture, as, *If we* (saith so great an Apostle, including himselfe) *say we have no sin, there is no truth in us.* In which place they sticke as in pitch, for saying is not onely speaking with the tongue, but with the heart, *The foole hath said in his heart.* And when the Scripture affirmeth the naming Vse 1. 1 Joh.1.8.

or saying, it affirmeth that thing; he gave them this priviledge to be called, to be. When it denieth that a thing may be thought or spoken, it denyeth the being. And so *Paul* complaineth, *Rom.* 7. 23. of sinne dwelling in him which doth lust against the Spirit of God, it is the Law which the Spirit writeth in our hearts, and therefore is properly sinne, which the Apostle mourning under the burden of it, doth further evince: for if it were a disease left for to exercise us for our further glory, the Apostle should have rejoyced as in other afflictions, rather then otherwise.

But about this the Papists erre, not marking, 1. that God doth forbid the losing of grace in us, whereas every Commandement doth forbid, for sinne is not ended in the outward deed, but begun in the breach of inherent grace, Be upright, they lost their first love.

2. That the Commandements doe shew some things which they binde not to doe: Cursed is he that abideth not in all: and they require in obedience all the heart and might.

3. That thou shalt not lust, forbiddeth lusting onely with consent of our owne will: but such lust may be knowne without the Law.

2. Lust in an infant unbaptized is sinne, yet it hath no voluntary consent in the infant: if sinne, it is a breach of some Commandement, as themselves yeeld, though they will not admit of the contrary.

But to returne, they say that sinne is so abolished in Baptisme, as none remaineth, not onely making us guilty, but as having being in us: we graunt no guilt, and a deadly wound of it, so that successively, it shall be quite abolished.

Object. The Scripture saith, that not onely guiltinesse is removed, but that our sinne is dead and buried in Baptisme.

Answ. The Scripture speaketh of things as done when they are in doing: now this is begun to be done, though not as yet to be finished, *Psal.* 2. *Act.* 4. *Esay* 1. 18. he saith that a convert is as white as snow.

Answer. In regard of that righteousnesse which stands in forgivenesse of sinne, Christs put upon us: and thus seeing that Christ is put upon us in Baptisme we may say as *Chrysostome*, that a baptized person is purer then the sunne beames; for the sunne of righteousnesse doth cloth him, no speech can be excessive.

3. How can sinne and righteousnesse, life and death dwell together?

Answ. They cannot in the highest degree: thus raigning sinne excludeth righteousnesse, and perfect righteousnesse in heaven shall exclude sinne. 2. They cannot so dwell together as to be accorded, but in inferiour degrees, and one fighting against another, they may dwell together, *Gal.* 5. the Spirit and flesh are contrary, yet dwell in us lusting one against another.

4. How can a man sinne, and yet not be guiltie, have sinne which God hateth, and yet be accepted?

Answ. The relation of condemning in this person may be severed, though the being remaineth: How can a stone which is a landmarke cease to distinguish ground and be a stone? How can a Bee cease to sting

sting and be still a Beer? How can a Physitian hate a disease and love his Patient?

This must stirre us up to waite for the glorious appearance of Christ, when this glory shall be put upon us, even to groane after it with sighes which cannot be uttered. *Vse 2.*

It must comfort us in seeing our nakednesse and our ragged soules to know that we have better raiment, a more happie condition. Children with their companions, when they are homely clad, and see others gay, will say, they have finer coates then those, they are locked up, they shall weare them on Sunday: so we though but naked and ragged here, should comfort our selves, as who know that we have better layd up for us. *Vse 3.*

Lastly, hence a note may be gathered by proportion, for the instruction of husbands. Christ his exemplary love sheweth it selfe in these two things. 1. He doth cleanse us from our spots. 2. He doth it in most kinde manner, not giving us the whore, though we be adulteresses, but laying downe his life, and making a bath of his owne blood; which doth teach husbands that they must labour to cleanse their wives of the spots of their souls, not by playing the lyon in the house, as the wise man saith, but by trying all loving meanes that serve to this purpose. *Vse 4.*

VERSE 28. *So ought men to love their wives as their owne bodies: he that loveth his wife, loveth himselfe.*

Now followeth a second reason why men should love their wives, because *they are their bodies*, for the Apostle doth not onely intimate the manner of love: but rendreth a reason by affirming this of them, that they are the bodies of men; which is plaine by the deduction which is inferred upon this, *viz.* He that loveth his wife, loveth himselfe, which could not be said our of the former, if he had not affirmed of them, that they had beene the bodies after a sort of men and pieces of himselfe. Having propounded it, he doth prove the first part of the reason by three arguments, *viz.* that men are to love their bodies;

1. From the president in Nature; none but loveth his owne flesh, it is against kind to doe otherwise.
2. From Christs example, he doth cherish his body, which the beleeving are affirmed by way of prevention to be, or by way of rendring a reason why the Church is cherished.
3. From the constitution which doth give the wife a neerer place then Father or mother, as being one flesh.

Having thus propounded and proved his reason, he concludeth this point with acclamation, bearing record that there was a hidden contemplation in some things that before he had spoken, which his sentence is first propounded, then expounded: propounded in those words, *This is a great mysterie*, Expounded by way of correction in the next words, I mean this which I have said concerning Christ & his Church.

Then we are to consider, *that therefore we must love our wives, be-* *Doct. 1.*

cause

cause they are our bodies. For opening it, 2. things.

1. How they are the body of the man.

2. What duties may hence be concluded.

For the 1. If we looke to the first beginning we may literally understand this: for *Eve* the wife of *Adam* was a piece of his body, *Adam* having in him not onely that which made him a perfect man, which he remained when *Eve* was made of him, but that which made him a perfect beginning principle of mankind. But thus she is not our body in any speciall manner.

Secondly, the wife is the body of a man *juris fictione*, in supposition of the Law, for the law putteth the case as if they were both one person.

Thirdly, and principally, she is one body with him *jure conjunctionis*, because she is by Gods constitution and lawfull consent made as one person with the man in begetting a seede to God. For looke as a plant of one tree, now set in another, they doe grow up, not as two, but one tree bringing fruite: So God hath incorporated the man and woman, that they should be one tree, and as it were propagating fruite unto himselfe.

Doct. 1. Then hence that she is thus our body, *we see how that we must be more inwardly affected to her*, for every man is next himselfe, Skinne for skinne, &c.

2. *She is to have communion in all things with the man*, for what hath the head, which after a sort is not for the body?

3. *A man is notwithstanding defects to rest in her.* For if our bodies be without beauty and feature, if lame, crook-backed, or otherwise, we doe contens our selves with them, and make of them the best we may: so it must be in husbands toward their wives, as who are their bodies.

4. Lastly, note hence, *that the woman is not having power of her selfe, as the man is not his own likewise, both have mutuall affection one in another*, for the body is the body of the head, and the head is a head for the body.

2. It is to be marked lest we should sticke at this point, how the Apostle doth infer, that loving our bodies we love our selves; whence marke, *that as we would shew love to our selves, so we must love our wives.* This is a lesson we are sorry to take forth, Master be good to thy selfe, for there is in nature an inclination to this; whence it is that men who stand frozen at motions never so equall, tell them that you can shew them that they are parties, then you shall have them tooth and naile for you. If therefore we have such a readinesse to love of our selves, let us love our wives, for our love is not lost, the grieft commeth to our mills, we love our selves in this love. And so it is, for as the good done to a member, redoundeth to the head, so with the wife: and on the contrary, he that loveth not his wife, loveth not himselfe, for he doth make her worse, and so disease himselfe. Or if she be a good woman that will not shoote with the devill in his owne bow, and requite evill with evill, yet in not loving her, a man doth kindle such a discontent

Doct.

in

in himselfe, which like a gentle fire doth dry his bones, which doth make him eate his own liver, and after a sort become his own hangman.

VERSE 29. *For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Church.*

It is to be noted when he saith, *None hateth, &c.* that it is *a monstrous unnaturall part to be unkind to the wife.* Doct. 3.

But for the better understanding of it, 3. things are to be considered.

1. That this is to be understood with caution: for some may be found that hate their flesh: as those *Donatists* that would throw themselves down from the top of hills, and mortifie their flesh: those *Baalites* that launced themselves, and *Col.* 2. many cruelly murder themselves; therefore it is to be conceived with this limitation, that none in his right wit, and reason doth hate his flesh.

2. It is to marked that there is a double self-love, one sinfull, a disease of these last times, 2 *Tim.* 3. 2. a cherishing of it in fulfilling the lusts of it, which is a viperous love that eateth out all love to God, to our soules, to others, for it maketh a man affected, as if the world were made for him. 2. There is a selfe-love which is a [illegible], graven in the bowells of man, which when it is sanctified, becommeth that rule of mans love; which is then good when it is ordered rightly in regard of God, in respect of our owne soule, so farre that the body may still be in subjection to the soule.

3. When it seeketh not it selfe onely, but is diligent abroad: so that here is no warrant for such Epicures, as tricke their skinne, and have no other trade of life, for he alleageth the naturall instinct, not the excessive vice, which in deed is upon the matter hatred of the flesh, not love.

Thirdly, we must remember in what the love of the flesh standeth: 1. Men hate it not, that is, they doe not intreate it despightfully, grieve it, &c. 2. They provide to cherish it, *all a mans labour is for his mouth*, Eccles. 6. 7. *backe and belly*. 3. A man doth cherish ministring things, that serve for strength and comfort, and succouring it against annoyances, as persons more tender doe so foster, that they will not let the winde blow on it: which therefore doth prove, that it is an unnaturall thing to baite and grieve the wife, it is as if one should dig and raise his owne flesh, to be careless of her, whether she sinke or swim, to deny her comforts, and such tender usage as a man doth give to his flesh. As those monsters are here also to be whipped, that defraud themselves of their portion, deny themselves comforts, martyring after a manner, their owne flesh.

The last thing to be marked is, *that we must cherish our wives, as Christ doth the faithfull soules who are of his flesh and body*. Now this his cherishing and fostering of the beleeving soule, is to be gathered from sundrie parts of love we marke in him: As 1. he doth avoyde and shun Doct.

shun the grieving of us so much as in a word, which may be noted in all these qualifications, whereby he allayeth the tartnesse of any speech he speaketh to his, *Iob. 17. But ye are pure.* 2. He doth converse amiably with us, kissing us with the kisses of his mouth, that is, making us feele his comforts by the work of his spirit in the words of his mouth, taking his repast with us, I will come and sup and feast in you. 3. He thinketh and speaketh honourably of us, calling us his love, his friends, not ashamed to call us brethren, saying, *we are beautifull, pure.* 4. He doth take in worth our weakest duties, and useth great patience toward us. 5. He doth comfort us in heavinesse, his left hand is under us, his right hand doth imbrace us. *Esay 63.* He doth comfort us as a mother doth a sonne in heavinesse, how he speaketh to the hearts of his in *Iohn*, in that last speech he made to them! 6. He doth shrow'd us under his wings from all evils, which might hurt us, as a hen her chickens.

Cantic.

Vse 1. Which doth serve not onely to informe us how we should cherish our wives by not grieving them, by sweete and amiable behaviour toward them, by thinking reverently and so speaking of them, by equall acceptance of their services and patience towards them, by bearing their burdens with them, by sheltring them from evill: but it doth convince the behaviour of men, which is often in every point so contrarie: for many that are never well but when they gall them by words and provoke them, that are alwayes sowre and lumpish in behaviour toward them, in not giving them that countenance they shew to common friends, that thinke and speake to, and of them to others most basely, that take nothing in good worth, quarrell at every thing, have no patience, if any thing never so little be amisse, that if they be heavie will bring fuell to the fire and increase it, they doe make them water their plants without cause, and yet are mercilesse at their teares, not loving them truely, they become murderers of them by unjust wrath.

Vse 2. This truth serveth for comfort of such persons as beare this heavie yoake of unkinde husbands, they cannot have a more cordiall comfort applyed then this, to turne their eyes unto their husband in heaven, in whom they shall finde heaped measure of love undeserved, for all the lacke of love, which they might claime as due at the hands of men. Yea it comforteth us, for as Saint *Ambrose* said, I feare not to dye, I serve a good Lord: so we neede not to feare, though we have many wants in our best duties, besides our sinfull infirmities: for we have a gracious husband that doth cherish and foster us, who is full of acceptance and patience.

Vse 3. It doth teach us our duties, *viz.* if Christ be so kinde a husband to us, then we must be circumspect in nothing to grieve him: love requireth love: and the soule that feeleth the sweete of love, will be loath to interrupt the course of it: this the Church in the *Canticles* doth charge her maids, that they occupy themselves in the works belonging to them, and no way by any rudenesse awake her Love before hee please.

Verse 30. Verse 30. *For we are members of his body, of his flesh, and of his bones.*

Now

Now the Apostle sheweth the reason why Christ doth so cherish his Church, *viz.* because she is so neare and dear to him. In which three things must be marked.

1. How that the ground of all the fruits of love we receive from Christ, is our union with him; look *Ioh* 17.21. For as betwixt man and woman, the man cannot shew the fruits of love, nor the woman doth not communicate in the mans goods, till according to Gods ordinance by mutuall consent they are joyned one to another: so with us and Christ.

Wherefore this is made the reason of his kinde cherishing of us, our neare conjunction we have with him.

Which must teach us to labour for faith, which is the wedding ring, which maketh the contract twixt Christ and us, *Hos.* 2. 22. that by faith made one with him, we may have communion in the benefits by him. *Vse.*

It is to be marked that he doth not say, for the Church is his body, of his flesh, which the sequell of his discourse did require, but he putteth himself and the beleeving *Ephesians* in stead of the Church, and doth appropriate to himselfe and them this blessed union here named. 2.

Which doth teach the property of faith, viz. to assume to our selves that which belongeth to the Church, and to apply to our selves that which is in generall taught of the Church. *Doct.*

Paul here assumeth that he and the beleeving *Ephesians* are the Church, and this which is agreeing to the Church, which is *chap.* 1. the body of Christ, he avoweth it of himselfe and the beleeving *Ephesians*. We must know our selves true members of the Church. It is not the Bishop of *Rome* with his Clergie, nor any of their kin, that are the Church, but such as are effectually called through faith on Christ, to holinesse here, and that hope of glory, they are the Church. If others take that name to them, having might though no right, it is but as a true mans purse in a theevs hand, it is none of theirs. And as we must know our selves the Church of God; so we must apply that to our selves which belongeth to the Church; Christ gave himself for his Church, in this chap. *Gal.* 2. 20. Who loved me and gave himselfe for me; the Church is the body of Christ, chap. 1. In this we are the members of Christs body: for that which is promised to the Church and is spoken of it, is spoken of every member after a sort: and what is essentiall to the whole Church, is to be found in every beleever. *I will build my Church, &c.* Mat. 16. *Hell shall not prevaile against it.* Every member is to apply this as spoken of him.

Which is to be marked against that faithlesse faith of *Rome*, which assenteth to the truth of things in generall, but counteth particular applyance damnable presumption. *Vse.*

We must marke, beleevers are nearely coupled to Christ; What can be nearer or deater to him, then those that are flesh of his flesh. *Doct.* 3.

To shew { 1. The thing. 2. The manner how we conceive it. 3. The Uses.

1. This

1. This it is which by sundry comparisons is shadowed forth, as the Vine and branches, the head and members, man and wife, things that are most straitly conjoyned: the Scripture doth translate them to signifie our union with Jesus Christ, that God may well say, he carrieth us as graven in his hand, *Isay 49. that we are as the apple of his eye.* Now Christ may be said of the same flesh with us, and we with him, in regard we have one nature with him, *Heb.* 2. 14. But thus the wicked might be flesh of his flesh.

2. In regard that the faithfull are by the sinewes of faith tyed to Jesus Christ, flesh to him, God and man.

3. Which is most proper, in respect that God doth make and frame us, and nourish us up, so farre forth as we are new creatures with the flesh of Christ crucified: that as *Adam* sleeping, God did frame of his flesh and bone *Eve*: so Christ sleeping on the crosse, God did make of his flesh crucified, as it were a matter to beget the new creature, and to feede it up; *The bread I give is my flesh, which I will give for the life of the world.* That looke as if you aske me, What is a naturall man? I answer, a piece of the first *Adams* substance by propagation carnally derived: So if you aske me, what is a Christian man? Christ Jesus God-man, spiritually applyed: marke those speeches, *Col.* 3. 11. *Christ is all in all*; *Not I live, but Christ in me.*

Vse 1. Now for the Uses of this consideration, they are manifold.

1. This letteth us see the prerogative of the faithfull, to be of the blood royall, neere a kinne to some great personages; what a dignity but to be flesh of the flesh of that great God incarnate? O how excellent! that if there were nothing else, well might the beleever say, *Glorious things are spoken of thee O Sion, the City of God*, heavenly Nobility.

2. This doth let us see, what a fearefull thing it is to deale against the true members of the Church, Who would not be afraid to have his hand against one of the Kings issue, or the Queene, that is one body with him? thus neere are the faithfull to the King of Kings, the Lord of glory, that hath all power in heaven, or in earth, they lift at a stone which will bruise them.

Vse 3. This doth helpe to beget confidence in us, that Christ will deny us nothing that is good. *Laban* could upon this ground protest kindnesse to *Iacob*, *Gen.* 29. 13. And if God abhorre in men voidnesse of naturall affection; shall he be unkinde and hide his eyes from us that are his owne flesh? would we not presume to obtaine any reasonable thing from one neere us in blood? what shall he withhold who hath made us flesh of his flesh, and bone of his bone?

4. This doth let us see that our God hath not might onely, but right to redeeme us: Those were to be of the kin and blood to whom the right of redemption did appertaine: Our Saviour as God is our King and Creator, and therfore hath might; as man is flesh of our flesh, and bone of our bone, and therefore hath right, that we may say, He is our God, as *Iob* said, My Redeemer liveth.

Verse 31. *For this cause shall a man leave father and mother, and shall cleave to his wife, and they twaine shall be one flesh.*

Verse 31.

Now followeth the third proofe, that seeing wives are the bodies of men, therefore they should be loved: The proofe is taken from Gods Ordinances in this behalf, which are cited out of the Old Scripture; *for this cause*, that is, because God hath given her, and mutuall consent made the woman so neere the man, *v.*28. his body, therefore *shall one leave*, that is, he shall esteeme none as her. 2. He shall most dearely affect. 3. They lawfully, holily and inseparably, till death, goe in to know, performe benevolence one to the other onely. These must be further explained.

For the first, a man shall leave father and mother: it doth not teach children to be without naturall affections to Parents, which God and nature condemne in them: nor justifieth continuance in such marriages as children have made without the privity of the Parent, because the wife is neerer then the Father, &c. for this speaketh of lawfull marriage with the Parents advise, and those are nothing but licensed fornication. But this doth include three things.

1. That in bodie the children shall not come neere the Parent; refraining all incestuous conjunction with them, such as *Oedipus* and *Lots* daughters.

2. He shall leave them in affection, that is, he shall not so affect them and love them, as the principall in his heart; for after marriage, though we owe the Parent reverence above the wife, yet we owe them love next to the wife, who must be the best beloved.

3. He shall leave them in regard of cohabitation, or being in the number of his Fathers family, as before he was: for the Parent giving a child in marriage, doth give them a kinde of freedome, allowing them to be for themselves, and for that family which God shall raise of them: not that the child must presently void his parents roofe: Only this doth warrant his separating, when it is most for furthering his estate. *Iobs* children had their houses: *Rachell* and *Leah* left their Parents for their husbands, and lawfully.

For the second worke, *he shall cleave to his wife in body*, that is, by making a surrender to her of his body, yeilding consent of it to her. 2. In affection most tenderly loving her. 3. In cohabitation, let them dwell with their wives, 1. *Pet.* 3. Not that a man should be tied with a clog and chaine at home, for the Merchant, the Lawyer hath his terme of absence, but his fixed dwelling shall be with her, and his presence so much as his calling doth permit.

In the last place it is said, *They shall be one flesh*, which words have not this sense, they shall become (by the issue God doth give them) one flesh: for 1 *Cor.* 6. 16. sheweth another meaning, *viz.* the consummation of all in their actuall benevolence, which here by God is authorised, sanctified. And it is to be marked that he doth not binde them to meet onely together in saying they shall be one flesh, but lawfully, holily and inseparably use together till death depart. Which is a

diſtinction betweene the being one fleſh of a wretch with a harlot, and a man with his wife; for theirs is neither lawfull, holy, nor inſeparable.

Doct. 1. The things I would have you marke from hence are theſe; Firſt, *That a man muſt therefore love his wife, becauſe it is not a ſtatute of man, but Gods inſtitution*; for we ſee here that the Apoſtle doth teach it even from thoſe ancient Canons of Gods owne making, which have beene from the beginning of the world. For though in *Moſes* it is queſtionable whether *Moſes* or *Adam* doth ſpeake theſe, or God immediatly, yet this Chriſt hath put out of controverſie that God did enact this. Look *Mat.* 19. 5. Have you not read that God created them and ſaid, &c. So that as we hence inforced the dutie of the woman, let her be ſubject as to God, as knowing that this is Gods will: ſo let the husband love, as knowing that this is Gods owne Conſtitution. If we ſhould trangreſſe mans Canons in our Matrimonie, we might happily heare of it in the Court: take heed of treſpaſſing, eſpecially of wilfull breaking Gods Canons, who can not onely puniſh the purſe and body, but fling into hell.

Doct. 2. Marke hence, *That the wife is not onely to be loved, but more tenderly then the Parent*: for ſhe is become himſelfe: Great love is due to them who have beene Gods inſtruments in giving us our being, how great is that love by which this is exceeded?

Vſe 1. So that this may let us ſee how vile a thing it is not to love the wife. For if one ſhould be unkinde to his Parents, wayward toward them, provoke them to wrath, &c. would not men ſay, the Ravens of the valley might picke out the eyes of ſuch a partie? then how monſtrous is ſuch meaſure to a Wife, who is to have place in love above the Parent?

2. Againe, it doth teach men that they muſt ſometime rather ſuſtaine the Parents unjuſt diſpleaſure, then leave the bond of love in which they are tyed to the wife. If the Father and Mother ſhould not brook the wife of their child, he muſt live in loſſe of their favour, rather then let his wife be oppreſſed in innocency, or neglect his love where he doth principally owe it.

Doct. From the laſt clauſe ſundry things may be obſerved, *That the meeting together in marriage benevolence being the Ordinance of God, is pure and holy*; Heb. 13. The bed undefiled, marriage honourable. They do wickedly that accuſe it of any ſinfull filthineſſe. True it is, that our corruption doth ſprinkle it with pollution often, but who would rave againſt Wine which rejoyceth the heart of man, becauſe the ſin of man doth abuſe it to drunken diſtemper? and that is a fooliſh queſtion why men ſhould ſeeke ſecrecy in theſe things, as if this could argue the action as ſinfull. Why doe men covering their feete retire themſelves ſecretly? Morall uncomelineſſe is one thing, ſinfull filthineſſe another: and therefore let them looke that do give wipes to Gods Ordinances, how they will eſcape that curſe which is threatned againſt them that call evill good, and good (as this is) evill.

It

3. It is to be marked, that he saith, *they two*, each keepe themselves to other intirely this way. Which doth condemne not only Polygamy, which the wise Heathen have condemned, which is a fitter fruit of Turkish Atheisme, then of Christian Religion; but all wandring uncleannesses, when a married partie shall doe any thing that appertaineth to the delight of the flesh with those that are not theirs: Mistressing is a thing so frequent, that men are not ashamed of it, for men to be toying and kissing with strange women (such are all but thy wife) many blush not at these points: but are not those sparkles of that fire of lust in thy flesh, which thou shouldest quench onely with thy owne waters? Is not thy wife to have the vaile of her eyes, and is not she to be the delight of thy kisses? take heed, for some thinke that when with the harlot they have learned to wipe their mouths, and aske what is the matter, that all is well, none seeth, but God seeth, *Prov.* 5. 20. and it may be he will say as to *David*, Thou didst in secret, I will doe my judgement in the sight of all Israel: It may be he will reveale it in the Congregation, and thy shame shall not be blotted forth.

3. Our Saviour useth this sentence against divorcers.

VERSE 32. *This is a great secret, but I speake concerning Christ, and concerning the Church.* VERSE 32.

Now having propounded the duty and proved it by three reasons, he doth winde it up with an acclamation, wherein he doth commend something that went before from the hidden secrecy in it, that so their attention might be the more excited to give it that more serious consideration.

1. He doth propound it.

2. He doth by prevention expound of what he meaneth, *This is a great mystery.* 2. He doth explaine what it is of which he affirmeth this, *but I speake as concerning Christ and his Church*, as if he should say, This I have said to you is a thing of hidden secrecy, but I meane not this which next of all went before touching man and wife, but that I said a little before about Christ and the Church, the which is, as other poines about Christ are, a great mystery, 1 *Tim.* 3. *ult.* Thus having finished the laying downe of their duties in severall, he doth come to conclude this matter with unfolding them joyntly. First, laying down a singular citation of the persons, *You, every one of you.* Secondly, a charge which concerneth either repeating the dutie of the man before delivered, annexing a new duty of feare to that of subjection, *Let the woman feare her husband.*

Now for the Order: some reade it, wherefore, making it a conclusion in the vertue of all the reasons going before: but it is better thus to conceive the conveyance as by a turning from the occasion offered of other discourse, and resuming the matter in hand, and to reade, but as in 1 *Cor.* 11. 11. as if he should say thus, This I told you is a thing of great secrecy, I meane that which I speake of Christ and his Church: but not to prosecute the unfolding of it (for one nayle would but drive out another) every one of you remember what I said, Men love your

wives; and further, you wives be not onely subject, but learne in your hearts to feare your husbands.

Now before we can come to open the doctrine, we must refute the false interpretation which is made, and conclusions which are deduced from the former verse. The Papists who forge Matrimonie for a Sacrament, will hence prove it, and therefore make this the sense; This I said of a man and woman is a great Sacrament, in as much as it is ordained to signifie Christ and his Church; and they underprop this Construction with three reasons.

1. From the first word, *this*, which is a word that doth point you (say they) to that which goeth before next of all.

2. From the argument; for here is a new argument say they that therefore they should live holily, be in love, because their matrimony is a holy thing, a great Sacrament.

3. Because the Apostle interpreteth, how Matrimony is a Sacrament in the last words.

Answ. 1. The relative doth not alwayes point to that which goeth next before, but is often referred to that which is further off. *Gen.* 10. 11, 12. 2 *Sam.* 21. 19. *Heb.* 9. But if it may serve either; why doe you take that which is further off rather? *Answ.* 1. Because in the marriage of a man there is no such great mysterie. 2. Because in the end the Apostle telleth what this hee affirmeth to be a mystery, *viz.* that he said of Christ and his Church. But marke this, if [this] be referred to the conjunction of man and woman, it is nothing for their Sacrament, which is not the bond or conjunction: this the best of them say is an effect of it, but the Ceremoniall handfasting with these words or signes of equall force, I take thee, &c. of which the Apostle never spake word.

2. For the second you must remember, how the argument lyeth, for this is but the commending of that former point of Christ and his Church, which he would not now follow from the secret speculation infolded in it, that so they might ponder it with more attention.

3. And for the third it is plaine, that the Apostle doth not tell us how Matrimonie may be a Sacrament, but what that is which is affirmed to be a great mystery. If a man looke through a spectacle of greene glasse, all is greene, and when the eye of the minde hath before it a forged Sacrament, all seemeth to make for it, when if we come without such prejudice these words are most plaine. This I told you before is a great secrecy, but I speake not of man and woman, but of Christ and his Church. But say it were so as they say, here is no proofe for a Sacrament properly so called: Marriage is a mystery, therefore a Sacrament: we may as well reason, a beast is a creature, therefore a man: for the word [mystery] is far more large then the word [Sacrament] as we speake in English, or as they take it, when they speake of a Sacrament properly so called. Concerning Matrimony by the way I will set downe three things which we may hold, and one which wee may not.

1. That

First, That it is an Ordinance of God which hath grace annexed to it in those that are his: for all things are pure to the pure, every ordination or creature is sanctified to us: our painefull callings are meanes and have grace going with them, *Eccles.* 1. 13. Here the Papists shoote their powder in vaine, while they proove this point.

Secondly, That the prayers of the Church doe obtaine both blessing of fruitfulnesse and grace to be given: for even private prayer doth sanctifie things to us: but it followeth not hence, because marriage is solemnized with the Churches prayers and blessings, therefore a Sacrament: Thus Churching of women might be preferred for that eight Sacrament.

Thirdly, Though it cannot be extorted, yet we may yeild that marriage is a figure of Christ his conjunction with the Church. What then must wee not yeild, *viz.* that the externall hand-fasting with words or gesture testifying consent, are either signes or much lesse, causes of any grace of God: for though grace goe with the state of marriage, it is to bee referred to Christs death, Gods calling which is not unaccompanied of a gift to the condition of life as a meane God useth, not to any Ceremoniall right whatsoever.

2. Because the Apostle saith it [is] a Sacrament, not it [was,] therefore they say that under the New Testament it is, but was not from the beginning.

Answ. The ground is nothing, for the time present doth infold the time past, and argueth continuance of the action in the time to come: and looke what marriage is, it was from that first institution; for the Scripture useth this allegorie in the Canticles, and *Psal.* 45. *Hoses* 2. 20. *Esay* 54. 5. Neither doth the Polygamie and divorce hinder; for these were not of that essentiall institution, but onely of Gods toleration in some for the hardnesse of their hearts. Beside that Polygamie had (as some will have it) a Sacramentall signification.

Here then first is to be marked; *How that there is a hidden secrecy in points of godlinesse*, 1 *Tim.* 3. *ult.* Looke above. Onely make this use here: *Doct.*

To stirre up attention in hearing of it: for men in teaching, when they come to a hard knotty thing, they will say, Here is a hard secret point, marke well here. So we when the Holy Ghost doth thus style this matter, must double our diligence in attending to it. *Vse.*

In the next place wee must open some points in which standeth the secret speculation of Christ with his Church. Having met with many before; wee will unfold three more; and so passe to the verse following.

We see that in marriage there is a giving of the persons married by the Parents, and a mutuall acceptance, whereby the persons take each other: This is to be seene in Christ and his Church. 1. God 1.

the Father of all the family in Heaven and earth giveth Christ to us. *Rom.* 8. If he hath given us his Son, &c. and giveth us likewise to his Son, *Ioh.* 10. Againe, there is betwixt our Lord and us a mutuall consent, he taking us for his, we him for our Lord; He saith, Thou art mine, we say, We are thine Lord. I am your God, We are thy people.

2. In the effects marke, in marriage, each partie leaveth the Parents to cleave one to another: this is in Christ and the Church: for Christ came downe from Heaven from the bosome of his Father, emptied himselfe of glory, in regard he manifested himselfe in flesh, like to our sinfull flesh laden with infirmities; and wee leave this world whose children we are, having our conversation in Heaven, yea sometime leave our parents indeed, for Christ doth erewhile put a sword twixt the Parent and the child. Looke *Psal.* 45. 10. where this is typically delivered of all the Church of God.

3. Againe, in the fruitfulnesse of marriage: for as they beget after their image children of wrath: so Christ the quickning Spirit, by the seed of the Word, in the mouths of his faithfull ones, doth beget sons and daughters to God.

4. Lastly, consider some considerations about marriage.

1. The marriage betwixt man and woman is made and continued when the persons are not in one place together, (locall conjunction belongeth not to that simple being, but complete and perfect being of marriage) as by letters and consent signified one may be contracted to another twenty miles off him; and we that are married, if one of us be in England, another in France, are still man and wife, as truly as ever. So Christ with us, though he be in heaven, and we in earth, yet we are as truly married to him, as if we were present with him.

Lastly marriage doth so couple that nothing but death departeth, except adultery, or that case of desertion, when one is unwillingly forsaken of the other. This in Christs marriage with us is to be seene, who loveth his to the end, and putteth his feare in us, which will not let us wholly depart from him; yea giveth us such love as no waters can quench, *Cant.* 8. 7. such faith as hell shall not prevaile against.

Vse. We must therefore desire God to teach us these things: Our hearts would burne within us if we could see them as we should, that God of hope give us that faith which may fill us with joy and peace in believing.

VERSE 33. VERSE 33. *Therefore every one of you doe yee so: Let every one love his wife, even as himselfe, and let the wife see that she feare her husband.*

Now followeth the concluding of this point by a joynt exhortation of them both; marke, first, he had spent a great deale of paines in this point, yet he doth not so passe it, but doth repeat to them againe that Commandement, and particularly applyeth it [*every one of you*] as if he would point them forth by the head. Observe,

Doct. *That we must heare againe and againe of our duties, and have them particularly charged upon us.* For wee are slow of heart, dull of understanding. Againe, if we doe conceive, our memories are like colan-

ders,

ders, they hold as fives do water, as weake stomachs do meate, which they cast up so soone as it is taken. Againe, we must have these things againe urged, because there is a reluctation in our nature, our corruption unsubdued cannot be subject to the Law of God. That as a stomach which inditeth not medicine, must againe and againe be forced before it will let it downe; so it is with us.

4. Our devotion, if we do receive a thing with affection, is so soone cooled that we must still be excited: for we are like the strings of an instrument, which a little played on do fall downe lower, and therefore must often be set up: and we must not heare onely againe of things, but have them personally applied; for there is such a carelessnesse in our natures, that what is spoken to every body, is as if it were spoken to no body.

Which is to be marked, for it doth meete with that foolish wisdome of many, that love not to heare twice of one thing, a word for a wise man, a thousand will not doe with a foole: two much honey is naught, too much of one thing good for nothing: What, nothing but husbands love your wives? But the Holy Ghost which never doth teach a superfluous word, will have the same point often repeated, one cannot drive a nayle throughly with one blow. *Vse.*

Againe, marke how he applieth that was indefinitely spoken, *Let a man love his wife, every one of you*, by the head as it were poynted forth, Love, &c. that therefore *which is indefinitely spoken, is to be taken as if it were singularly delivered.* The Papists aske, Where have you, thou *Thomas* believing shalt be saved? we may ask, Where reade they, Thou *John*, &c. love thy wife: Doe not kill. Yet when God saith, Let a man love his wife, it is to be taken as if he had said, Doe thou: So a man is justified through faith on Christ, believe thou shalt be saved. And for husbands the dutie is before explained. *Doct.*

For Wives here is a further lesson, *viz.* that it is not enough outwardly to obey, but we must inwardly feare those that are our husbands, 1 *Pet.* 3. 2. which is chiefely, when wee have a dread to doe ought that may offend, and are carefully fearing lest in ought they be offended, as the Church, *Cant.* 3. 5. Take heed you awake not my Love. 2. When the heart is cold to see the husband in just displeasure, as the faithfull soule trembles to see Gods wrath revealed. 3. When we walke, having conscience and respect of that superiority which God hath put in that man above the woman: without this, all our reverence is but a coppy of countenance, and lasteth till some thing doe vexe us; then because the heart hath not this bridle, we will fly out into any unrulinesse.

But you will say, we must love our husbands. *Answ.* Both do well stand together. Love is full of carefulnesse, feare, though void of slavish or superstitious terrour. *Res est solliciti plena timoris amor.*

Which doth meet with the lewdnesse of many women, that thinke it their glory to know no awe; for pleasing, they stand on no such points, if they like not, they may leave, say they: let them get others doe *Vse.*

do it better: to see their husbands moved, they will not stick to bid them go walk themselves. For fearing them, they cannot, why should they make bull-beggers of them, they are their wives, not their slaves? Should they be pointed at for sheepe all the towne over? These things the devill will round you in the eare with, But know, that you had better bee Gods Sheep, then the devils Shrew, though the provers say otherwise: Meekenesse and lowlinesse of spirit are a womans chiefe ornaments with God and man: and what if you feare them? this doth not make you slaves; Are believers slaves? Or doe they make Christ a bull-begger, because they feare him? No, this is the thought of one that acknowledgeth nothing for liberty, but corrupt licentiousnesse, which their sinfull hearts affect. Wherefore repent, turne from these self-willed courses, and truly reverence your husbands, letting them see that there is a loving fearfulnesse in you to offend, or to see their patience broken any way,

A COMMENTARY VPON THE SIXTH CHAPTER OF THE EPISTLE OF St PAUL, WRITTEN TO THE EPHESIANS.

PREACHED

BY

Mr PAUL BAYNE,

Sometime Preacher of Gods Word at St ANDREWES in CAMBRIDGE.

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A COMMENTARY VPON THE SIXTH CHAPTER OF THE Epistle of S. PAUL to the *Ephesians*.

CHAP. 6. VERS. 1.

Children obey your Parents in the Lord, for this is right.

NOw followeth the second division of particular precepts, concerning Father and Children: for these respects are the next in antiquity, and therefore have the next place to the former. This exhortation is absolved in foure verses. Concerning children in the three first, the Parents duty in the fourth verse.

The Childrens duty is first laid downe in the first verse, and backed by a reason; *Children be subject to your Parents*: The Reason; *It is a just thing to do so.* 3. He confirmeth this Reason by the tables of all equity, quoting Gods Commandement, which is the rule of righteousnesse; that is just which God hath commanded, this is Gods Commandement; which is, First, propounded. Secondly, described from this, that it is the first with promise; that is, first of the second Table, or first with a particular promise. Thirdly, it is perswaded from the promise annexed.

Now in the first verse must be marked foure things.

1. That children stand charged with obedience to Parents.
2. That he doth not say, Obey thy Father, but both the Parents.
3. That he saith, *in the Lord*, which hath a double force, for it limiteth obedience: and sheweth the true manner of it. Be subject so farre forth as they crosse not Gods Commandement, bee subject to them, as knowing thou dealest not with man, but God, whose Ordinance this is.
4. Lastly, the equity of it; These foure things must be prosecuted further.

It

Doct. 1. It is to be marked, That children stand charged from God to subject themselves to the Parent. *Col.* 3.20. Be subject in all things; and our Saviour Christ did leave an ensample of it, *Luke* 2.51. he was subject to both, though the one was his Father reputed onely. But for the more fruitfull considering of it; you must know that this subjection hath five principall branches.

1. To their instructions. *Prov.* 1.8. and 6.20. we must when they teach us lend the eare of our hearts.

2. We must subject our selves to their commands, bee it never so homely, if we may doe it without sin, and that readily, *in all things*, saith the Apostle, and we have example of *Ioseph*, *Gen.* 37.13. Here I am, though he was sent to those that bare him no great good will, yet he went roundly. 1 *Sam.* 17.20. *Davids* example.

3. To their corrections, for many can indure to be told gently, or put up a more smart word; but for blowes, they will not beare them: but the Scripture is plaine, *Heb.* 13.9. 1 *Pet.* 2.18. A servant must abide the correction of his Master, though over rigorous and causeleſſe, how much more must a childe submit himselfe to his Fathers correction? The Heathens saw it so equall, that going too farre on a good ground, they did allow the Parents power of life and death over their children. The power of life is in Gods hand that still createth it, yet *Deut.* 21.18. you may see, that if they did not profit by correction, the Parents might bring them to the Magistrate and cause them to be stoned.

4. We must obey them, in taking the Callings of life to which they traine us; for children are under the power of the Parent to be ordered this way: and if the Parent be charged to bring them up in a Calling, as I shall shew you in the fourth verse, then children must be subject in this point; thus *Iacob* brought up his children to be Graziers, as himselfe, and 1 *Sam.* *Annah* with *Elkanah* consent, devoted *Samuel* to divine Ministery, and the outward profession of the Recabites Calling, they tooke from their Parents, and Christ (it is probable) did shew subjection in this point, for one Gospel calleth him the Carpenters son; in another they say, Is not this the Carpenter? Whence it may be probably inferred, that he did worke sometime in his Fathers Handie-craft, which *Iustin* affirmeth.

5. Lastly, The Parent must have obedience of the child in the matter of marriage: for the reason is plaine,

1. That which is mine cannot lawfully be altered from me without my consent who am the owner; now the child is a part of the Fathers quick selfe-moving substance. *Iob* 1. When the Devill had Commission to meddle with that which was *Iobs*, his children were comprehended in it.

2. Againe, the Scripture doth teach it, 1 *Cor.* 7.37,38.

3. Continuall practise doth make it evident. *Abraham* tooke *Isaac*; *Isaac* appointed *Iacob*; *Thamar* bade *Ammon* aske his Father that he would give her; yea *Israel* stood to his Mothers choice in this point.

4. The

4. The light of nature hath taught it.

Quest. But here two things may be asked, if the Parent be to have obedience herein, whether may he constraine his child to this or that marriage? which question is necessary in these times, because that over-lash in their expense, & by over-renting themselves, they weaken their estate, & this is made the last refuge, the eldest son must on paine of losing blessing and inheritance, take any one whom the Parents finde out and know to have money enough to make all whole againe.

Answ. The Parent cannot enforce a childe to marriage, though a child must with all reverence use his liberty, and not without good reason dissent from the Parent; for consent maketh marriage, but inforced consent is truly construed as none. Againe, we see that *Bethuel* and *Laban*, though they gave *Rebecca*, yet they did it with asking her assent, *Gen.* 24. 57. Thirdly, the fruits of these things testifie whence they are, for these forced matches doe often overthrow the patrimony which is left, yea the bodies and soules of those thus bestowed.

Quest. 2. It is asked on the other side, whether the Parent can let his childe of marriage: which is needfull because in those dayes (wherein naturall affection waxeth cold) some are found so hard hearted that they will not let their children use their liberty.

Answ. The Parent hindereth marriage, either after a sort from this or that partie, or altogether denieth it, or at least the seasonable benefit of it: in the first the Parent must be obeyed; in the second he is not to have obedience; the reason is because when he doth denie me seasonable marriage with any whosoever, he doth come against that Commandement, 1 *Cor.* 7. Let every one for avoiding fornication have his wife, Now he is to be obedient but in the Lord.

Quest. But if he will not let me, what must I doe?

Answ. By all good meanes trie to win his favour this way; if it will not be, seeke relefe by the Magistrate, who is a common Parent to you both; if there be no help here, if thou marriest, we can say nothing to thee, but goe in peace.

Now for the use of this doctrine it doth serve us first to remember our former defaults, and to see the present disobedience in which many of us doe live: for many of us have beene like *Samuel* and *Davids* children, who (no doubt) wanted not instruction, but they heard it with their heeles, they did not hide it in their hearts to yeild obedience: which of us have not let much seed of this kinde fall to the ground fruitlesse? So for obedience to commands, wee are like *Elies*, Do not thus my children, but they heard not. Wee withdraw the shoulder if we like not that which they bid us, and have no legs, if they send us of errands that please us not. Yea wee thinke when a more homely service is injoyned, it would disgrace us to doe it. But for correction, O we have a world of rebellion against this, wee thinke this commeth but from hatred, we that we will not be made fooles to take any such matter, we scorne it as a great shame to us; we swell here with desperate resolution, rather to make away our selves then be-

Use.

basely intreated. Children obey, be subject to Parents, and those who are in the place of Parents in correcting you, it is not hatred but love the Scripture saith, *Heb.* 13. 4. it will not make you fooles, but wise men, *Prov.* 13. 1. your proud hearts will make you fooles, our proverbiall speech, Thou art a proud foole, sheweth that pride and folly are companions, but lowlinesse is a mother of wisdome: So to obey correction shall make thee glorious, *Prov.* 13. 18. but to refuse instruction set on with correction (for the word signifieth both) shall make thee reproached: refusing the Parents and Tutors correction is the high rode to the Gallowes, when a man is a spectacle of shame to God, Angels, and men: and what untowardnesse is in children, they will not take that they are set to; what selfe-willednesse in marriage, casting themselves away without Parents privity, like *Esau*, *Gen.* 26. Well, let us repent and amend these things, for fearfull is the judgement that shall follow such disobedience, the Ravens of the valley shall peck out the eyes of such a childe: and what became of that *Esau*, of *Elies* sons, of *Ammon*, of *Absalom*, *Adoniah*; did ever any prosper? No, though temporall punishment doe not still finde them, eternall vengeance doth never misse them.

Vse 2. We must be exhorted to lay up these things and practise them, that in your Callings, and hereafter in change of your conditions, you may know your duties and shew your obedience of faith in them.

3. These things must be held against the Church of Rome, who in two principles crosse this doctrine. 1. They teach that a child may enter Religion, as they call their Monkish Orders, without his Parents consent, at 14. yeares a man, 12. a woman. 2. Though they like not blinde marriages for the conveyance of them, yet their Counsell doth ratifie marriages, where the consent of the Parent is not sought.

A man might as well justifie theft from present possession: But for that other, you must know that the child oweth this obedience to his Parents, to take the kind of life they depute him to. And about this remember three things.

1. Christian Callings are generall, the Christian profession, or particular kinds of life in which the generall is exercised: For the first a child must betake himselfe to that profession of Christs Religion, though Parents be never so unwilling, and the Papists proofs run upon this point.

2. A particular Calling the Parent is bound to set his children to, and they are bound to obey him in being ordered this way, till either a Parent do leave a childe to himselfe, or in marriage giveth him freedome, for then not man, but God also in some sort doth unfranchise a child as that Charter above, For this shall a man leave, doth seeme to imply, no years doe not, the 24. of Civill Constitution, nor that Papists 12. I doubt not but the terme of Christs subjection in *Luke* 2. 51. is to be extended at 30. yeares old, and the Papists doe greatly forget themselves to make children at their owne hand before they bee adultes, past the rod, especially seeing their blasphemous Hymnes doe

doe not give Christ, now by thoulands of yeares glorious in heaven, freedome from his mothers subjection: Command thy sonne by thy selfe a mother.

3. Their Monkish orders are not religious callings, but Religion falsely so called: they are idle bellies, and the houses of their religion the trueſt dens of theeves that ever the world did know: for they rob King and Countrey, Creditor, Master, Parent. Let a man get those houses on his backe, he is discharged his allegeance in secular service. Let a debter get into one of their weeds, though by leave of the governours, he may worke and returne something, yet he is not bound to it, he is dead to this world. A servant stealing thither, his Master must lose his right in him: and a child running thither, his parent must forgoe all claime in him.

Lastly, we must learne hence, how obedient we must be to our heavenly Father; If he wil have the parent thus obeyed, what subjection do we owe to him who is the Father of all the family in heaven and earth? Let us thinke with our selves, whether God might not speake to us as he did to those Jewes, *Ier.* 35. may he not say, your children doe thus and thus when you bid them: how doe you stirre at my commands? how doe you receive my instructions? how doe you regard my corrections? &c. *Vse* 4.

Now followeth the second point, which is to be marked, obey your Parents, both of them, not the Father onely, which doth teach us, *That we must of conscience be subject to the mother as well as the Father, Prov.* 1.8. and so we have the example of *Iacob* to *Rebecca*, for though the circumstances are not imitable, yet the subjection was commendable: so *Solomon*, and vertuous *Ruth* to her mother in Law: and the holy Ghost doth so expresly provide for the mother, because her Sex being the weaker, she is the more subject to be despised, for the devill will teach us to breake over where the hedge is lowest. *Doct.*

Again, because of their owne indulgent conversing with their children; for familiarity doth breede contempt.

Let us therefore learne to submit our selves to the mother, of conscience, the weaker the Sex is, a good child must put the more honour upon them. Many are scarce crept out of their shell, and yet they will be more then halfe Master with the mother. It is good for the mother to thinke whether beside the considerations above this, be not the punishment of her neglect of duty, as her nursing her child, her not being subject to husband which clippeth halfe her duty, but such children as shake off the yoake of the mother the Lord will judge. *Vse.*

The third thing is, *Obey them in the Lord.* Observe then, that *Our obedience to Parents must be in conscience of Gods Commandement, and no further then is pleasing to him*: We must love them to the Altar, obey them as farre as we can obey God in so doing: which is to be marked, for we may obey them in the Lord, when they command not in the Lord; as if a youth have a speciall inclination and capableneſſe of learning, and his parent be every way able to give it him, and see his to- 3.

wardnesse, the parent may sinne in bestowing him otherwise, but he doth well in taking that course of life, which his father will traine him to: so a parent may perversly provoke to many things, where a child may suffer without offending God: but in sinfull things we must not yeeld to them, like good *Ionathan*, 1 *King.* like good *Asah*, 1 *King.* 15. who did depose his Queene mother for her Idolatries, yea like Christ, who rather then he would with carnall respect of persons, or prevent the season which his Father had set for those miraculous workes which should testifie of him, sayd to his mother, *Woman, what have I to doe with thee? my houre is not yet come, Ioh.* 2. 4. Though we must love them dearely, yet if they come against God, we must not know them, *Deut.* 31. *Yea he that hateth not Father and Mother for my sake, is not worthy of me, Luke* 21. 14. the wife is nearer then the parent, yet if the wife in the bosome perswade against God, &c.

Vse 1. Which doth meete with many children, who as the old ones crow, so they will follow, like as *Ahaziah*, 2 *Chron.* 22.4. *Mark* 6. *Herodias* begged *Iohn* Baptists head, being schooled by her mother: so many if the Parent bid them lye, use deceite, ride on the Sabbath, runne, they will do so.

Vse 2. In the second place it must teach us, that no companions must have such interest in us, as to draw us to evill; surely our Parents are of all the deareſt, yet we must obey them but in the Lord: many in good nature as they count, and in kindnesse of heart, though they have no minde to many matters which are nought and unprofitable, yet if a companion give but the whistle to them, they cannot refuse him: but should your father perswade you to unfruitfull courses, to mispend your time, you were not to heare him in it; obey your Parents so farre as you may in the Lord, in so doing, no farther.

Doct. Now the Reason followeth, *for it is just: which doth shew us how equall a thing it is, that we should be subject.* Our boysterous natures doe think it a hard word, we thinke it unreasonable, but there is nothing more equall, the heathens have seene it, and therefore have enacted most severe lawes, to punish the contumacie of children, as a most notorious part of injustice. And how just is it that they should have duty, to whom we owe our selves? we say to a friend, and thinke it meete, that if he have done us any speciall favour, we should be at his command in what we are able.

Vse. The Use of it is to perswade us to obedience, even as we have any care of just dealing: many of us would not take six pence, nor keepe the worth of a penny with us, which belongeth to another; much more must we avoide this injustice, to withhold obedience, where we owe duty.

VERS. 2,3. VERSE 2, 3. *Honour thy Father and Mother, (which is the first Commandement with Promise.)*

That it may be well with thee, and that thou mayst live long upon earth. Now he proveth it just, from the tables of equitie. Where you have to consider, 3. things:

1. The

1. The Commandement.
2. The description of it from the precedencie and manner of propounding it, not nakedly, but with promise.
3. The promise annexed: S. *Paul* seemeth to cite the promise otherwise then he should, adding in the beginning, *that it may be well with thee*, and withdrawing in the end, *which the Lord thy God giveth thee*. But you must know that he citeth it faithfully, interpreting the meaning of long life promised, and not expressing that which was circumstantiall, more directly concerning the Iew then Gentile, when God in mercy promiseth long life, he doth promise a prosperous life, have we little or have we much, no mans prosperous life standeth in abundance: for without this, our life would be but a living death; *vita non esset vitalis*; and though that God give us the Land where we are, for the earth is his, and all that is therein, yet he was Land-lord of *Canaan* after a more speciall manner then any other part of the earth: as he did not onely prescribe them their forme of religious worship, but did enact their Civill lawes, by which their country was governed: now that his peculiar right which he pleased to hold in *Canaan*, every one farming his possession as it were from him, made the clause added, *which thy God giveth thee*.

Now to open the matter of these words. First the Commandement it selfe, *Honour thy father, &c.* The summe of this Commandement is that honour be given to him to whom it belongeth. The explication hath 2. parts.

1. Who is to be honoured.
2. What it is to honour.

Generally, every one is to have honour from another, *Ch.* 5.21. *Rom.* 12. goe one before another in giving honour.

Particularly, the Superior is to have honour of the inferior: Superiors are of two sorts, either above us in power, or in authoritie: a superior in power is such as are so over us, that they have power to governe us: they are publique or private: publique in Common-wealth, Kings and Queenes. *Deborah* called a mother in *Israel*: and so Kings, the heathens themselves have called fathers of their Countries. And to this head must be referred all magistrates from the King to the Constable, that a publike father is in the Church, Ministers. *Paul*, 1 *Cor.* 4.15. and *Iudg.* 17.10. that Idolatours *Micha* saith, *be a Priest and a father to me.*

The Superior in power private is the husband. 2. The master, for so the Scripture calleth Masters Fathers, 2 *King.* 5.13. And hither must all that have master-like power be referred, schoole Masters, Tutors, heads of Colledges, *Elisha* called *Elias* master, 2 *King.* 2.12. Though he was to succeede, yet he lived in some sort with the Prophet as a Scholler with his Tutor.

The third private father is the naturall Parent, called the Father of the flesh, *Heb.* 13.9. and hither must be called, grandfather, grandmother, uncle, aunt, stepfather, and all that after a sort are linked to that parent.

The Superior in Authoritie, is such one, who though he have no power over us, and rule at his pleasure, yet he is in estimation above others, for something in him deserving honour, hither are referred the aged, *Levit.* 19. 1 *Tim.* 5. 1, 2. whom we accordingly salute fathers, for a gray head in the way of righteousnesse, is honourable, as the heathens have seene. 2. The learned. 3. The wise man *Gamaliel*, *Act.* 5. and thus one that hath no power, nay that is under the power of another may be father to him, *Gen.* 45. 8. *Ioseph* was *Pharaohs* father. Many children have not a good word for their parents, if they deale not with them so liberally at their death as they desire.

Cuiitis quanti est reverentia Cani?

2. For the 2d. Honour injoyneth 4. things. 1. Reverence, which is an inward acknowledgement, that God hath made them our Superiors, with all outward testifications: thus *Ioseph* and *Solomon*, and thus we are bid know, that is, acknowledge reverently in our hearts those that are over us, 1 *Thes.* 5. 12.

2. Obedience to the naturall parents, you have heard to Ministers, *Heb.* 13. 17.

3. Love of them, which is also injoyned to their Minister, Have him in singular love, 1 *Thes.* 5. 13. Now love to the parent hath many duties.

- It covereth Infirmities.
- It is Patient.
- It maketh a man indeavour to win favour, by doing them all kindnesses.
- It prayeth for them.
- It doth require their love, *Mat.* 15. 6. a piece of honour, thankfulnesse, 1 *Tim.* 5. practised by *Ioseph*, and Christ on the crosse.
- It doth wish their continuance, *Ruth*, and as she said, *Let my Lord King David live for ever.*

4. To Honour Parents, is so to live as may credit and adorne our parents. Children are the crowne of their Parents, a foolish sonne shameth his mother. And this must further be marked, that these things are not only to be don, while the Parent liveth, but so far as we are able after death, yet must reverence them, remembring them reverently, and with thankefulnesse to God. 2. Obeying them, in remembring their counsells and presidents, love, in using such lovingly, who were deare to them; in doing all offices of love toward them, which may be for their credit, as satisfying their debts, in living so that all men may after their heads are laid, blesse them in us.

Vse 1. To reprove many who are full of contempt to their Parents, in stead of reverencing them, they will be haile fellow well met: sometimes young ones that are a little for company and apparell lifted up above their countrey training, they are ashamed of that meane and homely condition of the parent. Sometime if the parent mistake in a phrase or termne, they will laugh at it in them. So for love, the Proverbe is not for nothing, it descendeth, it ascendeth not, one parent to a hundred children;

Children: for they are churlish: Yea some are found, that will put their naturall Parents in suite for trifles. They are againe carelesse of them, live in the same towne with them, and by the quarter not have them home, nor visit them: forgetting thankfulnesse, and like birds when they can flye and finde their meate, they regard not the old ones any longer. Yea some that long to be dealing with that they have, and see them well buried, like *Esau*; and after death they will not satisfie their debts, and so make their names stinke: and if you tell them when they tread contrary steps to their Parents, they live by laws not by example. Wretches that delight to cast dung in the face of the Parent, instead of giving them that honour that God requireth. So pupils that have no reverence of Tutor, nay they will simper before him, and make a Pageant play of him behinde his back. No love and thankfulnesse, longer then with them, whereas thankfulnesse should ever be greene; they should like *David*, when *Ionathan* was dead, ask if there were, &c. Others so living that they are the shame of the Tutor, surely they had not so good example, they were not so looked to as they should. And for honour to our Teachers in life, after death remembring them with reverence, and looking what posterity they have that we may shew love to the deceased parent in them, there is not a shadow of this amongst us. Finally, no reverence of young to old, that we may well live in the dayes of such as are disobedient to parents. And though we live under gracious government, yet this vice is as rife as if we had an Anarchy, the vile rising againe, and honour no man. But let such know that Gods curse will finde them, Cursed is he that maketh light of Father or Mother, and all the people shall say, Amen.

Filius ante diem patrios inquirit in annos. Ovid. Met.

Vse 2. It must alwayes be before us, when we finde others vile in our eyes, whosoever goe one before another giving honour, when wee finde our hearts not with reverence respecting our Parents, that wee are about to shoote out any speech, which is a speech of the least dishonour to any Superiour, let this come before us, Honour, &c. that as it may draw us to repent on the one side, so it may teach us the obedience of faith on the other.

3. The Papists doe many wayes crosse the obedience of this Commandement; for the Father of the Countrey to whom every soule is to be subject according to the flesh, that is the outward man, They plead exemption from the secular authority: for the Churches honour they speake enough: For as they cut the skirt of the Commonwealth, so they inlarge their owne fringes, giving to *Peter* what they rob from *Paul*, as we speake in the Proverb: But for honour to Parents, they doe by donaries to Churches, Altars, by their Corbans, oblations to God, Saints, for soules in Purgatorie, so milke them, that they often are not able to yeild their naturall Parents due benevolence, that this way may bee said what Christ saith of the Pharisee, *Mat.* 15. 15.

Againe, by their entring Religions which they put in the power of the

the child, they free one from relieving the Parents; Indeed they grant that in case of extreame necessity a man may leave his profession to minister to Parents, but as we say, while this grasse groweth the Steed starveth, for this point is then seene when help is too late.

4. Lastly, we must hence learne, how God must be honoured.

Doct. 2. It must be marked that he saith, *This is the first, and delivered with promise*: which doth let us see with what care we must keepe it: for that which is first in place and of principal use and reckoning may have the first respect, it is the key to all the other, for if this be kept all is well, if not, why then every one will bee soone broken. Now that which is first told us, and which is not propounded but hath promise, must be more regarded: above he said it was just. *Col.* 3. 10. he saith it is pleasing to God: here he saith it is the first Commandement, it hath a promise going with it: a fourefold cord should not easily bee broken.

VERSE 3. VERSE 3. *That it may be well with thee, and that thou maist live long upon earth.*

Now followeth the reason, which doth teach two things.

1. Particular concerning children, and them in subjection.

2. Concerning us all.

Doct. 1. That obedience to Parents is a way that leadeth to a long and happy life, looke at *Iacob*, *Solomon*, at *Ruth*, the *Rechabites*, for first it is equall that such as honour those by whom they receive life, the authors under God, and maintainers of it, they should have the same prolonged.

2. Those that live in obedience governing in the way of prosperity: for *Prov.* 6. 23. the Commandement is a light. Now as wee wonder not if a man that maketh much of himselfe, looking to wholesome diet, &c. have his body well because he useth that meane.

3. Obedient children cause their Parents heart often to be lifted up to God in their behalfe, and have their Parents blessing, which is a meane under God procuring these things, therefore in *Exod.* honour them that they may lengthen thy dayes: for though we cannot blesse extraordinarily, and infallibly foretell what shall befall our children, yet we may seeke at God, and pronounce them blessed, and probably foretell by a common spirit of discerning: for many Parents prove now a dayes too true Prophets.

4. Lastly, the obedient Children are commonly of such disposition as that God is for them, they are meeke to whom hee hath given his word, they shall possesse the earth, though men put them to the wall as the weakest.

Vse 1. And this doth meet with the vaine thoughts of many youths, that think pride and stomackfulnesse and disdaining all yoake to be their onely way to rise by, though experience teacheth that such courses have caused many to be disinherited.

2. Againe, many Parents are here met with, as they would not have their children rake-hels: so they love not to see them of any speciall

for-

forwardnesse: for they thinke that it is an ill signe, they will not long live, as they take it. But though God may take a good child timely, when the Parent is unworthy, when God seeth that standing, he would be more corrupted, or when he wil not let him see judgements he hath to bring, though God may thus sometime take a good child, yet obedience and towardlinesse hath the promise of prosperity and length of dayes.

And it doth let children see what they may looke for: if they have given honor, good: but if not, the contrary judgments will finde them. 3.

Note hence in generall, *What is the true way of thriving, walking in the way of Gods Commandements.* If one be of such force, what is the conscionable indeavour of yeilding obedience to them all? Looke *Deut.* 5.29. this *Solomon* often teacheth; Wisdome, the beginning of which is the feare of God, bringeth length of dayes, prosperity, maketh the navell strong, supplieth the bones, hath length of dayes in one hand is prosperity, in another is a tree of life, is medicine to the flesh: And for this present life nothing is so helpfull as keeping in the Commandements, for they keepe us from all such things as are hurtfull; gluttony, drunkennesse, uncleannesse, covetous care, inordinate affections, which are things that hurt not the soule onely, but overthrow the state of our bodies. *Doct.* 2.

2. They doe teach us wholsome wayes.

3. They do bring us to have further fellowship with him who is our life, and the length of our dayes, whose grace tasted is the onely Cordiall that can keepe us fresh and renew our age; we see examples hereof in *Deut.* 34.7. in *Numbers* 14.10. of *Moses* and *Caleb*.

Wherefore this doth convince the most, as taking a wrong way to the wood: some seeke Patrons on whom they hang their hopes, some heape up money, some watch themselves for diet, some by right and wrong seeke to rise to some estate, whereas the onely way is to keep the Commandements; seeke for righteousnesse, this will bring all things. What doe men for their bodies? they will keepe diet, use medicine, goe to baths in the most remote parts: but if wee could keepe us close to God, we should doe two things at once; provide for that life which is eternall, and attaine a better constitution of body for the present. If one had a trencher-Physitian, nay, could command a Colledge of them, they could not all doe that which the endeavour to walke alwayes righteously will performe. But three things will be said against this truth. *Vse.*

1. That many wicked ones have in prosperity and life larger portions then godly. *Obj.* 1.

Answ. Their happinesse differeth as much from true, as a dreame of a thing from the substance of it.

Againe, Their last dish doth spoyle the feast.

Thirdly, there is a secret poyson which doth kill them, (even Gods curse) in the midst of prosperity. Some poyson killeth by casting into sleepe, with laughing, &c.

It

Obj. 2. It is said that Gods children often neither have great wealth, nor good health, nor long life.

Answ. Their happy condition standeth not in abundance, no mans life, the prosperity of life: A midling little Nag performeth a journey as well as a great Demie-launce.

2. Gods children wanting these things must be distinguished into a threefold rank.

1. Many there are that as yet have them not, which shall seasonably in this life be made partakers of them. Now if I say the Sun shal rise to morrow, it is true, if it rise at noone, or a little before the evening: So those promises are made true, though a great part of the life be overspread with clouds of poverty and infirmities, and this is no unusuall thing with God, who trieth his children that he may do good to them in the latter end.

2. Many of Gods children have not these things, not because they are not given to godlinesse, but because we fall into ungodlinesse either after grace, or have before we knew Gods grace done that which God seeth meet thus temporally to correct. Looke 1 *Cor.* 11. as God may forgive that sin, and not release the temporall chastisement which belongeth to it, and the most are in this order: They must not therefore disenable the godly course to which they owe all that blessing they have, but blame their owne ungodlinesse, when they reape that correction which themselves have sowed.

3. But thirdly, it will be said, that some in whom there is no such particular offences are soon taken away. *Gen.* 5. *Enosh*, and may live miserably; *Lazarus*, *Heb.* 11.

Answ. These are rare, and have these wants recompensed in a more ample possession of things heavenly in that life eternall, by which way God doth pay them with use whatsoever outward thing might be expected.

Obj. 3. It may be said, be it so that keeping the Commandements would bring us to blessednesse here, yet all the craft is in the catching: for the Law promiseth nothing but to perfect fulfilling of it, which wee cannot.

Answ. As we scape the curse of the Law by believing on Christ: so we attaine the promises by believing on him, in whom all the promises of God are yea and Amen. For our works are covered, accepted, rewarded through faith on him, as our persons are by the same accepted, grace freeth us from the rigour of the Law, therefore the same promises are renewed to imperfect indeavours which wee are able to make, *Mat.* 6. and 1 *Tim.* 4. 8.

Quest. But doe our works procure these things, as they should under the Law have done?

Answ. No they were motives and causes procuring, now they are rewarded as fruits of a person who is received to grace in Christ, and therefore an heire of blessing, they be conditionall correquisits, not causes.

VERSE 4. *And yee Fathers, provoke not your children to wrath: but bring them up in instruction and information of the Lord.* VERSE 4.

Now followeth the duty of Parents, 1. What they must avoid, *Fathers provoke them not.* 2. What they must practise, *bring them up, &c.* And two things must be marked:

1. What they are to doe.
2. To whom.

To their children indefinitely, not this or that whom they affect principally.

The first teacheth this Christian duty: *That Parents must no way give unjust grievance to the child.* Which is not superfluous, as if it spurred too free horses: for Parents are subject erewhile to indiscretion, and to want of naturall affection toward some of their children; a most equall precept, that they should not provoke those that are their owne flesh so neerely; now it is done by indiscreet or unnaturall Parents: for the prodigall favours to some, especially when there is no reason for it, are offensive to others who are lesse respected. Like as beggers envie almes, so doe children the Parents favours, if unequally distributed: *Josephs* Coat: the Prodigall sons brother. But the most frequent provoking is by unkindnesse, too much severity in correcting, which doth kill the heart of them like continuall spurring, and make them not passe for it: for correction is like Physick, if too frequent it worketh no more then our meat with us. *Doct.*

2. By unjust denying them favours, as many will not, though they have abundance, help their children with any stock to begin, which give them liberty to change their conditions when it is expedient, will not let them have any thing (which lawfully they might) like to others: Now as a horse too strait reigned, will but rise up on the forefeet: so children curbed in these kindes cannot but take it grievous.

3. By pressing them out of measure, using them as drudges rather then children: for wormes trod on will turne againe, and a child cannot take it well, if not handled somewhat ingenuously.

4. By immoderate wrath and touchinesse and displeasure against them, for as fire kindleth fire, so doth anger provoke to anger: yet this must so be conceived, as not befriending the Cockney-like cockering of our times: for men must not like *Lamech* kill and slay, nor yet like *Ely* omit correction; yea bring up sons, as *David* did his *Adonijah*, 1 *Kings*. But we must walke, that our severity make us not justly hatefull, nor our indulgency contemptuous: wee must so walke towards children, that as wee must not make them male-content on the one side, so we must not have them malepert on the other.

Which duty may be a direction to Parents, who have by partiall carriage and lesse loving hearts provoked their children, and driven them either to cast all riders, or lye downe with heartstyred, *Col.* 3. 20. He that should soyle the mettle of a horse with indirect usage, it would grieve him, if a just man, and how much more, &c. *Vse* 1.

And

obj. 2. It is said that Gods children often neither have great wealth, nor good health, nor long life.

Answ. Their happy condition standeth not in abundance, no mans life, the prosperity of life: A midling little Nag performeth a journey as well as a great Demie-launce.

2. Gods children wanting these things must be distinguished into a threefold rank.

1. Many there are that as yet have them not, which shall seasonably in this life be made partakers of them. Now if I say the Sun shal rise to morrow, it is true, if it rise at noone, or a little before the evening: So those promises are made true, though a great part of the life be overspread with clouds of poverty and infirmities, and this is no unusuall thing with God, who trieth his children that he may do good to them in the latter end.

2. Many of Gods children have not these things, not because they are not given to godlinesse, but because we fall into ungodlinesse either after grace, or have before we knew Gods grace done that which God seeth meet thus temporally to correct. Looke 1 *Cor.* 11. as God may forgive that sin, and not release the temporall chastisement which belongeth to it, and the most are in this order: They must not therefore disenable the godly course to which they owe all that blessing they have, but blame their owne ungodlinesse, when they reape that correction which themselves have sowed.

3. But thirdly, it will be said, that some in whom there is no such particular offences are soon taken away. *Gen.* 5. *Enosh*, and may live miserably; *Lazarus*, *Heb.* 11.

Answ. These are rare, and have these wants recompensed in a more ample possession of things heavenly in that life eternall, by which way God doth pay them with use whatsoever outward thing might be expected.

obj. 3. It may be said, be it so that keeping the Commandements would bring us to blessednesse here, yet all the craft is in the catching: for the Law promiseth nothing but to perfect fulfilling of it, which wee cannot.

Answ. As we scape the curse of the Law by believing on Christ: so we attaine the promises by believing on him, in whom all the promises of God are yea and Amen. For our works are covered, accepted, rewarded through faith on him, as our persons are by the same accepted, grace freeth us from the rigour of the Law, therefore the same promises are renewed to imperfect indeavours which wee are able to make, *Mat.* 6. and 1 *Tim.* 4. 8.

Quest. But doe our works procure these things, as they should under the Law have done?

Answ. No they were motives and causes procuring, now they are rewarded as fruits of a person who is received to grace in Christ, and therefore an heire of blessing, they be conditionall correquisits, not causes.

VERSE 4. *And yee Fathers, provoke not your children to wrath: but bring them up in instruction and information of the Lord.* VERSE 4.

Now followeth the duty of Parents, 1. What they must avoid, *Parents provoke them not.* 2. What they must practise, *bring them up, &c.* And two things must be marked:

1. What they are to doe.
2. To whom.

To their children indefinitely, not this or that whom they affect principally.

The first teacheth this Christian duty: *That Parents must no way give injust grievance to the child.* Which is not superfluous, as if it spurred too free horses: for Parents are subject erewhile to indiscretion, and to want of naturall affection toward some of their children; a most equall precept, that they should not provoke those that are their owne flesh so neerely; now it is done by indiscreet or unnaturall Parents: for the prodigall favours to some, especially when there is no reason for it, are offensive to others who are lesse respected. Like as beggers envie almes, so doe children the Parents favours, if unequally distributed: *Josephs* Coat: the Prodigall sons brother. But the most frequent provoking is by unkindnesse, too much severity in correcting, which doth kill the heart of them like continuall spurring, and make them not passe for it: for correction is like Physick, if too frequent it worketh no more then our meat with us. *Doct.*

2. By unjust denying them favours, as many will not, though they have abundance, help their children with any stock to begin, which give them liberty to change their conditions when it is expedient, will not let them have any thing (which lawfully they might) like to others: Now as a horse too strait reigned, will but rise up on the forefeet: so children curbed in these kindes cannot but take it grievous.

3. By pressing them out of measure, using them as drudges rather then children: for wormes trod on will turne againe, and a child cannot take it well, if not handled somewhat ingenuously.

4. By immoderate wrath and touchinesse and displeasure against them, for as fire kindleth fire, so doth anger provoke to anger: yet this must so be conceived, as not befriending the Cockney-like cockering of our times: for men must not like *Lamech* kill and slay, nor yet like *Eli* omit correction; yea bring up sons, as *David* did his *Adonijah*, 1 *Kings*. But we must walke, that our severity make us not justly hatefull, nor our indulgency contemptuous: wee must so walke towards children, that as wee must not make them male-content on the one side, so we must not have them malepert on the other.

Which duty may be a direction to Parents, who have by partiall carriage and lesse loving hearts provoked their children, and driven them either to cast all riders, or lye downe with heartstyred, *Col.* 3. 20. He that should foyle the mettle of a horse with indirect usage, it would grieve him, if a just man, and how much more, &c. *Vse* 1.

And

Obj. 2. It is said that Gods children often neither have great wealth, nor good health, nor long life.

Answ. Their happy condition standeth not in abundance, no mans life, the prosperity of life: A midling little Nag performeth a journey as well as a great Demie-launce.

2. Gods children wanting these things must be distinguished into [illegible] fold rank.

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[illegible] things, not because they [illegible] into ungodlinesse ei- [illegible] grace done that which [illegible] Looke 1 *Cor.* 11. as [illegible] temporall chastisement [illegible] der: They must not [illegible] they owe all that bles- [illegible] se, when they reape

3. But thirdly, it will be [illegible] in whom there is no such particular offences are soon taken away. *Gen.* 5. *Enosh*, and may live miserably; *Lazarus*, *Heb.* 11.

Answ. These are rare, and have these wants recompensed in a more ample possession of things heavenly in that life eternall, by which way God doth pay them with use whatsoever outward thing might be expected.

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And

2.

And letteth children see what equitie we shall find with our heavenly Father.

Doct.

Now followeth the parties, not one child that must not be grieved, but indefinitely, *Provoke not your children*, teaching that *The Parentlike affection and duties of love, must be afforded one child as well as another.* Some are so indulgent to some one or two, that they could put them in their bosomes, and know not how to make enough of them, but of others they are careless: and so in their favours they are as unequalls, giving to some one all in a manner: and to others as if they were base borne, rather then legitimate children: thus *Isaac* was partially affected to his *Esau*, thus *David* impotently loved his *Absolon*. And it is to be marked, how that our corrupt natures are ready to doate, not on those that are the best, but on such as have the least grace. As it is commonly seene, that such children as are of outward parts and the nimblest head, these goe away with all the love, when those of better deserts and hopes in way of grace, are neglected.

Vse.

Wherefore remember that the parently love must be extended equally to your children: Doe not like Eagles which turne some out of their nest, and bring up othersome. I would many did like them in regard of their tryall, but as the respect of child-hood is in them all alike, so let them be handled accordingly: not that there may not be a preeminence in love, but the Scripture alloweth it, and a double portion, but let not the difference of more and lesse, take away the substance of a parently love: the same difference that *Abraham* made twixt *Isaac*, and his concubines children, doe men now make twixt their legitimate issue.

Now followeth the duty to be performed by them, *viz.* to educate them. 2. The manner of it, in doctrine and information; amplified by the Author, the Lord. Some make the difference of παιδεία & νουθεσία, to be civill institution and religious. But that *in the Lord*, seemeth to belong alwell to doctrine as the other. This sense therefore in this translation is the fittest retained. See that you doe not onely avoyd unkindnesse, but bring them up, and let not the backe and belly be all your care, but so bring them up as feeding their soules with instruction: and doe not onely teach them to know things, but by admonitions fasten in their mindes and affections the things they understand, and let your doctrine and admonitions not be such which your owne wisedome doth suggest, but such as God doth teach you in his Word. The first of these words may be read, and is (as I take it) otherwise to be construed here, *viz.* for correction: so is it taken in the 13th of the *Heb.* 9. and 1 *Cor.* 11. And the Apostle useth two other words, διδαχὴ, διδασκαλία, not this, to my remembrance though in the 1. to the *Romans*, there is παιδευτὴν for an instructor, and the second word you have in the 1, to the *Colossians* the end, translated, we admonish.

Now then the sense is this, though I bid you not provoke them unjustly to anger, yet you must not runne on the other hand to cocket them, but bring them up with correction and admonitions, not such

as your prepoſterous diſpleaſure would take, or ſuch as your owne wiſedome can ſuggeſt, but ſuch as the Lord doth teach in the wiſedome of his Word.

The things to be marked are three. 1. The duties that parents owe their children: Now theſe may be called to 4. heads, and all the 4. found in the Text.

1. To Education.
2. Proviſion.
3. Inſtruction.
4. Correction.

} A little to open them.

1. Parents muſt bring up their children, which I conceive as taken up in giving them foode and raiment, and ſuch like neceſſaries for ſuſtaining of them: and here the mother hath a ſpeciall part, till three yeare old, with her nurſerie, though the father may be ſaid to educate them, for he that keepeth the nurſe keepeth the childe, and this point of education God hath made helpefull to the ſoule of the mother, for by bearing children, that is through the faithfull and patient enduring of the trouble, in breeding, bearing, bringing forth, and bringing up, ſhe ſhall walke as in a way to Salvation. 2. It is a naturall thing. 3. It is a curſe when God ſendeth dry breaſts in diſpleaſure, *Hoſea* 9. 14. therefore to dry up our owne unſeaſonably is a double curſe; as if God ſtrike one with death in his wrath, it is a curſe, but if one kill himſelfe, it is more heynous; and *Sarah*, *Gen.* 21. 7. ſhe tooke this to lye upon her, as ſure as ſhe had brought forth a ſonne, that ſhe was to nurſe it. So joyntly after they muſt raiſe them up, further and further by education, and he that doth not this is worſe then the ravens, for they will feede their young, and flie with them till they can finde for themſelves.

2. They muſt provide for their children, parents muſt not onely ſuſtaine them for the preſent, but be ſtorers, and as God ſhall bleſſe them lay up before-hand to helpe them hereafter, as with ſome ſtocke, when they ſhall ſet up daughters with dowries; and at death, 2 *Cor.* 12. 14. For God maketh me owner of all that I have, ſo that I am a Feoffee of truſt for others, and though the poſſeſſion is mine intirely, yet out of caſes of neceſſitie, I am ſtinted in the uſe to a part, *Eccleſ.* 5. 10. When God dealeth moſt bountifully, a man muſt but take his part, this is a ſecond dutie, which muſt thus be underſtood, that future proviſions muſt not let us from taking preſent neceſſaries, and that is neceſſarie for one, that is ſinfull ſuperfluitie in another, and he that hath not this point of proviſion, may goe to ſchoole to the Ants.

3. We owe them Inſtruction: now this is civill, or religious.

1. Their civill inſtruction is taken up in 3. things. In looking to their manners, that they carry themſelves,

At home,
Abroade,
Before our ſelves and others, comely.

For as I told you in the end of the laſt chapter, curteſie is a Chriſtian

vertue; and religion muſt be mannerly.

2. Ingiving them learning, ſuch as we are able; *Act.* 19. 9. theſe *Epheſians* had ſchooles no doubt amongſt them: the ſchoole of one *Tyrannus* a noble Perſonage the founder, or a teacher, of the name as is moſt probable one of them. And here parents muſt take warning, to let their children at leaſt have the benefit of reading, which as it is helpefull to their ſoules health: ſo it is an ornament in any condition of life, and the purchaſe is eaſie in compariſon of the benefit.

3. The third thing is to enter them into ſome calling of life: thus the ancient brought up their ſonnes in husbandry, in being Graſiers; their daughters in the flockes: and the heathen have ſeene it neceſſarie: for as the Grecians generally would have all children to be bound to ſuſtaine their aged Parents, the *Athenians* put in this exception, unleſſe their parents had taught them no trade wherewith to yeame their living, which if they had not, they ſhould not be bound to keepe them in age. But the religious inſtruction is in this verſe chiefely injoyned, as God doth command it to parents, *Deut.* 6. 7. *Gen.* 18. 19. *Eſay* 38. Parents ſhall tell their children, *Exod.* 13. of the Paſſeover: and while they are young, they muſt ſeaſon them; an old dogge will not learne to leade: *Timothies* mother an example, who brought up her ſonne from a childe in the Scriptures.

4. The parents muſt correct their children ſeaſonably: for this maketh all the other beneficiall to them: feeding them without this, will prove pampering, and make them kicke when the provender pricketh: proviſion of inheritance will puffe them with pride, and cauſe them grow to prodigall humors without correction, words of inſtruction will prove winde, all will be as nothing if diſcipline be neglected. It is a handmaide which tendeth on all the former, *Prov.* 19. 18, 23. We teach them our ſelves or others, bringing them to the Church; Chriſt went up with *Ioſeph*: or getting others that have a gift, to beſtow a word on them this way.

But we muſt be circumſpect in it, for it is medicine, and Phyſicke muſt be given with good adviſe.

1. We muſt humble our ſelves in repentance, for it is not enough to have a good cauſe to fight for, we ſhall beate our ſelves, if we firſt judge not our ſelves in ſome meaſure, as they did twice ſit downe with the worſt for this want, though they had a moſt juſt quarrell.

2. We muſt looke by faith to that promiſe of God, folly is bound, it is our beleefe, not our blow that worketh.

3. A Man muſt have diſcretion, marking what the diſpoſition of the child beareth: as the ſtrength of medicine, muſt be meaſured by the ſtrength of the patient. Children are like herbes for diverſitie: ſome the more you cut them downe the more they thrive, if you cut otherſome, unleſſe you flatter them after, you kill them. Men beate not Cumin with flayles, nor Wheate with little wands: which may be marked in his correction. The ſum of this is, that parents muſt ſuſtaine their children, or they are worſe than beaſts. 2. Muſt provide

for them; or they are worse then Ants. 3. Must instruct them in manners, literature and some calling, or they are worse then heathen.

4. Because they doe not onely ayme at this, to have their children members of some Corporation, but Citizens of heaven, they must teach them the doctrine of Salvation, else their righteousnesse doth not exceede the heathens.

5. Because that the former will not succeede without discipline, they must give them in good manner fit correction.

Now to apply this, it meeteth with many in way of reproofe: for not to speake of such monsters as sometime bestow their children under stalls: how many sinne against this, bringing up their children by neglect of nurcerie, not caring how sleightly they put it off, if themselves are shut of that trouble, in so doing they hinder their owne salvation: for he that putteth away Physicke being sick, hurteth his own life, and accordingly we may see how their soules are filled with an evill spirit: for putting by Gods yoake, they grow to passe their times in idle talking, gossopping, this or that merry meeting, and thus while their flesh will feele no sowre, they lose the sweete of grace in their soule. Again, they breake up the bounds of nature, for *Lam.* 4. 3. the very dragons or sea-calves draw the breasts forth and give sucke: in such therefore as for pleasure, ease, trifling profits neglect it, the sin is grievous. *Vse* 1.

But you will say, if it be such a necessarie thing, why is it not expressely commanded? *Object.*

Some things are so naturall that they are taken as granted, not expressely commanded: the Scripture doth not say, Thou shalt love thy selfe, yet it taketh this as granted, when it saith, Love thy neighbour as thy selfe: for this is a most naturall thing, written about thy nipples, written in the wife and colour of the milke. Beside that unlesse you will have the mothers duty not taught here is a precept, she must bring it up: if nurcerie be not a part of education, let her pleade exemption. *Ans.*

There are many parents that riot out all their increase in fellowship, gaming, &c. and bid to morrow prophanely care for it selfe, they sing care away. 2.

Many neglect looking to the manners of their children, they are rude, they can like those cursed children, call bald-head nickname, sweare, curse. Again, some that are able will not bring them up to reade. Others let them be as idle as they can hang, which doth fill Gaoles, which was the first ground of vagrants, which maketh such store of idle huswives, who know not how to get a penny, if they lay not their body to pawne. But some they thinke they have done enough if they have brought them to be able to shift, and live men in this or that Corporation; they have no care of instructing them, telling their children they are lost, how Christ came to seeke that was lost, what duty they owe in way of thankefulnesse, and for correction, the age is so indulgent, that like as Apes doe their young, they kill all 3.

with kindnesse. Thus Tutors likewise they nurture not their pupils mannerly, as their rude carriage in the Churches may testifie; they instruct them not in learning, which maketh them sometime lose more in Grammar learning then they gather in University knowledge. But for Religion, how rare are those who are Fathers to the soules of them, teaching them the things that concerne their peace? and this is the fountaine of all misery: the Switzers Law foresaw this, who enacted, that if a child was condemned to dye, the Parent should execute him, because that neglect in Parents is the fountaine of all the racke of their children. I know a Preacher of righteousnesse may have a *Cham*, and a *Seneca* may be a Tutor to a *Nero*; but usually this is the roote of all evill, and that in good men otherwise, as *Eli*, *David*: He doth not trouble the house onely that is a Lyon, a covetous miser, a prodigall master, but he that neglecteth instruction and discipline: this maketh those that should be Cordials to our age become Corrasives, those that should be ornaments to us for vertue, become gulfes of mischiefe: and when things are thus, then wee complaine and say, Who ever had such children, such pupils? thank thy selfe. If men should let a horse run in the fields till 8. yeares old unbroken, and then when he would not be backt, should say, Who ever saw such a Jade? what would another answer, You should have taken him up betime, and given him to some cunning Rider, then hee would now have obeyed the bridle, and paced it pleasantly? So, &c.

Vse 2. This must teach us our duties henceforward, not to looke to backe and bellie, and matter of inheritance, but to see that the soules of our children be instructed and ordered by discipline. We are carefull to procure midwiferie that the young infant may have every part harmoniously knit in it, we are angry if there fall out through negligence the least disproportion. Let us help the gaping spirit which is separate from God, which is disjoynted in it selfe, that reason and appetite fighting together, let us knit these joynts by timely instruction.

A second thing must bee marked in this word *admonition*: for the force of it is such as that it noteth a fastning this or that upon the whole minde, teaching us, *That we must not be content to see them know, but must labour to see their hearts entertaine these things, working it upon them by admonition.* Thou shalt repeat, *Deut.6.7.* Thou shalt not simply recite, but so as setting an edge upon them, that they may strike deep. And in outward things the Parent will finde twenty wayes to make a child do this or that, Good children will do thus: they will give them such a thing, their brother will doe it before, &c. But the Lord teach us to till them on to love and practise these things which onely can make them blessed.

Doct. Lastly, we see here laid downe, *That all our dealings with children must be such as the wisdome of the Lord teacheth in his word.* If wee correct or advise out of our owne wisdome, we doe but offer to cast out Satan with Satan. Againe, our children are as foolish as wilde Asse colts by nature, void of heavenly understanding; now what wisdome

can

can recover them, but this which is the Lords, and this Word of his, this doth begen them to become as seed to God.

This therefore must teach us to see that our instructions, counsels be all such as we have learned of God in his Word, and this let us betimes teach them. Idolaters will teach their little ones to kisse their Idols. Againe, if we be carefull of the health of their bodies, that we will not let them drink hot things, nor eat sowre things, nor any way distemper it for them, (for that contrary were some degree of murder) how carefull must we be that the milke of their soule be sincere, that they heare nothing from us, nor see nothing in us but according to God? For the soules of our children feed at the eare and eye, on that they heare and see, as the body feedeth on the breast by the mouth. *Vse* 1.

And it convinceth such as will teach others craft lying, teach them to breake the Sabbath, gaming, yea delight to see their little ones unseemelily tumbling together, as if they would have them learne the devils Catechisme without booke: It may be some will blesse themselves from these things: God forbid they should thus poyson the soules of their children. But what wholesome food doe you give them? doe you instruct them, call on them? If you doe not, you murther their soules as well as others. If a mother should not give a child any poyson, yet if she should let it lye and never give it any sucke, she should kill the babe, not by giving it poysonfull meate, but by letting it want due nourishment. These are the duties joyntly of both Parents. But they will excuse these matters sometime from the untowardnesse and unteacheablenesse of children: sometime from the tendernesse of yeares, they are not capable: sometime from businesse: sometime they will aske, what serve the Ministers for? *Vse* 2.

Now if we should reade *in correction and admonition*, then beside that which hath beene spoken, another thing may be marked, *viz. That we must joyne admonition with giving correction*: not bite with silence, nor give strokes without a word, which may make the partie corrected see his fault, and come to amendment: as in the publique chastisement of Magistracie, there goeth eviction of the fault and a word of admonition, before the execution is served; so in private correction the same order: and we should be too injurious to neglect it, for we beat not a dog, but so farre as we can we put into his sense the fault he is beaten for. It is good to doe as mothers, if a childe heedlesly fall into the dirt, they doe not let him lye and beat him, but first they help them up, and settle all things about them well, and then teach them to looke to their feet better: So first help them up by admonition and instruction, then remember them with correction: And thus one thing answered, we will leave this verse. *Doct.*

Quest. For whereas these are duties of Parents and a way of their salvation, it may be asked, What is to be said to such whom God hath not blessed with any children?

Answ. They must not take occasion hereby of further fleshly liber-

liberty, but must do that which is proportionable to educating three wayes.

1. They must be humble themselves under this want which is the want of a temporall blessing; and take occasion by it of further repentance, so making a Christian vertue of their necessity.
2. Fathers must not revell with their substance, nor mothers live like idle persons and busie bodies for want of this imployment, but they must save the matter of their estate and depute some as adopted children, and be helpfull in educating others.
3. They must whether married or unmarried, being exempted from these troubles, double their devotions toward God, 1 *Cor.* 7.35.

Thus much concerning the duties of the second rank belonging to the man and wife.

VERSE 5. VERSE 5. *Servants be obedient unto them that be your masters according to the flesh, with feare and trembling, in singlenesse of your hearts, as unto Christ.*

Thus we are come to the last parcell, his particular exhortations, concerning servants, and Masters: which respect came in beside nature, and is lesse ancient then the former. The Apostle setteth downe the duty of the servant to the ninth verse; then of the Masters.

In the servants duty two things.

1. The thing to be done.
2. The reasons.

The thing reacheth to the end of the seventh verse, and hath in it two principall members.

1. The obedience it selfe.
2. The manner, in three points.
   1. With feare and trembling.
   2. With singlenesse.
   3. With readinesse of minde.

He beginneth with the duty, and

1. Setteth downe the persons that owe it, *Servants.*
2. The duty they owe, *be obedient.*
3. The *persons* to whom they do owe it, *to the Masters*, whose authority is limited from the subject of it, *viz.* that they are Masters *according* to the flesh, or outward man.

Doct. The first thing to be marked is, *That servants stand charged from God with dutifull obedience.*

Two things must be opened.

1. What we meane by servants.
2. What we infold in this, that they must obey.

For the first, service is a state of subjection, grounded partly in the curse of God for sin; partly in Civill constitution: for though it bee not a sinfull condition, yet it is a miserable condition, which entreth through

through sinne. Now servants are either more slavish, or else more free and liberall: the first are such whose bodies are perpetually put under the power of the Master, as Blackmores with us; of which kinds servants are made sometime forcibly, as in captivity: sometime voluntarily, as when one doth willingly make himselfe over: sometime naturally, as the children of servants are borne the slaves of their Masters; and this was the most frequent kinde of service, wherein parties are upon certaine termes or conditions for a certaine time onely under the power of a man: such are our Apprentises, Journeymen, maide-servants, &c. Now because there were mercenary servants as well as bond-men, in these times we must conceive all sorts of servants here schooled by the Holy Ghost. For the second, you must know generally that our obedience doth note a subjecting of our soules in all things, *Tit.*2. whether they command in Gods name the religious carriage of our outward man, or any thing concerning domesticall affaires, nothing is excepted which is not sinfull: for if wee were the vassals bought with money, that must not be yeilded to. *Gen.* 39. *Iosephs* example refusing his Mistresse in her unchastnesse. 1 *Sam.*21. *Sauls* servant, not yeilding to run upon the Priests.

But for more particular direction three things are here to be conceived in which they must obey.

1. They must suffer themselves to be directed in their businesses and the things they goe about by their Masters; his command is thy watchword. *Mat.*8. I (saith the Centurion) am a man in authority, and I say to one, goe, he goeth, come, and he cometh, doe this, hee doth it. And when God doth lay this upon the Master and Mistresse, to give direction, as is gathered by proportion, *Prov.* 31.13. he will then have the servants be subject, which is to be marked of such selfe-conceited ones, as thinke nothing will doe well, but what they take up of their owne head.

2. They must obey them in corrections whether by word or blow, if rebuked, they must not mumble and answer againe, 2. *Tim.* if corrected, they must humble themselves under it, *Gen.*16. yea though the governours would causelessly and beyond measure take on, yet they must be indured, 1 *Pet.*2.18.

3. We must stand to their allowance in diet, apparell, for liberty; for the Master is to measure these things to us, we are not to be our owne carvers, *Pov.*3.13. If they be such as through unmercifull hardnesse trouble the house, (for as he said of the Massilians, it is better be their sheepe then children: so it may be said of some, it is better bee their horse then servant) if they be thus, wee may relieve our selves with meeke complaints to the Magistrate, who are both their Masters and owners.

Vse. This therefore thus opened doth shew how reproveable the course of many is, who if they bee bid doe a thing: will sometime denie, sometime say, well, but doe nothing, who if they be called to religious duties, thinke they are not bound to any thing, but to doe their worke

worke for which they are hired, who are so selfe-conceited, that they love to follow their owne minds, like these forward lapwings that will runne on a head, when the shell is not off their head, and before they be their trades masters, love to goe with their owne direction; hence bidden doe a thing thus, they will tell you of this way, and that, of some other thing, forgetting that God did not file their tongues to talke, but boare their eares, that they might heare and obey. And he that is a servant must not doe his owne will, but his masters whom he serveth. For reproofe, they will give word for word, for blowes they will take none, rule their Masters hands, if they cannot his tongue, else they will shew a paire of heeles, as *Hagar* did runne away from her mistresse. For their allowance, some so manchet mouthed, that if their bread be a little courser, they will grumble at it: and so in the rest, if their mindes be not all out pleased, in stead of being dutifull, they are altogether rebellious: but we that are the servants of Christ, must lay up this sentence, *obey your Masters in all things*, we must count it our glory to be ruled in all things, and make their wills ours: yea to bite in the lip with patience, though they be too strait and deale crookedly with us.

Doct. *Your Masters.*] Observe then, that *whosoever are in place of our Masters, they must have Obedience from us*: he doth not say to the good master or wealthy, but to those that are your masters, for it is not goodnesse and greatnesse which doth chiefely bind us to obedience, for then we should be servants to all that are of authoritie and that are good: this therefore is truth, that if he be a master, though evill, he must be obeyed, 1 *Pet.* 2. 18. and thus *Iacob* how obediently did he live to *Laban*, *Ioseph* to *Potiphar*, *David* to *Saul*? If he be a good master, there is a double cord to tye thee to obedience, both as a master and as a good master, 1 *Tim.* 5. 17. *Let them be counted worthy double honour.*

Now we must know that not onely the Master, but the Mistresse is here to be understood, yea any whom the master doth set over us, as *Mat.* 24. the steward, that is set over the masters house in his absence, for he is a master Paramount as we say, and if he come not against the expresse will of his master, must be obeyed as the master, for the masters authoritie whersoever, though in a fellow-servant, must have subjection to it, as the Kings authoritie in the Constable must not be resisted.

Vse. Which doctrine doth rebuke such who excuse their unserviceablenesse to masters, because they are evill, unjust, not qualified as others, are they not masters? if they be, though no better then *Laban* or *Saul*, obey, it is the more praiseworthy in thee, and who knoweth whether thy dutifulnesse may not gaine them? howsoever woe to thee, if thy lacke of durie should put a stumbling blocke before the blind. And such servants, who though they can stoope to their masters, yet they will not vaile, if he leave in his absence a fellow-servant, they are as good as he, and will be no man of his though man to his master.

The

The third thing to be marked is, that *those who are over us, have no power, but over the bodies and outward man of us.* All the power of a man doth but reach unto the body, yea all that a Magistrate can doe, either as a Magistrate or Christian, it is but to the body, as to bring us to that outward conformitie, to keepe the tongue from swearing, to debarre open things, prophaning the Sabbath: therefore as we are the servants of men, so we are bodily, but free in spirit, 1 *Cor.* 7. 23. and *Iam.* 4. 12. there is but one Law-giver, for all that man can command is proportionable to his reward or punishment: now his reward is temporall, and the worst of his punishment can but kill the body. Though therefore man hath no power over the body, but in God, yet the utmost of his power is bounded in the outward man. *Doct.*

Which is comfortable to servants. *Vse* 1.

Doth rebuke the voluntary thraldome in many that doe not yeeld their bodies onely, but pin their spirits on the sleeves of men, like those in *Hos.* 7. 3. that would doe any thing to rejoyce Princes: such as are now a dates common smoake-sellers, Parasites, that will professe they will doe it if such a one bid it, their religion shall be as the Kings is. 2.

Lastly, it taketh away the excuse of servants, who will not be yoaked with religious orders, they shall answere for themselves, faith cannot be forced, their conscience is their owne, Masters are but Masters of the body. *Answ.* Masters shall answer for their servants, if they faile in dutie towards them. 2. Though faith and your conscience is free, yet your bodie is not free, and therefore your master must compell the outward man to conforme it selfe unto Christian courses, and if he goe thus farre his duty is discharged. 3.

Again, hence must be marked, *that it is not enough to obey, if we doe it not reverently*; be subject with feare and trembling: for when God will have a wife feare her husband: how much more meete is it that servants should walke in feare and trembling toward their masters, in a loving care lest they should offend them? 2. In awe and dread of their displeasure. 3. In the due reverence, which we have of them, being in such place over us by Gods providence; for these 3. are the grounds of this feare; the last, see 2 *Tim.* 5. 2. And in the 2. of *Sam.* 12. 18. it is sayd of *Davids* servants, they feared to tell him newes which they thought would be grievous: and *Abrahams* servant with what carefull feare he executed his masters charge. And contrary hereunto is that contempt which is testified of *Hagar*, she despised *Sarah*: and that carelessnesse which is in many, how their businesses speede. *Doct.*

And this doth rebuke many who are malepert, and so sawcie that they scorne to be in any awe, that is for Prentise boyes in their first yeares. Many will give cap and knee, but they are voyd of heartie reverence: many of the best servants are most tainted in this kinde, that they doe like *Ioab*, 2 *Sam.* 19. 5. after a good piece of service they will *Vse* 1.

will be so peremptorie and sawcie in termes as is not tolerable, setting light by their service, twitting them with that they have done for them, we must both be obedient and heartily reverent that will bee Christian servants.

Vse 2. Remember with what feare we must serve God, who must serve earthly masters with trembling, *Mal. 1. Heb. 12. &c.*

Doct. The second propertie is, that their *obedience must be in singlenesse and uprightnesse of heart*, which is amplified by 3 circumstances.

1. The Person to whom a single heart looketh in obeying, *to Christ.*

2. The worke which is set downe by the opposite, *not eye service as men pleasers, but doing the will of God:* that is, yeelding obedience of faith inwardly, as well as doing that their masters bid outwardly.

3. From the manner, *from the Soule.*

Thus he commeth to the third Qualitie of their obedience, which is set downe with the ground of it, by way of prevention, their service must be with good will: which though it be hard, if they looke to man, yet if they serve not man so much as God in man, it will be easie; and the reason of all followeth from Gods recompense. The sum then is, as if *Paul* had said, You must not onely be reverent, but must doe whatsoever you do in uprightnesse, without dissimulation, looking at Christ, not man onely, not contenting your selves with the outward worke which man taketh knowledge of: much lesse with such service as is measured by the eye of your master, over-looking you, which is the custome of men pleasers; but looking further to doe the will of God, when you obey the will of man, and that not formally in shew, but from the soule. You must see that you be not onely reverent and upright in your obeying of them: but you must further serve them with heart and good will; which though it be hard, because masters sometime are wayward and unjust toward you, yet it will be easie, if you look not at your masters, but at the Lord whom you serve in them; and lest you should thinke that in thus doing you should lose your labour, assure your selves that God will pay you good wages, he will see you recompensed, *v. 8.*

Doct. 1. First, then we see, *that whatsoever service we yeeld it must be single hearted*, all that a Christian doth must be so, his whole course, *Psal. 15. 1. Act. 2. 44.* for this is a thing with which God is delighted; *Psal. 51. 6.* Truth in the reines thou art delighted with. Now this principally is seen when we stand not upon outward shewes in our service to them, nor yet serve them with any sinister end, as seeking our selves, but approving our selves principally to God, and next seeking the good of them every way.

Vse. This therefore doth rebuke a great deale of counterfeite service amongst us: for how many are there that serve their masters onely for their owne advantage, because they can make it a sweete service? Now though one may have some consideration of himselfe, yet when

when principally or onely he looketh at this, he serveth with a hollow heart, like the Priest, No pennie, no *Pater noster*; and many doe so look to their vailes, that their gleanings are better sometime then their masters harvest. Again, the untruth in their dealings doth convince this guilefull service. Many that are our onely chapmen, so will winde in with customers that they will be served with no other then such an one: but what is their end? they are kinde to their masters customers, as *Absolon* to his fathers subjects, to this end, that if they set up they may carry all with them; rolling another mans pigeons to their owne lockers. Againe, the detracting their masters, like *Ziba*, 2 *Sam.* 16 3. A customer taketh himselfe ill used, hardly dealt with, you shall have a hollow smooth companion will say, they are but servants, though it might be thus and thus, yet their master must make his owne price, loading their masters backe with any thing odious. 2. 3. 4.

Finally, the disloialtie of men once out of service doth testifie they never served with soundnesse of heart, for that dutie would be constant, whereas many now will beard their masters, and if they could cut their throates with telling a word, out it should: all such servants may assure themselves that they served in hypocrisie, and therefore that it was most hatefull to God, for what is more odious to that God of truth, then such guilefull courses? Hypocrisie is compounded of pride and untruth, the Lord hath both of them in high abomination. 5.

2. We must all hence consider that if God will not have hypocrisie in the service, which one man doth to another, how doth he hate it in his owne service? Let us labour therefore to doe that we doe with soundnesse.

Quest. But how may we know that the thing we doe is with uprightnesse?

Answ. 1. If we call our selves into the presence of God: for hypocrisie dare not abide before him: Walk before me and be upright, 1 *King.* 20. *I have walked before thee with a perfect heart*: the Pharisees looked to men. 2. If we doe from our hearts that we doe: with the heart, and unfeignedly are all on, *Ier.* 3. 10. Hypocrites give God their lippes, but their hearts are farre from him. 3. To his glorie onely, 1 *Cor.* 3.

Verse 6. *Not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart.* Verse 6.

Not with eye service. Whence Observe, *that eye service standeth not with uprightnesse of heart*, an eye servant is not an honest hearted servant in Gods account. Now we must to understand it, know that it is not eye service, which looketh often to the eye of the master or mistresse, for *Psal.* 123. 2. the whole dutie of a servant is set downe by this; and it is a lawfull thing, when it is to have their direction and know their pleasure: but eye service is, 1. All outward service which goeth no further then that a man can take knowledge of, for he that doth the outward thing onely, though with a morall honest meaning, Doct.

Gods

Gods will as well as mans worke, is such an one. 2. He that doth set himselfe to please man throughly, will doe his best indeavours thereunto. But the second eye service which is most damnable is, when a man maketh this the measure of his service, *viz.* the eye that his governour hath over him. The meaning is this, further then his master lookes on himselfe, or some that will tell how he is occupied, or further then his master hath so tooke his markes, that he can tell though absent, how he doth bestirre him: further then his master can thus see him, he will doe nothing, and he careth not what lewd part he commit, if it shall not come to his masters knowledge: now all such servants even as the first, before God are not sound hearted, but these second eye servants are full of most damnable hypocrisie: such an one was *Gebezi*, 2 *King.* 5. 25. he cared not to steale, lye, nor doe any thing, which he thought his simpering could hide from his masters eye. So *Mat.* 24. 48. there is a servant, who when his master is sure for a while out of the way, he doth beate his fellow-servants and fall a revelling. This therefore is a vice to be taxed in servants: the world is full of such Camelions as can shew any colour white, that can look with all countenances, but they cannot shew such a face as commeth from a white sincere heart, they are deepely gone in eye service: hence it is that while a man is nearer them, they will be silent, and as busie at it as Ants, let one turne his backe, they will take them a stoole, fall a talking, laughing one with another, yea step aside to drinke here or there: if some watch to give them a call before their masters returne, all is well; hence come those doing our owne lusts, with pretence of our Masters businesse. Such a one would have me goe forth, Well I cannot presently, but be at such a place, I will meete thee there an houre hence; the time draweth on, my youth taketh his cloake: Whither goe you sir? I will see if such a thing be done, I will call on such a one for money, whereas he goeth onely to meete with such a companion. This maketh them if they goe of an errand, they will be sure to take as much time to their owne privacie, as their masters businesse: they know he is not at their heeles: yea this maketh some that will looke you demurely, if their master eye them: but if he looke off them, they will deride him to his head, by nodding or simpering to some of their fellowes that stand by: and servants are so farre from seeing these damnable sinnes, that they will laugh as tickled one to another, to thinke how cleanely they have carried the matter. But you daunce in nets, God seeth you, yea and man sometime, when you thinke not so, as it fared with *Gabezi*.

Yet even this that a hollow hearted servant will be an eye servant, good while the master looketh on it, must teach masters this wisedom, to over-looke the wayes of their families, the masters eye fatteth the horse: it is true in all other affaires, the masters eye doth set them forward; *Ruth* 2. *Boaz* went out to his reapers, *Prov.* 31. 34. the good huswife looketh over the wayes of her familie: it is a piece of wisedome in domesticall government, belonging to the 8. b Commande-

ment.

ment. And this may be profitable to such as like *Potiphar*, Gen. 39. to *Ioseph*, so they will all to the servant so far, as they take the next way to make him trustlesse; for opportunity maketh a theefe: let our eye be given, but yet let us remember, it is not our eye that keepeth safe, but Gods blessing with it, it is not rising early, &c. but God that buildeth the City: and who hath such quick eyes that can see all the water that slideth by his mill?

It followeth, *Not with eye seruice as men pleasers*: Obserue, *Whence it commeth that men serue with eye-seruice, even hence, because they seeke not to please God, but men*. If one did seeke to please God, hee would doe inward obedience from his heart, as well as outward: for God is a Spirit, &c. Againe, he should have an eye that would reach him every where, and therefore should not hence take liberty because that the eye is off him: But when one shooteth at this White onely, to keepe the favour of men, he careth not for further service then that which is necessary to this purpose. But to conceive this aright, you must not thinke that all mans pleasing is here condemned, for wee are bid, *Rom.* 14. 1. Please one another; and servants are bid, 1 *Tim.* 6. 9. please their Master in all things. Seeking to have God approve us in our consciences, we are in the third place to seeke the good approbation of our Governors: but this is here laid downe as a wicked sin, when servants doe onely or principally ayme at this, that their Masters be pleased, not caring for any further matters: which is to be cold counted as hindering our salvations, *Iob* 3. 44.

Seeing then that this is the fountaine of eye service, let us, as we desire to avoid such hollow service, seeke not onely to please man, but principally to approve our selves to God: and let Masters as they would have one that is not an eye servant, so seeke that he be such an one as hath a care to please God; And thus it followeth, *That a single hearted servant must doe the will of God from the soule*. This is to bee marked hence, that a Christian servant must give the obedience of faith to Gods will in the businesses which he doth for man: thus *Ioseph* so served as fearing God: now that maketh a man behave himselfe as well in one deed as other reverently toward God: and in *Gen.* 24. 52. 21. we may see how religiously that servant walked toward God in his Masters errand, praying and giving thanks: and that which Paul speaketh of enduring, must be extended to all the obeying in, must be for conscience to God, if they will have it commendable service before him: for, so it is that we have in every worke injoyned us a double command: the one from our Master in earth, he saith, Doe such a thing: the other from our Master in heaven, he saith, Honour the Father, see you obey your Master in every thing: now we must principally looke to the Lords will. If we should serve in some Noble mans house, if the Noble man present with his steward whom he setteth over the rest of his household, if when the steward bid another do this, he should speak to him and say, Sirrah, for you doe it: If the servant should carrie with his fellow servant, but have no regard

Doct.

Vse.

Doct.

of his Lords word, were it not a part that every one would condemne in him? so God is present with our Masters, who are our fellow servants] but that God doth set them over us: now when they speak, God commands likewise. We must not therefore onely looke at our fellow servant, and give no respect to him who is the Lord of us, and our Masters also; and the want of this is to be bewayled. Whereas it should make us finde our services blessed and successfull, as Gen. [illegible] and it would procure us a hopefull recompence of reward.

VERSE 7. *With good will, serving the Lord, and not men.*

VERSE 7. *Doct.* The last thing to be marked is, *That all our obedience must come with heart and good will, it must be cheerfull and diligent*; for that which is not done heartily, is done discontentedly and drowsily: one may be reverent, and meane honestly, yet faile in this third point, in being voluntary, ready, diligent and quick in the duty he performeth; thus *Gen.* 31. 6. *Iacob* served with all his strength, and seven yeares was but a day to him; so cheerefull was he in it: for that a man doth with a good will, it is done both readily and diligently.

Vse. And this doth meet with many, who will follow their businesses close, but with such sowre discontented humour, that a man had better misse their service, than indure lowrings of their behaviour: for how can that be accepted which a man goeth on with perforce, and yeildeth to as a necessary evill?

Againe, many who are both reverent and honestly minded, yet for want of this heart and good will, they are so drumbling about their businesses, going like snayles about them, that it is irksome to their Governours; for though they doe love their other parts, yet when they see themselves in the suds, and their worke behinde hand, it cannot but grieve them, *Prov.* 10. 26. A slothfull servant is as smoake to the eyes.

Vse. Wherefore servants must principally be to be cheerefull in that they doe, till then they marry themselves, and increase their vexation: whereas getting to this point they should be as free as their Masters; what is thy Masters freedome? he commandeth in the Lord what he will, and thou shouldst do in the Lord nothing but by will; we have in heaven this perfect good will, our service shall be perfect freedome.

Their service is marred in the making, for who can esteeme that which is done perforce, altogether unwillingly? and so servants must make conscience of diligence, and quicknesse in dispatch of businesse. Looke in *Prov.* [illegible] what a promise this hath; and though we have not that desire it, yet seeing the want, God will bring us to doe he that maketh the feete as the feete of a Hart, can make the hand nimble likewise.

Doct. Now followeth the ground of it, *As to Christ*, verse 5. Obseruing there *with which makes us yeild cheerefull obedience, even the eying God whose will this is*; be our governours never so [illegible] and unworthy, [illegible] this should it would soone fall out that men could not serve with cheerfulnesse; for Masters sometimes are thrift unequall, are crooked and will-

not be pleased in any thing are unjust, will recompense and consider no travaile: now how should we be cheerefull in serving such, if wee had not a better Master then man to whom we tender our service? This looking to God doth change the nature of things, so that which is intolerable and odious in man, becomes meete easie and lovely as from God: even as poyson mixed in ones meate and drinke by the ill will or negligence of a partie is murder, but poyson tempered by the art of the Physitian and given one is a great mercy: so these unjust parts as they come from the hands of men, they are irksome, but as from God who is the healing God, they are wholesome for us: these deeds are like those feathers which shew divers appearances, according to the diversity of light in which you hold them.

Wherefore, if servants will goe through what ever befall with cheerefull service, this is their way, to looke how just, wise, faithfull, mercifull God is, and his will is, even in charging us to obey them, who deserve nothing lesse then cheerefull obedience, yea how just his will is in charging us to indure that at their hands which in them is most injurious.

Vse.

VERSE 8. *And know yee that what soever good thing any man doth, that same shall he receive of the Lord, whether he be bond or free.*

VERSE 8.

Doct.

Now the eighth verse layeth downe the reason, and teacheth thus much, *That God will not see conscionable service unrecompensed*; for the Lord doth give it an eternall reward, when all good works shall be rewarded: but because present things stay the stomach more, he giveth us even here a reward of it in part of payment. Bringeth them that have beene faithfull in service to have substance of their owne. 2. Blessing them with servants good and faithfull for the most part: for God doth raise the poore servant often to great estate, sometime by giving him favour with his governours, who are able to advance him: the Master finding the faithfulnesse of his servant; doth set him over all his substance, and *Mardecai*, *Esther*'s keeping his Portership diligently came to make discovery of a treason, which afterward made his Master advance him. But if God give them not favour with those that owe it them, yet he doth let them finde it in the eyes of strangers. So *Ioseph* his hopes with *Potiphar* were dashed, and the Butler had forgotten, but God brought him to finde favour in the eyes of *Pharaoh*, so that he was made the second from himselfe in all the kingdome. 3. If God let them finde no favour with men (which he doth that they may know him their portion and sustainer of their lot) yet he doth by his blessing, extraordinary or ordinary, bring them to riches, or some competent portion. Though *Laban* dodged with *Iacob*, *Gen.* 31.42. and turned every stone, to keepe him low, yet the Lord blessed him and saw him rewarded. Againe, God giveth such good servants for the most part, for what measure wee make, we receive the same for the most part, and *Iacob* had a steward of great secrecy and fearing God, as he had beene both religious and faithfull.

1 Cor. 1.

which should incourage servants, for they have the Lords word pawned to them, who can raise from the dunghils to kingdomes, his word I say, that they shall be recompenced; Say thy Master were a Tyrant, and would goe as neare the winde as he, and seeke every way to keep thee fasting, yet God hath undertaken to pay thee thy wages, for Prov. 27. 18. He that keepeth a fig tree shall eate the fruite, and an obsequious servant shall be honoured. Looke and you may see, some have given up their occupying to their servants, some have found great help from strangers, some have thriven, though their Masters have done their utmost to hold them downe, all which doe shew by experience the truth of this promise.

2.

Let us learne hence to be afraid who have beene lewd servants, and repent us of it; for if that which is conscionable be blessed, then this is accursed, that such may feare God will blow upon their substance, and make them meet with such like servants as themselves were in their time, if hee forbeare thee, that yet it is not thus, let his goodnesse and patience call thee to repentance.

3.

This doth let us see, how no service to himselfe shall be left unrewarded: if that we doe to our fellow-servants shall have recompense, how much more the service we doe to him. Let us not therefore say in vaine. It is in vaine to serve the Lord: If we be wise, it is for our selves, if righteous, for our owne good.

Thus much touching the duty of servants.

Verse 9. *And ye masters, doe the same things unto them, putting away threatning: knowing that your Master also is in heaven, neither is there respect of persons with him.*

Now followeth the duty of Masters.

1. The duty.
2. The reason.

The duty is laid downe, 1. Generally. 2. Particularly. In generall doe the same things, that is, doe you likewise conscionably what duty soever you owe about your servants. 2. Without threatning, which is a negative precept forbidding all crooked and cruell dealing toward the, the cruelty of words most usuall put for the whole, and on the contrary commanding all equall and gentle usage of them.

The reason is, because *ye have a Master in Heaven*, who is by way of prevention described from this property, *that he is no respecter of persons*, for Masters might think, though God is above us, yet hee doth make more account of us then our servants.

Now two things must be opened,

1. That we must conscionably performe all duty about our servants, as they theirs to us.
2. That we must avoid all crabbed cruell dealing with them. For opening the first, we must consider the duties that Masters stand charged with, which may be most fitly called to these two heads.

To our choosing of them: And,

Those which we must do having made choice while we enjoy them.

Now

Now for choosing them we must observe two things.

1. What we must chiefely look at in a servant.

2. What order we must proceed by when we take him.

The things are two.

1. Religion, *Psal.*101.6. and this is our gaine: for if one *Achan* might trouble a whole Land, how may one irreligious servant trouble a house? Againe, Gods blessing is with the religious, as in *Ioseph* and in *Iacob* is manifest.

2. We must looke next at the hope of serviceablenesse, not looking at accessaries so much as substance; which many observe not, who looke at money and friends, and so fingering a little money, want a man.

Now in this order we must take them, getting knowledge, where they have lived, getting testimony of them, and trying before we must: for as *Laban* saw in a month what *Iacob* could doe before he hired him, and before *Potiphar* did trust *Ioseph*, he saw that God was with him, and that all he had prospered, *Gen.*39. Now when we have chosen them, they answer our hope, or prove otherwise; If they prove naught, we must when we see that our courses will not reclaime them, give them their passports so soone as may be. *Psal.*101.7. *Luke* 16.2. Thou maist be steward no more, take that which is thine, be packing: If we keep them, then we must performe duty to their soules. 1. To their outward man; to their soules, we must instruct them and order them privately. 2. Must see them serve God publikely. *Gen.*19. I and my house will serve the Lord. *Abraham* will teach his houshold: and the fourth Commandement doth binde Masters to see their servants sanctifie the Sabbath.

2. For their outward man, we must governe them, for that Commandement which forbiddeth rule with cruelty, doth bid that we rule them. 2. A man must imploy them and direct them: the Master in the Parable setteth the Steward in his place, the Porter in his; the housewife, *Prov.*31. giveth the severall taskes to her servants. But to this purpose of direction three things are necessary.

First, To assigne and appoint out what we would have them doe.

Secondly, To over-looke them sometime our selves, sometime sending amongst them. *Prov.*3.24. *Gen.*37.

Thirdly, To give them example; if we would have them diligent, we must not lye abed till noone: Look *Prov.*31.16. Shee there riseth her selfe betime, layeth her hands to worke, no direction so effectuall as is that which is exemplary.

3. We must shew love to our servants; *Philem.* v. 16. Receive him as a beloved brother: A Christian servant must be in the place of a beloved brother or sister: Now love standeth in esteeming of them, *Mat.*8.6. The Centurion made precious account of his servant. *Prov.* 17.2. A wise servant is to be preferred before a lewd son. 2. In communicating to them all necessaries and all things for encouragement of them. 3. Thinking how we may doe them good as well as be bene-

benefited by them; and especially it will appeare if they be sicke, *Mat.* 8.6. 4. Lastly, we must doe justly with them, *Col.* 3. Masters do that which is just toward them; now this justice is seene, both in making provisions, for *Luke* 16. The labourer is worthy of his meate, And in giving them recompense, both that which may be claimed as due, *Deut.* 19.13. as some voluntary gratifications to help them forward for themselves, *Deut.* 16.13. And these and such like the Apostle doth wrap up in this generall speech, Doe you that are Masters the same things.

Vse. Now if we lay our selves to these things we shall finde a great want in Masters. For,

1. First, In taking them wee looke not at the things we should: Many have no care of Religion, but if he be a servant of quality, like to be gainefull, then he is intertained, what ever his conditions are. Now say he were gainefull, yet we should be of *Abrahams* minde, who would not be rich with the King of Sodoms wealth, we should not like that a ratchell swaggerer should inrich us: but it is otherwise, for what such an one getteth us, shall have a curse going with it: and if receiving a stranger be dangerous to a subject, it cannot but indanger us to receive such who are open rebels to the wayes of God.

2. Againe, For looking at hope of service. Men looke now what friends of account they shall make beholding, what money or wright, or in use, and thus proceed: which maketh them often catch a frog for a fish, get instead of a good servant, a prodigall boy, who will be their young master, and know no subjection: and if any thing be found fault, he can say, they had this with him, and his friends will beare him out. A just whip to follow such neglect of poore ones that are friendlesse, who having knowne hardship were like to prove better. 3. Men take servants hand over head, they are carefull to keepe bodily infection away, but manners which are more contagious they receive any. In the sicknesse we keepe out such as come from infectious places, and would not receive one to serve us, who came from a house that all were dead out of: but we will take a servant, never aske him, whence he commeth, though he hath lived where all are dead in sin and trespasses, we care not, we forget that a little leaven doth leaven the lump: which must not be so taken, that if a good servant come from such company, he must not be rejected: In *Pharaohs* house some feared God, and in Cæsars Court, heathenish Cæsar, some loved Christ.

Now for looking to their soules in private neglected, and seeing that they should sanctifie the Sabbath, many care not for bringing them to Church, but fewer for examining what they remember; this maketh the streets so full of swarms, every where openly breaking the Sabbath. If we should send them on our errand, we would aske them what was said to them, though we sent them about a trifle, foole them if they had forgotten: But when we send them on an errand that concernes their salvation and the furtherance of our reckonings, we never aske them, nor blame them if nothing be remembred.

Now

Now for government many faile, letting servants know no duty, but be hayle fellows well met.

2. For directions and imployment, many keeping such as live like idle droanes by them: for it is a vice of the times, they doe multiply servants, that the one doth make the other idle.

3. For direction, especially by example, we faile, we would have them painefull, but follow our pleasures, them sober, and our selves least in.

4. For love, we prize them not, care not for them, further them to serve our selves by them, thinking all too much, but what for shame must, that is bestowed on them.

5. If sicke, we are as kinde as the Amalekite, 1 Sam. 30. 13. who left his man on the plaine field, so wee cast them off as burdens and hinderances rather then otherwise.

6. For justice, we pay them their dues dodgingly, we help them not when we leave them with free kindnesses: Nay, many would breake the necks of them in the rising, least themselves should have lesse doings, that the want of the wise choice of religious education, prudent government, exemplary direction, love, justice in us that are Masters, is the cause of such a naughty race of servants as pester every place.

And let us looke to these things, to their Religion: when one Arbas might trouble a whole Nation, may not one servant a whole family? to poore friendlesse ones, if they be like to prove serviceable. Let us looke to their soules, sending them forth on the weeke day so many as may be spared, it would not hinder us, but further us; as in the Gospel, after a Sermon, though before they had fished and taken nothing, yet after Christs preaching, the net was full. Let us for their outward man, keep them in awe, imploy them with direction, shew love, and do that which is just to them.

Use.

Use.

Now followeth the second, viz. that we must avoid all crabbed and cruell dealing in our Calling over them: for the curtisinesse in speech is here named, because men breake the most into it, and thinke the least of it, for words are winde, and when they have said their minds they have done; this therefore being frequent and not much stood on is named for al the rest, *Levit.* 25. 43. Thou shalt not raigne over thy brother cruelly, like as the Egyptians made the Israelites serve, *Exod.* 1. 14. God would have all power tempered with mercy: Husbands are the heads, yet *Col.* 3. 19. they must love, and not be bitter; Parents are over their children, yet they must not exasperate them; Masters have power, but they must weild it without rigour, and too much austerity, laying aside threatnings; and the Apostle had need to call for it, Masters having power of life and death and ready to execute servants for trifling defaults, as *Pollio* would have done his for breaking a glasse; which occasioned the remarkable story of *Augustus* Cæsar, who brake them all least they should give occasion to such rash enterprise. And if that dominion should not be mixed with clemency, it would degenerate to hurtfull tyranny. Yea, Nature hath prints of this truth, the

the master Bee they say, is the mildest, as which hath no sting, when the other have. For more particular explication, as the boyling in the heart of unjust displeasure, so the manifesting of it, and breaking forth in looke, word, or worke, is forbidden us, thus *Gen.* 32. 2. *Laban* when he could not give his servant *Iacob* a good looke, sinned in such sowre carriage in words: this text is sufficient, which will not have a threatning cruell language used: the meaning is not that a master may not threaten, when he hath cause, by way of caution, that he may not be forced to fight moderately: for this God himselfe doth threaten when he hath cause, and it is great mercy when we doe it to prevent further anger, not to disgorge our choler: but this furie-like raving, and huckster-like menacing of them on every occasion, is here forbidden, as when men cannot speake, but knave, varlet, &c. queane, drab, I will set your head and wall, &c. I will send something at head of you, I will give you something shall sticke by you, this worme which causeth raving speech, the holy Ghost would take out of the tongue of you, when he saith, *Leaving of threatning.*

Lastly, all rigorous dealing in worke is forbidden. 1. By default, as when we will not heare them speake, 1 *King.* 25. 17. *Nabal* though in reverence and wisedome, will not give them any respite, when God taketh order that the very beast shall have his rest. By committing cruell parts in correction, *Deut.* 25. 2 3. Thou shalt not beate them till vile in thine eyes, as some laying on like stockes, over-loading their strength, as *Esay* 58. 6. there were some who did over-burden their servants, as if they had beene made for the packe-saddle, *Mic.* 3. 3. Some did breake the bones of them.

3. Not onely by omitting and by doing cruelly our selves, but by bolstering any cruell part or arrogant behaviour of one servant against another, as to allow a journey-man or fore-man to deale currishly with a punie prentice, for *Prov.* 30. 22. a servant governing is intolerable, though this doth not take away prefidencie of one servant above others, *Gen.* 15. the Steward in the Parable. These things therefore, first, rebuke a great deale of crooked unmercifull courses with us, which we must reforme; what doe our sowre lookes? that which *Laban* did with *Iacob*, make a servant have no heart to us: what doe our words so cruell and base? it maketh them turne against us as wormes trod on will; (as we may see the servant often giving word for word) or else it maketh them despise us as barking curres are, which we know bite not; or it doth awe them that they seeme besotted by it; what doth our denying them fit liberty? it maketh them breake the Sabbath, be as if hell were broke loose, as on Shrove-tuesday; what doth our other rigour? it hurteth them, and layeth loade on our consciences: how shall we thinke of our estate who are cruell to our brethren, when a just man is mercifull to his beast?

Vse 1.

Vse 2. This must teach us our dutie that in conscionable obedience of Gods will, we shew mildnesse and love: *Col.* 4. 1. shew justice and equitie; equitie is such a milde course in which, so farre as wisedome will

will give leave, we make our selues equall with them, and he that can carry this behavior wisely shall be twice as much feared, if he frowne, as any other looking and speaking, as *Isaac* did, bidding his servant God speed. 2. Hearing them as *Naaman*, and *Iob* 31. 13. seeing that they receive no measure but good from our hands, not from others that are under us. Yet we must take heede that we doe not through folly runne out of one extreame into another, for we may kill all with kindnesse, as Apes with hugging, *Prou.* 29. He that bringeth a servant up daintily, shall have enough of it, the excellent director is wisedome.

This doth let us gather an argument that our God will be a good Master, shewing all equitie to us, for he will not bid us be one thing, and himselfe another, *My yoake is easie, all my wayes are equall*, this God professeth of himselfe, *Esay* 43. 23. *Psal.* 103. He doth not love chiding, he is and will be found for ever a good master to us. *Vse* 3.

The Reason followeth, because *We haue a Master, &c.* who is described from his not accepting of persons, to prevent the deceitfull thoughts which we might fancie with our selues. 2.

1. Then we see, *what is an excellent consideration to abate down all proud cruelty, to let vnto vs of our master in heaven*, that can call us to reckoning, pride is the mother of cruelty, and there is not a better cooler for them both then to looke at God. *Gen.* 18. when *Abraham* saw the Lord, you see how he did abase himselfe, as low as dust and ashes, and *Gen.* 50. 6. when *Iosephs* brethren feared lest hee would deale cruelly with them, *Ioseph* answereth them that this is farre from him; why? because he was under the same God with them, and *Iob* 31. 14. this consideration of the Master in heaven, made *Iob* he durst not deale rigorously with his servants, and nothing can containe us in our duty like to this. For one servant will fall on smiting another, if he see his master, and will reckon with him for it. *Doct.*

This therefore doth shew that such have not God in their sight who breake out to such cruell intreatie of others: but let such know they have a Master who will keepe an Audit with them, and pay them their due, he that hath beene mercilesse, shall have judgement without mercy. *Vse.*

The last thing to be marked is, *that our God is no accepter of Persons*: the meaning of which is not that God doth deale alike with those that are equalls, for in matters of favour God may, and doth, deale diversly with men all alike. 2. It is not meant that God hath not regard of the being and existence of some before other: for he taketh some and rejecteth other some: but [Person] doth signifie all outward circumstances which men use to regard, power, wealth, kindred, &c. and the meaning is, God is a God that will not for any by-respect goe a haires breadth from justice, *Deut.* 10. *I am a strong God, &c. that accepts not persons*, *Iob* 34. 14. a worthy place, *Acts* 10. 34. *Of a truth I perceive God is no accepter of persons*: for God that will not allow this in man, *Deut.* 1. 17. will himselfe be farre from it. And we see that heathen *Doct.*

heathen men, as those Areopagites have beene so impartiall that they have judged in the night, that they might not be moved to injust proceeding by the countenance of person.

Vse. Which hath not only comfort for poore ones, but a double instruction, 1. To shake a great many vaine hopes: for you have many that hope well they shall goe to God to rest when they dye: aske them why they thinke so? because we have knowne a great deale of misery and sorrow here, as much as any one poore man: But though thou hast such further motives of commiseration, these will not helpe, if thy cause be not good, if thou canst not by a working faith plead thy impotencie, God is no respecter of persons. Others because they are in better and more glorious estate, they thinke the Lord will let them finde him more easie: for he looketh not, as they think, for such strictnesse in them as he doth in others, but God hath no respect of person, you shall be stripped of Mastership and Gentry, when you come before him. Others, they thinke to finde God mercifull because they are ignorant, and have not meanes, but God he will not looke at this, hee will look at faith manifested by good life; if this be lacking it will go against thee, *Rom.* 2. 12. *Such as are without the Law perish without the Law*, because God wil not for by-matters decline from righteous judgement: for many because they by profession are his people, and doe beare his Word sometimes, and receive: but it is not this respect that God judgeth by, thou art not a doer of the Law, though thou knowest it never so, and braggest of it, God will condemne thee because hee looketh at the thing it selfe, not at any respect in thee, *Rom.* 2. 13. *Luke* 13. 27. So preachers, if they would say they have taught others, if they live not according, God hath no respect of person, and therefore will say, *Depart from me, &c. Mat.* 7. 23.

Vse 1. So that one must not leane on such fandie foundations, trust to such reedes as these are, but seeing we call him Father that judgeth without respect of person, let us passe our conversation in feare and trembling, *1 Pet.* 1. 17.

2. This teacheth us that we shunne this vice, *Eph.* 5. 1. those that are the beloved children of God must follow him: Sometime men give allowance in their hearts of men according to outward things, *Iam.* 2. they knew men according to the flesh, for it is not that bare preeminence of estate, but the inward estimation signified by the other that is there condemned. Again, what maketh us in some wee cannot see great faults? we immoderately extoll little things when commendable in others we take any moate so heinously, and if they tread awry we cannot satisfie our selves in discommending it, the ground of it is respect of person, one is gracious with us, the other out of favour.

Verse 10. Vers. 10. AND. *Finally, my brethren, be strong in the Lord, and in the power of his might.*

Now followeth the conclusion of the Epistle: in which are three things, First, an exhortation, to the 21. verse. Secondly, a narration

of

of dispatching *Tychicus*, vers. 21. Thirdly, a farewell, vers. 23. 24.

The summe of the Exhortation is, that we would fortifie our selves, and the rest, many good things with these things which oppose us in our Christian warfare.

Now the manner is twofold: First, by looking at the strength we have out of our selves in God. Secondly, by harnessing our selves with a spirituall strength in the next verses. For these do not one explaine the other, because 2. Psal. 33. Gods strength and faith are distinguished, as the matter apprehended, and the hand apprehending; and it is more suitable to this Allegory. For the strength of the common souldier is as much, yea far more in the wisedome and power of their Leader, then in their owne valour and furniture. But one may say, Why doth he say *in the power of his might*, and not in the Lord onely? *Quest.*

Answ. The first is a more generall object of our faith [*in the Lord*] in his wisedome, mercy, faithfulnesse, (for all these doe strengthen us.) The other is that immediate thing in which is all our helpe, as keeping us to Salvation. Now that the Apostle having exhorted to holinesse, and godly life, doth strike up a Drum, and sound an alarm; it doth give us to understand, that *the malice of good duties hath no small enmity against it.* *Doct.* The Devill will looke (if we let our selves this wayes) to raise clubs, and reach us some knockes. We shall know that these things shall cost us the setting on. Thus in Christ when he set upon the worke of our redemption, Satan did tempt him, as *Matth.* 4. and *Luke* 4. 13. when he would doe good, evill would stirre in him: and when *Paul*, 1 *Thes.* 2. 18. did purpose to come and visit them for the strengthening of their faith, Satan did hinder him: and *Mat.* 12. 46. when Christ was fruitfully teaching, there we see his acquaintance at the doore to speake with him, calling him from the worke in hand, *Matth.* 16. 22, 23. when he told them of his suffering, Satan by *Peter* sought to turne him from it, (*Save thy selfe.*) O such is the force of Satans oppositions, that a man when once he setteth himselfe to this or that good thing earnestly, he is beaten from it further then before: even as the people were, who are types to us, when they turned themselves to forsake Egypt, their servitude was redoubled, *Exod.* 5. 7. 23.

They therefore must teach us not to count it strange when we finde such difficulties in the wayes which are good: for when a man doth looke to righteousnesse, he doth then leave the kingdome of darknesse, and the tyrant cannot endure this with patience. As at other tryalls, so at this we must not wonder. 1 Pet. 4. 12. *Deare beloved, thinke it not strange concerning the fiery tryall.* Why should we thinke that so strange which is so frequent, as our meat is not more usuall? When we would buckle to some more spirituall duties, then such an ill disposition commeth upon us, evill is present, the Devill doth make us to be annoyed with swarmes of ille thoughts: then what need we use such frustrate? be good to your selfe, then this friend would speake with us, this businesse is undone, this matter lyeth in despaire, thy mother is

Use 1.

at the doore, then we are moyled and sweper often in the fire we fled from, then before. While I was musing, the fire brake forth, then spake I with my tongue, Psal. 39. 3. We must not thinke this strange, but though we be beaten on our knees, yet go still from Egypt the kingdome of darkenesse to the glorious inheritance of the Saints in light.

Vse 2. 2. This doth shew such whose course is cleare and even, goe smoothly away with all their enterprises, that they are taken of the Devill to doe his will: for if they did not please him, then he would have a saying to them. *Now particularly in this case two things must be opened.* 1. *That Christians must have a valiantnesse in their courses.* *Secondly, why it is, or upon what strength it is we must be valorous.* For the first, the Apostle teacheth to much, 1 Cor. 16. 13. *Watch ye, stand fast, quit you like men:* he doth call upon us to be valorous, like as *Iosab* exhorted his souldiers fighting for their country, 2 Sam. 10. 12. And of the Christians, it is said, they did with full purpose of heart cleave unto the Lord: and the selfe same spirituall fortitude is necessary in the things we undertake to suffer, if we meane to goe through with them. Take heede therefore: for the Lord hath chosen thee to build the house of his Sanctuary, be strong therefore, and doe it. 1 Chron. 28. 10. Luke 9. 51. It is said of our Saviour Christ when his time was come to suffer, he set himselfe fully to goe to *Jerusalem.* *Now this spirituall valour doth shew it selfe in three things.*

1. First, it doth expell the fumes of cowardise, whereas *sea great enemies against us,* Deut. 20. 3. Let not your hearts faint nor be afraid of them: for though it may see a hideous masse of corruption, yet shall it not affright him.

2. *It makes us not to be dismaide at the difficulties that meete with us:* though it must come by knockes, yet he maketh not dainties of them. For *Paul* though he was driven upon that he would not, yet he was not dismaid, but gave God thankes that the best part of him did looke another way, and that Christ was his righteousnesse.

3. It doth shew it selfe in this, that *after we are foyled, it maketh us resist not lastly,* and valiantly charge our enemies with fresh assaults. *Iud.* 20. 22. The men of *Israel* plucked up their hearts, (there is courage) and renewed the battell, so *Paul,* though the devill did buffet him againe and againe, yet being courageous, he did renew his strength against it by often prayer.

Vse. This then doth rebuke the timorousnesse in us, that when we see the manifold enemies, which we have, our hearts melt, and if we be foyled, are ready to cast away our weapons; which cowardise doth encourage the adversary, encourage doth daunt him. The Devill is like a serpentine Crocodile: the property of which is, if one followeth, he flyeth away, if one flyes, it pursueth him: resist him, he shall flye, be afraide, he will follow. Mercury as *Festus* complaineth, courageous to doe evill, but they have no courage to doe good. If a Beare or Lyon be in the way, they will encounter the greatest difficulties: if

one course prove not, they will turne every stone, which should make us much more double our courage in that which is good.

2. We see hence, how that Gods almighty strength is it, on which our courage must be builded. *Esay* 30.15. Thus saith the Lord God, in quietnesse and rest shall ye be saved, in quietnesse and confidence shall be your strength. *Phil.* 4.14. I can do all things through Christ that strengtheneth me. 1 *Pet.* 1.5. We are kept by the power of God unto salvation: for no strength but his can prevaile against the strong one in the world: he bruiseth the Serpents head, hee dissolveth the works of Satan, *Gen.* 3. *Ioh.* 3.8. The Israelites could not have come out of Egypt, nor entred the Land of Canaan, if the Lord had not subdued their enemies, neither might they be confident in sword or bow, but in the name of the Lord only, in their strong God: much more must our courage be builded on God, seeing their enemies are flesh, ours are spirits of great power. Looke as it is in souldiers, their chiefest strength lieth in their Captaine: so is it true here, that all our strength lieth in Christ, the Captaine that leadeth us to salvation, his power doth all our works for us: and that which is to be in us, doth but fit us to stand still and look to this almighty power of God, which subdueth all things for us.

It must teach us therefore to disclaime our owne strength: he that will be wise, must become a fool; he that will be strong, must learne to see himselfe to be weakenesse it selfe. We our selves before our conversion are of no strength, *Rom.* 5.6. After, of no strength: Not that we are sufficient to thinke a good thought, 2 *Cor.* 3.5. None can name the Lord Jesus but by the Holy Ghost, 1 *Cor.* 12.3. He is happy that is growne up to be emptie of himselfe: we are as full of selfe-confidence as of selfe-love, though we cannot discerne it. This is the reason we are so often foyled, that we might see we are of no strength, that all our victories must come from God. *Iud.* 20. The Lord let the Israelites fall in a most just quarrell against their brethren, that he might strip them of that self-confident presumption they had in themselves. And *Paul*, so holy an Apostle, was brought to the gates of death that he might learne this lesson, 2 *Cor.* 1.9. What maketh us after divers fals, to be no more afraid of the enemies that buffet us? what maketh us that we can no more feelingly run under the wings of Christ? whence is it that we have no more poverty of spirit in the experience of our frailties, but that secret selfe-confidence is mighty in us? Seeing that all our courage must be in this, that God is with us, let us be nothing in our selves. The blessed soules can say with *Paul*, *Phil.* 3.3. We are those whose hearts being circumcised, rejoyce in the Lord Jesus, and have no confidence in the flesh.

Vse 1.

Secondly, let us learne to build our selves on this Rock, on our strong God Christ Jesus. As those uncircumcised Philistims did place all their hopes of the battell in their *Goliah*: so must we place all our hope in Christ Jesus: this is our strength. *Exod.* 14. 13. Stand still, feare not, behold the salvation of the Lord which he will shew to you

Vse 2.

this day. *This is a most blessed estate, to leane on the Lord, and on the power of his might: many are the benefits of it.* It will feare no opposition. For what cannot Gods almighty power subdue? *Psal.* 27. 1.

2. 2. It will not be dismaid when all meanes in ordinary consideration faile us: he saveth by few, yea without any, as well as many. *Rom.* 4. *Abraham* cared not for the deadnesse of his body.

3. 3. He that hath no trust in himselfe, but leaneth on the power of God, will, though he fall often, still have hope: for he that knowes he hath no strength, cannot wonder if when God leaveth him he doe fall: and hee that maketh Gods strength his stay, though hee bee never so farre from a thing, yet will not cast away hope in time to obtaine.

4. Finally, he will desire to grieve silently for his weakenesse, he will so learne to see there is no ability in him, that he will further leane his faith on the power of God. *Psal.* 60. 11. Give us help against trouble, for vaine is the help of man. *Psal.* 69. 29. When I am poore and in heavinesse, thy help O Lord shall still exalt me. What use the Psalmist maketh of this, that the Israelites had fought unsuccesfully as left of God.

5. Lastly, this is all our security, that it is not the strength in us, but the power of Gods might, that must help us to salvation. If we had the strength of our first Parents, and were left to our selves, we should come short of happinesse: but this being it that doth keepe us (Gods strength being trusted to by faith) the selfe same strong God being the author and finisher of our faith, *Heb.* 13. this puts all out of doubt. 3. We must glorifie the power of God in all things: it is he that strengtheneth us. *Esay* 25. 10. He worketh all our works for us. *Psal.* 108. 13. Through him we shall do valiantly, he is our shield, towre, rock, strength, and glory.

Now followeth the second part of fortifying, concerning the furniture we are to have, laid downe in generall to the 14. verse, in particular to the 21. First, he layeth downe the duty. Secondly, he doth, as a faithfull Herald, againe repeate his proclamation, because we cannot heare on this side easily, but would save our selves peaceably, without looking after warfare. In laying downe the duty, he deliver-eth in the beginning of this verse, the thing to be done: Put on the whole armour of God. 2. The end, that you may be able to resist. 3. The reason, which hath reference to the duty, and end; in the 12. verse. Now in the thing to be done, three things are to be marked. 1. That Christians must have armour that is compleat armour, to cover them from top to toe. 2. That they must not have it lying by them, but must put it on. 3. That the Christian armour is for matter and making, of God, that is, divine and spirituall. For the first, *there is great reason to prove that a Christian must have armour.* For he hath enemies that would wound him deadly otherwise.

Anſ. 1. It is with us as with the Israelities in Exodus: so soone as he tooke them out of Egypt, he led them thence armed; because that *Pharaoh* he

he knew would follow them, and puissant Kings encounter them as they marched to their inheritance.

2. Againe, a Christian is borne with his armour on his back, so that hee can as well cease to be a Christian as cease to be armed. That which is fabulously spoken of the race of Gyants, is truly spoken of us; we are no sooner borne then we have our swords girded to us, our shields on our armes, &c. For the Word doth beget us, Faith is the first thing formed in us. *Now that we must have compleat armour, it is hence manifest.*

Ans. Because it were in vaine to have some parts covered, and to lie open to mortall wounds in other some. The Devill is like those Champions, who if they cannot wound the head nor the heart, they will prick any part rather then faile.

Vse 1. Christians then must have their compleat harnesse covering them from top to toe; which doth shew us how unchristian many are, who know not, if they should speake truth, that there is any such armour. Like Israel when there was not a Smith, nor a weapon in it: so is the face of our Israelites, they looke not (though they have bound themselves by the Sacrament to be warriours) after armour. If thou hast not this armour, know the Devill hath surprised thee, and holdeth thee as a slave to him.

2. Againe, many forget that they must have compleat armour, such as must cover them all over: and therefore though in some things they seeme covered, yet in others they are without defence.

Doct. Secondly, we must marke that he doth not say, wee must have armour, or prepare it, but we must put it on: observe thence, that *It is not enough to know there is such armour, but we must have it buckled alwaies upon us, in readinesse by us:* we must not doe as many, who have wardrobes of apparell, but they weare them not; as good have none as use it not.

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Ans. If we doe uncase us of that which will not let it be drawne upon us: for as hee which would put on a new suit, must first put off his old; so we.

2. Secondly, we must in conscience of our infirmity pray to God to fit this furniture about us: for, looke as little children, although they have apparrell, they cannot put it on further then the nurse or mother doth make them ready: so it is with us.

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Vse 2. This doth rebuke many, yea many that have armour. Looke, as evi-

this day. *This is a most blessed estate, to leane on the Lord, and on the power of his might; many are the benefits of it.* It will feare no opposition. For what cannot Gods almighty power subdue? *Psal.* 27. 1.

2. 2. It will not be dismaid when all meanes in ordinary consideration faile us: he saveth by few, yea without any, as well as many. *Rom.* 4. *Abraham* cared not for the deadnesse of his body.

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evidences, till some flaw be found, are not perused: so our weapons, till God muster us with some calamities, are not used. When I see these rusty halberts, calivers, muskets hanging up in the time of peace, I may see how it is with our soules. The graces of God are not kept shining, we doe not gird them daily round as we ought: therefore when we should use them we shall finde them out of season at the least. Againe, many slothfull souldiers for care put on some, and leave off others some: though they looke to the maine, yet they care not for the lighter wounds, their eyes, tongues, eares are shot through, as *David* in *Psalm* matter had not his eyes fenced.

Againe, it lets us see how well a multitude of the faithfull, a virgin betrothed to Christ, may be compared to an army (for terrour) with banners. Is it not a fearefull thing for an enemy to see an army all clad with glittering armour from the crowne of the head to the feet? so is it for those spirits to see their soules so armed. The last thing to be marked in the duty, *is the kinde of armour* [of God,] *which word notes both the matter and use of it*, teaching us, that the weapons wherewith we resist the devill must be spirituall. Our weapons (saith the Apostle) are not carnall, but spirituall, 2 *Cor.* 10. 5. *There is no armour of proofe able to resist him, which God himself doth not forge*, and is not spirituall: for the strength of brasse and stone is nothing to him; that of the Leviathan may be applied to him, *Iob* 41.

Secondly, such must the armour be to resist, as the assault is which is made against a thing: now the devill doth not come against us with swords, but with spirituall suggestions to withdraw us; labouring *to withdraw us* from righteousnesse & fellowship with God, to unrighteousnesse and the creature, leaving the creator. Wherefore we must not fence our selves against the assaults of Satan by any humane meanes, by any thing which the wisdome of man can suggest: but as *David*, encountring with *Goliah*, laid aside *Sauls* weapons and furniture, and went against him in the name of the Lord: so we must say, Not armed with our own wisdome, strength, or helps of the creature, do we seek to put to flight the power of darknesse, but in Gods armor we make resistance.

Secondly, it doth convince many of notable folly, who will march against the devill with armour fleshly and devilish; as the Papists, who in procession have banners upon poles, who on Palme-Sunday carry palme-boughs, who put trust in crosses, crucifixes, holy water, &c. for, not knowing the power of godlinesse, they think with fleshly ceremonies to chase away the spirituall powers of darknesse.

Againe, many troubled with temptations of blasphemy, or self-murder, they will to physick, as if by letting of blood or vomit, they could purge out the devill; others, when the evill spirit doth annoy them, they make resistance, but as *Saul*, call for musick, this or that company, and employ themselves more busily, that one naile may drive out another; in a word, so resisting that evill one, troubling themselves, that they make themselves twofold more the children of the Devill.

Fourthly, there are some who when they are so troubled, will not

sticke to go to Wisardss; when the Devill doth wound them, they will seeke to him for a plaister: that cure will be well done, when the murdering spirit must play the Surgeon. Now followeth the end, *that yee may be able to stand.* Two things must bee unfolded. 1. What this meanes [*to stand?*] Answ. *A souldier standing orderly to his fight, doth neither run forth to his perill, nor retire through cowardise; neither is beaten downe through violence.* So that *standing*, is holding their course without hurt received.

Assaults of the Devill are of two sorts: forcible or politicke. Now this Text speaks of those subtle stratagems, the word signifying one principall kinde, (to wit) ambushment, that put for the other: the sense then of the words is, that you may be preserved harmelesse, notwithstanding the Devill doe practice all his stratagems against you. Thus you see what is the benefit of our Christian furniture: it doth put us out of danger; this is tryed proofe, wee need not feare any shot if it be well buckled unto us: thus Christ being with this harnessed, the Devill could not fasten any thing on him: for even some peeces are of no lesse force, much more the whole. 2 *Pet.* 1. He that joyneth faith, vertue, knowledge (which all is but the brestplate of righteousnesse) shall not fall: *Iohn* saith, faith (which is but our shield) is our victory. Now if one peece be of such use, how beneficiall is the whole? Againe, in the fals of the Saints it may be seene how they caught their wipes, for lack of their armour.

Which must teach us, first, to prise and get us this furniture. We see how going to warres we esteeme more then life such an armour as can secure us, that we need not take care for gunshot: how much more should we count of this, which keepeth the life of God from being wounded in the soule? Which if we were fully clad with, we might fight at the Cannons mouth secure from danger. *Vse* 1.

2. It doth let us see what we must blame when we are wounded; our want to our selves in not putting on this armour: for hence it was caused. 2.

2. *We see that the devill doth use policie in assayling us.* Thus from the beginning he shewed more of the Serpent then of the Lion, 2 *Cor.* 11.3. He did through deceit beguile *Evah.* 2 *Thes.* 2.8. His working is not in all power only, but in all deceivableness of unrighteousnesse: he is the father of common Machiavelisme; he knoweth the Lions skin will not come where the Foxes may enter; and if he were strength without subtilty, hee were the lesse to be feared. For what is the Poets *Polyphemus* when his eyes are wanting? what is strength if wisdome and policy be wanting or absent? But for our further instruction, we must search out what these subtill stratagems are, wherewith he doth circumvent us: not that we can finde them all out, but that we may point at the fountains of further meditation.

These may be considered generally, or more particularly. Generally, his policy in fight is, that he observeth all circumstances for his advantage; as person, place, time; and as he set upon Christ in the

Desart when he was now hungry: the condition of the party, whether in prosperity or in adversity, religious, or otherwise: his weapon, in choosing and using of which he hath great skill: and two things are here remarkable and most eminent. First, that he will then redouble his forces, when after God is ready to remove him: as men that besiege a City, if they have intelligence of any power comming to remove the siege, they will put forth all their courage, trying if they may make breach or scale the wals and enter. *Revel.* 12. 12. He can so watch opportunity, that he can be ready to hurt us with our owne weapons. As 2 *Cor.* 27. he would have swallowed up the Corinthian in his repentant sorrow.

The more particular conflicts and assaults, some are lesse seene, some are more openly hostile. *The lesse manifest assayling of us is*, when he dissembleth his person, or his strength: For Satan often commeth in the person of a friend, sometimes in an Angels of light, sometimes in the persons of Saints departed; and hee is like that policy of the Gibeonites, *Ios.* 9. 9. Like the King of Israel who fought with *Aram* in other apparell: or like as if a Man of warre meeting an enemy should hang out the same colours with them, and set men speaking the selfe same language, and of the selfe same habit with their enemies, and so should board them and sinke them at unawares; these therefore must a little be opened. *First, hee commeth and cloaseth as a friend*, insinuating, as if he bare us more good will then God, *Gen.* 3. God knoweth if your eyes should be opened, &c. so to Christ, Master spare thy selfe: but marke what Christ replieth, Goe behinde me Satan. So he commeth to another, What? hee hath abused thee; doe not let him doe thee that wrong, others will be heartened to doe thee the like. So when he perswades covetousnesse, You must have something more then this: You have, and may have a great charge: so to him that would double his diligence, What need you so disease your selfe? God forbid none but such great paines takers should come to Heaven. Thus he would with a friendly parlie, with a *leade* kisse utterly betray us. Secondly, he hath sometimes *taken on him the person of an Angel of light*, in words which he can speake good, *Marke* 1. 24. and 5. 7. Thou art the Son of God. The maide with the spirit of divination saith, You are the servants of the most high God: but he profaneth the words, and useth them unto evill ends, to win himselfe credit in his lying, or weaken the truth of them by his confessing: so in *simulac Domini* beginneth much wickednesse. Secondly, he will set us unseasonably and busie us about good works, and thus he did *Martha*, *Luke* 10. 40. making her so busie in the entertainment, that she had no leisure for the better worke, that which *Mary* chose. This is his wickednesse, and he alwaies doth it either to justle out a better worke, or to draw in with that good some greater evill. So in the Church, many reade often and are thinking of good things, but the Devill doth draw them to this, that they might not attend the worke in hand. Thirdly, he will perswade to evill under

1 King. 22. 30.

Acts 16. 16.

der the shew of good: thus he will make us under the pretence of discretion and moderation, be like those who were neither hot nor cold, fit for nothing but to be spued out of Gods mouth: He will with a shew of zeale fetch us off to murther, *Luke* 9. 54. He did the Disciples, and thus he beguileth such who will reforme without authority, and the Brownists who beguiled with a false spirit of zeale, make separation: so by perswading providence, he doth fill the heart with covetousnesse: so by perswading perfection, he foileth in will-worship: so these doctrines of Devils forbidding meats, marriage, religiously, are broached under pretence of chastity, abstinence; invocation of Angels and doubting, under pretence of humility. *Col.* 2. and unwritten truths with curious questions, under pretence of profound learning: such like doctrine, *Revel.* 2. 24. so stiled, is called therefore the depth of Satan. Fourthly, by disswading that which is truly good, as if it were a vice: thus repenting, and leading new lives, and taking up the orders of God, this is new-fangledneſſe, and levity: thus doing any duty that is not so generally received, it is disswaded as singularity and pride; thus zeale is madnesse, as in Christs practise censured, *Mar.* 3. 21. And *Paul* was thought to be mad through much learning: thus the lawfull remedy is calumniated as uncleanneſſe; depending on Gods providence is counted tempting him: as in that example of *Ahaz*, *Esay* 7. 12. Particular faith is pride, &c. And thus he doth set fine colours on foule cloathes, and like an Angell of light doth beguile us. 3. He taketh on him the person of Saints departed: as apparitions for the confirmation of erroneous doctrines, doe fully assure us.

The second lesse apparent action is, his dissembling of his strength; sometime elevating, lessening his power: as when our Lord hath foyled him in us, he will make as if he were easily withstood that we might after a sort command him, that then we might waxe secure, and be betrayed. 2. By dissembled flight, like the stratagem used, *Ios.* 7. *Iude* 20. He will seeme as fled, but then he playeth the *Parthian*, he fighteth most dangerously: Thus many that have beene prodigall, given to women, are growne better husbands, and become new men, the Devill seemeth to be fled: but if they be not new creatures indeed, having new hearts, hungring after righteousnesse, and the knowledge of God, in Christ, the Devill hath them far surer then before.

So in *Saul*, when the evill spirit came upon him; when *David* played, the Devill seemed to be gone, but alas nothing lesse. So some have beene troubled in conscience, and they have skinned all over in their manner, all is quiet now: but let them beware, for if they have not met with the right cure, the Devill by lying still, and dissembling flight, will make them secure to their destruction.

Now, we cannot finde them out better, then by considering of warlike stratagems, to one whereof the holy Ghost here hath reference. Now these are divided into three bands; for they are either in prying out, or in concealement, or in matter of attempt. For the first, the devill doth pry into us, and knoweth us but too well, he is named

from

from knowledge, yea he hath his intelligences from every looke, gesture, affection, &c. that we may say as *Aram* did, We can doe nothing in our bed-chamber, but he understandeth it, 2 *King*. 2. 11, 12.

Secondly, for concealment, he is as subtill to finde us out as to hide himselfe, and therefore carrieth his matters so, that the most are murdered by him before they wist who hurt them; being like the Fox, who entereth fetching leaps into her hole, that one may not be able to trace her to her den she lieth in: which will appeare more in his more apparent practices. His more apparent practices are these.

First, his ambushment; and this word doth note a stratagem used by the Israelites against *Ai:* this is the noted course of the Devill, that he shall bite at the heele, and come upon us behinde our backe as it were. Thus sometime he tempteth us to grosse neglect of our duty, or the contrary, but he commeth upon us stealing, with indevotion, or eying man in the performance of duty, seeking to corrupt the manner or intention: but these things not taking place, he hath lying in ambush, pride and security; with which, after performing any good duty, we are ready to be overtaken.

2. *A second stratagem, to restraine course of victuall from the besieged, or to take away weapons from the enemy*; the one practiced against Samaria, the other by the Philistims against Israel, 1 *Sam*. 13. 19. Now this is the attempt of Satan against us, to famish us if it were possible; for now at a Sermon, the milk, bread, and meat of our soules, is dealt forth by Gods Steward; but how many doth the devill keep from tasting one mouthfull? some vanish in wandering thoughts; some sit like pillars; some if they be held too long, or have it not trimly dished forth, fall out with their meat, and will none; so many worthy communicants he maketh afraid to touch the Sacrament; uncomfortable performance, indispositions so trouble them. So he doth labour nothing more, then to wring our weapons out of our hands; as prayer, what a deale of discomfort do we know in it? such swarmes of thoughts impertinent, such mists, such losse of all comfortable sense? But the devill knoweth, that a prayer preferred in the obedience of faith, though out of the deeps of death and spirituall thraldome, is twice acceptable: but his drift is to make us lay aside prayer. So faith: what is the matter that renewing our faith we have some tryall presently that shaketh us more then ever? The matter the devill aimeth at is, to make us by such continuall foiles, after renewing our faith, be weary of this, and so cast our shield from us.

3. A third stratagem in enemies is, to get the contrary forces out of their hold, or to disorder their march and battell array, *Ios*. 7. *Iud*. 20. Now this is the Devils politicke practise; for our wall and mount is first our beliefe in the word of promise, and threatning of God if we sin. 2. Our constant course in good exercises. Now the Devill will draw us from these, as those in *Mal*. 3. 14. who were brought to say, It is in vaine to serve the Lord: as *Eve*, the Devill brought her to make a peradventure of death, that was so peremptorily threatned,

and

and then stabbed her deadly. So *David* was wont to pray thrice a day, and take times for such devotions: but the devill (as is is probable in 1 Sam. 21. 11.) had caused him to come from his trench, and then did prelently wound him.

The fourth stratagem is, Spreading of false terrors. *Iud. 7. Gideon* with a frightfull show did so astonish the enemie, that they turned one against the other: thus the devill doth often marshall many causelesse terrors, as he makes others presume when they should tremble. Hence it commeth, that he maketh Gods deare Christian children, be sometime troubled with feare, whether they are in the favour of God, whether they ever had true grace, whether they have not sinned against the holy Ghost. So in particular actions if one will make a conscience of unlawfull gaine, he will feare them with poverty, they shall not be able to live: so, if they be liberall, he will cast in this feare, They may want themselves: so, if they defend an innocent helpelesse person, he will bid them looke what they doe, they may draw an old house on their heads: and he doth fill the eyes of the spirit with such disguised bug-beares. 2.

The fift stratagem is, to send in some small forces, or suborn some treacherous instruments which may betray all: thus the devill will often fasten small sinnes on us, to bring us on to greater, suborne false brethren. 3.

Now what is the use of all this, but to stirre us up to looke about us? seeing we have so secret and so subtill an adversary instructed with a thousand arts to circumvent us, what neede have we to be innocent as Doves, but wise as Serpents? *Vse.*

Now, if you will aske, How *we may be kept safe?* *Quest.*

Learne to feare and suspect the evill one: this is the Sentinell of the soule, which maketh discovery of the adversary. Be watchfull, &c. Credulity is full of perill, but wise suspition secureth from danger. *Ans.*

Secondly, let us keepe within our houlds; keepe the threatning within thy heart, and the dayly course of Christian duty, and they shall not be able to hurt: but above all things, hold Christ and his wisedome by faith: for (*Pro.* 8. 12.) he dwelleth with prudence, he findeth out counsels, the Spirit of wisedome is in him. If we had to deale with some crafty Broaker, we would joyne the wisest head wee could meete with against him: but get Christ the wisedome of the Father, and no wisedome shall be able to hurt thee. 2. 3.

Fourthly, pray with *David*. *Ahithophels* stratagems, in the time of peace, were like the Oracles of God; but what said *David*, Lord confound the wisedome of *Ahithophel*. 4.

2. This should teach us thankefulnesse to God, who in his Word doth make discoverie of such like stratagems. If one discover to us any wily device of an enemy, we are glad, nothing doth come to us more welcome: so nothing should more rejoyce us, who are in our warfare, then to know what plots our enemies have contrived against us, *Fore-warned, fore-armed.* *Vse.*

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The reason followeth. For we wrastle not against flesh and blood, &c.

In which three things are to be considered. 1. Who are the wrastlers. 2. The wrastling it selfe. 3. The Antagonists that wrastle with us. But the words are difficult: therefore it may be asked, What is this wrestling?

Quest. 1.

Answ. 1. A speech borrowed from an earthly exercise, to shadow a spirituall course. For wrastling against one is the putting of a bodily force forth, that I may cast down from his standing, and lay along him against whom I wrastle: so the life of a Christian, is the receiving of a spirituall impression from the powers of darkenesse, which they make to this end, that they may cast us downe from the state of faith, righteousnesse, and blessednesse, to an unbeleeving, unrighteous, and cursed condition.

Quest. 2. Secondly, it may be asked, how it is said we fight not against flesh and blood, seeing the Apostle saith, He fought with beasts at *Ephesus*, &c. that is, savage men, of beastly quality, seeing againe that men make us no small exercise?

Answ. *Answ.* The meaning is not simply to exclude them; but after a sort: in this manner, we have not onely, or principally flesh and blood. The like speech is to be found elsewhere. God saith by *Samuel*, they have not cast thee off, but me; that is, not thee onely or principally, 1 *Samuel*, 8. 7.

Quest. 3. Thirdly, it may be asked, how the Apostle can say, that these doe thus molest us, the powers of darkenesse; when *Colos.* 1. 13. we are said to be delivered from them, *Iohn* 16. 11. The Prince of this world is sayd to be cast forth, and judged?

Answ. *Answ.* We are delivered from the raging power of them, not power of tempting for exercise sake. 2. We have deliverance, and Satan is subdued in part: for the Scripture speaketh of things begun, and in doing, as done: in some measure we have deliverance, but not perfect. We see not all things subject to Christ, *Heb.* 2. 8. and *Rom.* 16. 20. Satan is not, but shortly shall be trodden down under our feete; This serves in generall. But the last part of the *verse* is difficult, and therefore requireth more particular examination. For the summe therefore of it, here is a *description of the Devill and his Angels*, which are the assaylants of us in the way of Salvation. *Now they are described three ways.* 1. From the respect of power they have in regard of this world, and that particularly called principalities, and powers; generally called worldly governors; which is expounded by way of correction, governours of the darkenesse of this world. 2. They are described from their nature. 1. Their essence, Spirits. 2. Their quality, wicked. 3. From the place of them, in high places, or heavenly places.

The ayre called by the name of heaven, as the fowles of the ayre are called the fowles of heaven. Now for the meaning, we must open the words. 1. What is the difference betwixt these three words?

Quest.

Answ. *Answ.* They doe lay downe a difference of degrees in evill Angels, which

which is plainely taught in Scripture. 2. The exact difference, is not comprehended by us, though the Lord hath revealed it. We say it is taught in the Scriptures, that if any thing be found out pertinent and found, it may be knowne to have beene revealed by God. 1. We say, that these things, though in Scripture not fully conceived, we may teach modesty, and conscience of our infirmity, when we come to the Scriptures; that so we may seeke to have our understanding unlocked. 2. That we may banish the pride of being wise above that which is written, when we cannot conceive all things written. 3. That we may teach, that the perspicuous knowledge of this doctrine of Angels, is kept till we shall be [illegible]. But yet with reverence so farre as the Word of God doth hold forth light, we may impart that we conceive.

First, therefore, you must know that *there are two spirituall kingdomes in the world.* The one of light, God, Christ. The other of Satan, called also the power of darkenesse, *Col.* 1. 13. Who hath delivered us from the power of darkenesse, *Act.* 26. Now as the kingdome of God is not in word, but in power, in righteousnesse, peace, and joy: *So the kingdome of Satan is in power; which especially stands in three things.* In sinne, which as a spirituall judgement he doth execute: In the curse, *Heb.* 2. 14. That he might destroy through death, him that had the power of death: in inflicting evills apparently, evill in body, soule, goods: and in giving things good in themselves, yet bestowed in Gods fierce wrath. And thus he bestoweth through Gods just judgement, the glory and riches of this world. For when God will let a man thrive in sinne, the Devill will serve him in prosperous successe, above that his heart can desire. This is his proper power in regard of the wicked. Now in respect of the godly, he hath a power to exercise them with sundry temptations.

Secondly, you must set downe, that in this kingdome of evill Angels, there are some in order before others, that is granted of all. More particularly, there is one universall Commander of the rest, and Prince as it were of the whole world: therefore the Scripture speaketh singularly of him, calling him the Devill, with an eminencie above his Angels: Satan the Prince of this world, as our Saviour doth often call him, in *Iohn* 2. There are Princes, or principall spirits in Nations and countries under him. Thus the Scripture teacheth, *Dan.* 10. 13. The Prince of *Persia*, where he speaketh of an Angel having power in that country; having power to worke so in the sonnes of disobedience, that the matter of the Church was hindered. And these are principally under the Prince of the whole world.

Thirdly, it may be probably conceived, that in Countries there are of inferiour authority under them, and they are powers. For in earthly kingdomes (when these two words are joyned) the one doth signifie principall governours, the other second ones, or subdelegate under them: So that, *the first word may note the Prince of the whole world, and such as are principall over Nations under him. The second, such as are in*

authority

authority under them, to execute Gods spirituall judgement of sinne and curse, and have power of tempting the Saints. Now the third word doth comprehend both the former, as the generall doth the kinds under it: For both the Princes of the world, Princes nationall, and powers inferior to them, all are worldly governours.

Now he openeth the foundation of this their power; lest they should be thought governours, such as are the sonnes of the most High, and have received magistracie for the good of men, he saith, they be rulers in the world, by reason of the darkenesse in it: or by the world, I meane the darkenesse of sinne, all kinde of curses and spirituall temptations. The second thing they are described from, is their nature. First, they are spirituall: that is, intelligences that cannot be seene with eye; subtle and powerfull. 2. For their qualitie, wicked; such as have at least eminently in them all wickednesse. The third thing is the place; the doctrine of which, you may remember in these three conclusions.

First, they are cast out of heaven; which was their first habitation, *Iude 6.* Secondly, the place appointed to them all (and where some are reserved to the last day) is hell, or the deepe, 2 *Pet.* 2. 4. For if God spared not the Angels, &c. *Luke* 8. 31. And they besought him that he would not command them to goe out into the deepe, that is, into hell. For these guilty persons are imprisoned before execution.

Thirdly, that Gods just disposition is such, that for executing his spirituall judgements and curses on the wicked, and trying with temptations his owne children, some of them are in the earth. *Apoc.* 12. 12. For the Devill is come downe in great rage. *Iob* 1. The Devill compasseth the earth. Some are in the ayre, as in this place to hinder the saving hearing of Gods Word; and in the story of *Iob*, they stirred up tempests.

Now then the summe of these words, may more largely in this manner be unfolded. You have good reason to put on the armour of God: for all of us who have received to beleeve, and have through faith our hearts purified to obedience; what is our life, but a continuall conflict (wrastling) and who are those that encounter us? Not flesh and blood, for then we needed not armour of such high proofe, forged by God himselfe. But those that strive with us, are such, as if you looke at their authority, they have a kingdome amongst men, the Prince of the whole world, under him nationall Princes, these have principalities, and secondary powers under them. These principalities and powers, these all of them are great governours in the world, doe all of them resist us, yet I would not have you take them such as have a magistracy over the outward man, for the good of them, as worldly Princes; who are therefore called gods. But the regencie they have amongst men, is by reason of darkenesse. Gods Spirituall judgements, curses which God will have executed, and temptations wherewith God will have his children exercised; governours of the darkenesse

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of this world. Againe, for their nature, they are not weake flesh, but spirit: and therefore subtile, and mighty to spread their wickednesse, wherewith they are replenished.

Finally, they are such to whom (cast out of heaven) though the deepe hell belongeth; yet the Lord by his just dispensation (that his judgements may be executed on the wicked, and his children tryed) doth let them be in the earth, and hover over our heads in the ayre, in great abundance, prying into us, and so having the vantage of the place against us.

First, then we see here, that no man whatsoever his worthinesse is, or graces, but is encountred by Satan. Our Parents were set on in state of innocencie: Christ: *He desired to winnow the Apostles; for of all other he is the most opposite to such*, as who will still be busiest where he hath least to doe. And no marvell: for, the Saints have received Gods presse-money, and bound themselves by Sacrament to fight against him. Again, the Saints are passed (by the power of God) out of his kingdome, and therefore he doth spite them, as not of his family: as dogs use to barke, and bite not those of the house they are in, but strangers: and the Saints finally have the golden graces of God, which are the treasure he would rob from them. Theeves breake not into poore cottages, but houses which are fullest of treasure: so Satan will offer to breake into those hearts which God hath fill'd with his spirituall treasure; there is booty for his malice to prey upon. 2.

This therefore must be laid down, that *All the faithfull finde spirituall enmitie against them*: for though sometime he goe away for a season, *Luke* 4. 13. though there be old men aswell as yong: yet this hindreth not, but that it may be affirmed of all, that they have their enemies still begirting them, and assailing them, when they hope for advantage by it. 3.

Which doth refute the vaine judgement of the world, which savoureth not the things of God: for whereas this is the estate of all Saints, they count them either foolish, or humorous, troubled with they know not what, or think that they are some notorious sinners, if they be in their mindes molested. *Vse* 1.

Secondly, it must teach all of us who are weake in grace, of small growth, not to wonder if we be troubled: for if the greene wood escape not, what shall we, dry in comparison, be exempted? 2.

Thirdly, we must be admonished (though of never such proceeding) not to lay aside our armour, seeing that we are still subject to be assaulted: *Nunquam bella bonis, nunquam sat tutus defunt.* 3.

Secondly, we must see what is the course of a Christian life: it is a conflicting course, or wrastling continually; power of darkenesse seeking to throw him from faith, holinesse, blessednesse, to sinne and a cursed estate: our life is a warfare. The life of all men generally is full of commotion, *Iob* 14. 1. much more of them, who for opposition in this world, are of all men the most miserable.

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Paul saith, his life and course was a warfare, *I have fought a good fight,*

fights, &c. 2 Tim. 4. 7. Iacob, Gen. 32. 28. being a patterne of all true hearted Israelites, whose lives are a wrastling by teares and prayers, against all spirituall wickednesse. Sometimes it is not manifest to the eye of the world, that the matter is so with them as it is, they are thought to have faire lives; but many a man, merry in company, hath a shrew at home: so the Saints, though they may seeme to be pleasant, have that in secret which doth fill their hearts with sighs, and their eyes with teares, something outward, or inward, or both, wherewith they alwaies wrastle. *It must be thus:* for the fire of grace is like the heat of the body in this, if the heat of the stomach had nothing to wrastle with, it would bring all the body, and so it selfe, into an utter consumption: if Gods grace had not something without or within, exercising of it, with which it might wrastle, it could not, in this estate we are in, be preserved.

2. Againe, these wrastlings in temptation do bring us to know the power, wisdome, and faithfulnesse of God, to know our selves and others.

3. Thirdly, without striving, we must not be crowned, 2 *Tim.* 2. 5. and if any man strive for a mastery, &c. for though this is not the cause, it is the way to our glory.

Vse 1. The which doth, first, let such know who lead pleasant lives, and are at ease in Sion, who are not poured from vessell to vessell, but walke on, as if their league and covenant were stricken with hell, that their course is not the life of Christians; (this is a wrastling and conflicting estate) and it is a signe that the strong man possesseth the house, that all is so quiet.

Vse 2. Secondly, this must make us, though we finde much strife in the way, that we must not faint, nay we must take heart: for this, that we finde such a conflict, is a token that we are the Lords, and that he hath cast out the strong one of the world.

Quest. But you will say, May every one that findeth a strife be sure of this? Naturall men have a fight often in themselves, condemning that they doe, approving the contrary; *Video meliora, proboque.*

Ans. *Ans.* There is a fight betweene the naturall light of conscience, and the sensuall courses. But *by these three rules we may discerne the fight of the spirit and flesh from it.*

1. First, our strife is caused not from enormous swarving, but from the corrupt quality which infecteth us throughout, our birth, sin, the law of evill which dwelleth in the members. Now this is a thing which the light of nature doth not descry.

2. Secondly, the light of nature causeth a strife, when we doe some grosse things, or in grosse neglect: but the strife of the spirit is in good things, against the not perfect performance of them: thus *Pauls* fight was, that he could not [illegible] accomplish the things he would, in the manner he desired.

3. Thirdly, this naturall accusing was in us alwaies: but this strife of the spirit we finde by experience, we never knew what it meant, till,

giving

giving our names to Christ, we did endeavour in all things to serve him. Hence is is, that they who now most complaine, will say, they once thought themselves well enough, and every little thing too much forwardnesse, before God touched them more nearely.

Now followeth the third thing; who is is that doth in all things strive against us? The Devill and his Angels. This the Scripture hath of old taught, God putting enmity betweene the serpent and the seed of the woman, and therefore the Devill by eminency is called the Tempter, 1. *Thes.* 3. 5. And his hatred is so great, that there is nothing from which he will not take occasion to be dealing with us. For as God doth work the perfecting of his by the buffeting of the Devill: so Satan doth turne the best graces of God to matter of temptation. But for the clearing of this, we must know that the Devill doth sometimes tempt us immediately: as *Ananias*, *Act.* 5. 3. *Iudas*, *Luke* 22. 3. Secondly, thus: in temptation of blasphemy, selfe-murder, in the judgement which he bringeth, and in this manner Christ was tempted, in two temptations; and *Iobs* body and goods were touched by him.

Now he is plainly wrastling in this kinde, but in those things where, in he is not the next mover, yet is the first and more remote agent; and therefore they may be said in some things to wrastle against us: As when the things of this world arme themselves, or the persons in the world doe make us matter; Satan is a principall worker in them all. The last branch is to be shewed in the next doctrine: the things of the world, as glory, riches, pleasure, must not be considered as naked things, but as instruments by his use lifted up, the force they have of bewitching and inveigling our hearts from God. Thus he used the glory of the world to Christ as a bait to take him with. Thus, 1 *Tim.* 6. 9. riches are his snare; thus the apple delighting the eye and taste, was an argument he preferred to our first Parents: and that life in these things, which so worketh on the naturall man, commeth partly from Satan, which is also crucified by the same crosse of Christ by which he was subdued.

2. Saint *Iames* saith, that our concupiscence withdrawing us, we are tempted of it: but though it be so fruitfull a parent, that it can without mid-wifery bring forth alone: yet we must conceive it so, that for the most part, our lust is moved and excited by these evill spirits, they blow the coales up, and are the fires of the sinne whereof our concupiscence is the mother: be not angry, give not place to the Devill, the Devill therefore stirreth up anger, *Ephes.* 4. 26, 27. *Davids* heart did swell, but the Devill perswaded and moved it, 1 *Chron.* 21. 1. The widowes following lust, goe after the Devill, 1 *Tim.* 5. 15. And as it is alwayes true that when we doe any good thing, we doe it from the principles of grace in us, yet the spirit giveth us the will and the deed: so when we doe evill with-drawne by our concupiscence, the Devill for the most part doth kindle, and excite the sin which dwels in us, that we may say it is true, The Devil is, by himselfe, and by the

Iam. 1. 14.

things of this world, and by concupiscence, the principall tempter.

Doct. Now more particularly, that he saith we wrestle not against flesh and blood, it doth teach us, *That in those things men doe or speake offensively to us, our principall enemy is not man.* Paul had much opposition by men, yet he saith we wrestle not against men; he saw worse enemies in them then themselves: men did persecute the Saints, but *Revel.* 2. 10. the holy Ghost saith, the Devill doth cast them into prison: the false teachers did seduce the Corinthians, but 2 *Cor.* 4. 11. the holy Ghost saith, Satan did beguile them: the Damosell and men that chafed *Peter* to the denialll of his Master, were not his chiefe enemies, but the Devill that desired to winnow him, *Luke* 22. 31. So the Caldeans and Sabeans, that spoyled *Iobs* goods, were not the chiefe against him, but Satan by them. The Devill doth like Fowlers who goe with their stalking-horse twixt them and the fowle; that they may shoote more securely: so he doth put men, sometime our friends, sometime good men, of whom we are nothing afraid, betweene us and him, that he may worke his mischiefe undiscerned.

Vse 1. Wherefore seeing it is thus when any person doth offend us, or provoke our spirit, let us not so much look at them, as at the enmity the Devill doth shew in them, who doth labour to winnow us, weaken our faith, breake our patience by those things, and this would make us not take to heart so much persons that offend us, but bend our forces most against those principall enemies, whose trunks and instruments the other are. *Saul* left hunting *David* when he heard the Philistims were upon him.

Vse 2. 2. Seeing the Devill doth even make men instruments of his wickednesse, let us by the way take good heed, that he do not circumvent us the rather, because he will winde in himselfe, when we have evill purpose in it; as *Peter* praying Christ to spare himselfe. The Corinthians being severe to the incestuous person, the Devill would have used this their course to the overwhelming of him with sorrow.

Secondly, *the Devill, with his Angels are called powers and principalities. Was set the evill Angels have a great stroke in the frame of this present evill world, in ordering (or rather disordering) of States and Kingdomes: those are not empty titles, but given them from a powerfull effect they have in the hearts of men, by Gods permission:* And the same must be gathered when he is called the Prince of this world, yea, 2 *Cor.* 4. 4. the god of this world; his usurpation, and the spirits of evill men yeelding him so little. Great is their power in keeping out good, keeping in evill, procuring judgements; and he doth scoure through Court and Country, for this purpose. Thus he provoked *David* by stirre to lay the people naked to Gods judgement, 1 *Chron.* 21. 1. And Satan stood up against Israel. Thus he laboured to cut off the hopes of the Church, by stirring up evill Princes, to entrap *Daniel* in the matter of his Religion, *Dan.* 6. 5. Thus he stood at the right hand of *Ioshua* to resist him, *Zach.* 3. 1. Prince, Priest, and People, he worketh in them all to hold up his owne kingdome, and stablish all

things

vantage that serve for it; we on the contrary to keep out light and truth, and all meanes which should befriend these. Hence it was, that the holy Kings of Judah never made a thorough reformation: hence, that in diuers Countries receiving the Gospell, as in Germany, there have sprung vp such broods of dissension, as subscription to their booke of concord, the apple of discord. For Satan is a spirit, the Devill loweth where good seed is sowne by the Lord.

Vers 12. Where-fore seeing that these spirits have such a power in this world, we must not wonder at such speeches, Which of the great ones believe on him? *Ioh.* 7. 48. Ye see your calling, not many wise men after the flesh, not many mighty, not many noble are called, 1 *Cor.* 1. 26. For then the Devill could not have so great a sway in the kingdome of this world, if he should not hold great personages (for the most part) fast to him.

Vers 2. Againe, it deserveth to see, that the successefull proceeding of the Church and Common-wealth, will not come off easily, for these powers doe oppose against it. And such as are light of beliefe in this point, it proceedeth from ignorance: They doe not know the powers, and lacunde of the Devils kingdome.

Vers 3. But the third and principall vse is, to stirre us up to pray that God would make these powers fall downe like lightning from heaven: that God would binde up these powers of darknesse, and send forth his good Angels to watch for the good of Church and Country. If the Devill be so busie to hinder the personall progresse of a priuate man, what will he doe to withstand the happy estate of a whole Nation, if God should not rebuke him?

Doct. The third thing to be marked hence, is, that he saith they be gouernours of the darknesse of this world: Obserue hence, *That whosoeuer doe liue in the state of darknesse, they are vnder the Deuills power. These two ioyned, the one as the foundation of the other, and before we haue deliuerance from the one, we cannot be freed from the other*, Acts 26. 18. To open their eyes, that they may turne from darknesse to light, and from the power of Satan to God, &c. And therefore the Scripture affirmeth of one, who heareth the Word, and commeth not to the effectiue knowledge of it, (so to learne Christ, as the truth is in Christ) that he is in the hands of the God of this world. 2 *Cor.* 4. 4. In whom the God of this world hath blinded their minds, that is, of the Infidels; that the light of the glorious Gospel of Christ, which is the image of God, should not shine vnto them; for ignorance is the very foundation of the Devils kingdome. Againe, whoso liueth in the darknesse of sin, is of the Devill, *Ioh.* 3. 8. He that committeth sin is of the Devill; and whoso is subiect to Gods curse (as every one not truly beleeving is) is as yet vnder the power of Satan: for he is Gods executioner; euen as we may say, if a man be led pinioned vp the ladder, and haue a handkerchiefe knit before his eyes, that he is in the hands of the hangman: If one be in the dungeon at the Castle, with bolts on him, we may say he is vnder the power of the Jayler; so if this vaile be knit before

before the eyes of the minde, and so the face covered: If one doe live in unrighteousnesse and unholinesse, bound with the bands of many lusts (to whose slave you shall looser) if one lie in the little ease of an evill conscience, when how he lie in a drunken sleepe and feele nothing, or if he be rolling, such a party is in the power of Satan, for the Devil is but the Jayler and hangman of the Justice of God.

Vse 1. Wherefore let us examine our selves, and consider how it is with us: for we would bleese our selves, we would be loth to have one curse us, come into such condition for the outward man, so shamefull, so miserable: but let us looke our soules be not in worse hands. It is so with us, That the eye sees not, the heart dreads not; yea we count our chaines and imprisonment our onely liberty; and to know nothing, nor to care for any thing in matters of Religion, the pleasantest life. Men love darknesse better then light; and because they have ever been in this hell, they think there is no other heaven: but if you be thus imprisoned in darknesse of understanding, in unrighteousnesse under Gods displeasure, know this, there will come a day of execution too soone upon you.

Vse 2. Secondly, we must stirre up our selves to thankfulnesse, who are now made light in the Lord; for if the Devils territories reach no further then darknesse, we are delivered from his kingdome, who have received the light of understanding and holinesse in any measure. This made the Apostle, *Col.* 1. 12. breake out into thanksgiving. Is it not a merry time when the gaole-delivery comes, when their fees are payed, when their Irons are tooke off, and themselves discharged, that they now may walke at liberty? it is merry with them, though they have a little after: so with us, though wee limp by reason of the chaines we carried so long, we should tell this treasure often.

Doct. The fourth thing to be marked from hence is, that the devils are called spirituall wickednesse, or spirits of wickednesse, that *As we will have nothing to doe with the devill, so must we flee from his wickednesse: if we let in his wickednesse, we cannot but give him entertainment*: for, this devill commeth unto us in suggestions of unrighteousnesse, if wee consent to them, we entertain the devill. *Ananias* and *Iudas*, when they consented to the wicked motions the devill inspired into them; the devill is said to fill the heart of the one, and to enter into the other, *Luke* 22. 3. *Acts* 5. 3. And not onely of these enormous sinners, but of all that walke in evill: and for the devill he hath a dwelling in them; The strong armed keepeth the house, *Mat.* 12. yea, the godly if they listen to wickednesse, they give place to the devill, *Eph.* 4. For looke, as when God knocketh at our hearts by a holy motion, if wee open in obeying, the Lord doth come, and further dwell in us, *Apoc.* 3. 21. So when these wicked spirits doe reach out their wickednesse unto us, if we consent to it, the come to possesse us after a sort, and have a dwelling in us.

Quest. But you will say then, Who hath not the devill dwelling with him? for, who doth not often yeild to evill?

None

None but doth sometime give place to him, yet he dwelleth not Answ.
alone in all. Those that will suffer sin to reign, receive his suggestions, he hath full habit in them; but the godly, whom they give place to him, they let him enter into the outside and out parts: but because Christ dwelleth in their hearts by faith, the room being large, he is, in the measure of their faith and repentance, forced to return. This distinction is to be marked, that seeing the devill is nothing but a spirit of wickednesse, that by consenting to wickednesse we are in the devill more, &c.

Now then take heed, men will spit at the name, and bless themselves from having to doe with him: but if you give place to wrath, 1 Pet.
foolishnesse, covetousnesse, pride, good fellowship, and the suggestions of this kinde, you receive him into your bosome, and are notably foolish, like as men should be afraid at the name of fire, but can scarce be burned with the heat of it. You must not conceive of the devill as of some hideous shape, as if he should come like as you devise him in May-games and Pageants, with homes, hoofes, and cloven feet, squibbing fire, to fright us, I will goe to such a one, I will be a spirit of untruth, I will be a spirit of error, &c. say, all are spirits of covetousnesse, of pride, of malice; I will suggest the like things. Consent to these wickednesses, and you receive the spirit which prompteth you with them, to your understanding. And the Lord tells us we have wickednesse, even as the devill that is a spirit of it, full of it, and labouring to fill us with it.

Lastly, that they are in high places, are above us, Figure 1 teaches circumspection: for, seeing we lie naked to the view of them, we must be carefull, that they spie nothing in us to their advantage: Againe, what are they? not onely Lion-like enemies, but malicious promoters. Ill.

Now if a Promoter, that should beare us no good will, should hover over our heads, would we not be watchfull, knowing, that every fault would be informed against us? so the devill is no other then a malicious accuser of us; and these spirituall wickednesses hang hovering over our heads: wherefore we had need be circumspect. [ver. 13. and for this cause.] Now followeth the sounding of the alarum the second 2.
time by the Apostle to us, the use of all this great description of the power of darknesse: which though for substance it is all one with 3.
verse 11. yet the considerations in it are divers: for the holy Ghost doth in repetitions inforce circumstances differing, both for our further delight and instruction, as the same meat maketh divers dishes if diversly cooked. The words are plaine, the parts are the exhortation to our duty (grounded on the words before) and the ends of our duty: he exhorteth to the one, leading to the other.

First, resistance amplified from the circumstance of time, in the evill day, that is, in the houres of temptation, of affliction, of the power of darknesse.

Secondly, perseverance, set down by the antecedent, That having finished

finished all things (that is, having out-wrastled all the evills which
meete you in those hard times) you may be able to hold your owne;
yea to goe on more and more strengthned and fitter of resolution then
before. We learne then what is the end of all that is revealed of evill
Angels, their subtilties and power. That we pull up good hearts to re-
sist them: it is not to feede curiosity, but to make us more vigilant.
1 Pet. 5. 8. Be sober and watch, for your adversary the devill goes about
as a roaring Lyon, &c. Much lesse is the purpose of Paul to dishear-
ten us, as those naughty Spies, Num. 13. who told of the Giants of
Canaan, lost to quaile the courage of the Israelites: but this faithfull
servant doth so tell them, that he may whet up our spirits to the reso-
lutenesse of them; 1 Pet. 5. 9. to be stedfast in the faith. This then
must be our care, when we know how powerfull, subtill adversaries
we have. To buckle our selves to battell, and gird up our loynes to
martiall resolutenesse. Now, that we may be encouraged to wage this warre,
who are opposed. First, we must consider the Spirit in us is stronger then
the spirit of the world, 1 John 4. 4. The Spirit which doth beare at one
end of the staffe in every godly fight, is stronger then all the Devils
in hell. Secondly, all the Devils power is limited, and that short, that
he cannot possible so wound us mortally, Gen. 3. 15. He shall bruise thy
heele: he cannot wound us in the head, or hurt us, as Christ doth
him (you and mistresse Eleanor likewise) when he doth treade him under our
feete, Rom. 16. 20. The God of peace shall shortly tread downe Sa-
tan, &c. All his power is derived and limited: he cannot touch a cat-
tell [illegible] of us, nor a hogge, if Christ doe not make him his
[illegible]. This we may see by experience, what is the cause, when we are in
the best liking, the Devill doth bring us downe and mayle us in sinne,
and yet, when by sinne we lye under him, he can doe nothing till wee
[illegible] that is at his chaines end, and can goe no
further then we were in the mouth of this roaring Lyon, he could not
couch his fingers without Gods permission. Thirdly, notwithstanding
all his power, he can doe nothing with us but by our owne leave, he
must be invited, as he our leave before he enter. Now a tyrant that
reigneth by intrusion, is not much feared and in enemie, Qui non potest
[illegible], is not much dreadfull. Fourthly, Christ hath
[illegible], and bound him, Colos. 2. 15. and hath spoyled the principa-
lities and powers. [illegible]. How for a man in compleate harnesse to feare
a naked bound Gyant, were too much distrustfull. Fiftly, we have the
good Angels to us, fighting against them, Psal. 91. 11. For he shall
give his Angels charge over thee, &c. Heb. 1. 14. Are they not all mi-
nistring spirits sent forth to minister for their sakes, which shall be
heires of salvation? So that if our eyes were opened, we might see
(as Elisha said) more with us, then against us. Lastly, our
Captaine, the Lord Jesus, the Lord of Hosts, the First and the Last,
is with us for our encouragement. If one Israelite could stand against
[illegible]

one

one and thirtie Kings, of Canaan, what principalities, powers, vertues, shall be able to stand before our Iehoshuah, the Lord of Hoasts? Wherefore though they be mighty, yet we may say as he, Num. 14. 9. They are as bread for us, and let us take heede how we let our hearts be damned, and speake of our sinnes, and other such infirmities, as if we never should out-grow them, and wish our selves dead, rather then so yoaked. For if God would take us at our words, it were enough to keepe us out of that glorious rest of his. Num. 14. 28. As I live saith the Lord, I will doe unto you even as ye have spoken in mine eares. But we serve a gracious Lord.

The second thing to be marked, is, *We must prepare our selves before the day of temptation commeth.* Take up, that when it commeth you may resist. It is good for us to be appointed aforehand, when we know that we shall be set upon with evils, Iob 3. 25. He when it was faire weather looked for a season of temptations. Paul, Act. 20. 24. he cared for nothing but this, that he might finish his course with joy, shoote the up-shot well, and in the evill time surrender a comfortable spirit to his Creator. And this duty is enjoyned, when we are bid be sober and watchfull. Doct.

For first, in preparing to warre, is the continuance of peace. If a Nation grow secure, and let fall the care of all warlike munitions, it is a whistle that calleth upon them, some forain enemies, when men goe naked it maketh knaves set upon them, that would not stirre were they weaponed. Answ.

Again, we cannot dispatch small things to come off happily, without providence before they come: If one put off things to the point of time in which they are to be used, how many difficulties doe they meete with, which with forecast are happily contrived? As it fared with those Virgins, Mat. 25. who brought not oyle, till their Lord was come; they then came too late, the day after the Faire: foe thousand to one, that who neglecteth the present time, and provideth not, shall never in the evill day be able to compasse it. 1.

This then rebuketh the way of many, who take no care for the time to come, let to morrow care for it selfe; who may be sent to Schoole to the Ant, Prov. 6. 6, 8. she doth in Summer store up for winter; who may be checked by their owne courses in things earthly. If they have a journey to make of pleasure, they will be weekes aforehand providing for it: if they feare hard times, they will lay up something against the deare yeare. Which wisedome in earthly things may evince their folly, who will not get a stocke of grace, on which to spend in hard times, when it is no easie gathering. 1st 1.

Secondly, it must teach us to have our eyes in our head: and foreseeing evill times are to come, let us hide our selves under the wings of the Almighty. Let this be one of our petitions, That we may finde grace from the throne of grace, in the times of needs. In Anno 88. when we had intelligence of the ships comming against us, the Drum was stricken up in our streetes, presse-money walking, muttering ev- 1st 2.

ry

ry where, all kinde of provision, that we might be able to meete them victoriously: so it becommeth, that having certaine intelligence, that these times will come, though it is uncertaine when, we should put our selves alwayes in a readinesse.

Thirdly, it is to be marked, *That when he biddeth all the faithfull provide against the evill day, he taketh this for granted that whosoever are the Lords, in this course of their lives shall know some hard seasons.* He doth not shoote off false fires, making them afraide of moon-shine in water, but forewarneth them of that which should befall them. Neither doth he tell them of evill times, on this particular ground, that persecutions were hard at hand onely, which are not alwaies; but on this ground, that the powers of darkenesse doe fight against us, which is common to all ages. Wherefore the doctrine is plaine, that the Lords shall know in the course of their lives, some times full of difficulty. We must not thinke that honey moones will last all the yeare. True it is, there is great diversitie: yet this also is true, that in all lives they have their evill dayes in them. Some are very dripping ever and anon showres, like *Iacobs*: some faire in the fore-part, and ending, but having a sound showre at noone-time, like *Iobs*: some in the ending clowdie and stormie, as *Iobs* 20. 18. it is said of *Peters*, that when he was young, he went whither he would, &c. when these dayes shall come it is said, *Ioh* 21. 18. How should not the times be hidden from the Almighty, seeing who know him, see not his dayes? But that such doe abide us is revealed. Every one that will live godly, must suffer persecution. We must through many afflictions, *Acts* 14. 22. If we have not our chastising we are bastards, *Heb.* 12.

Vse 1. This then doth checke the security of many, who because it is, and hath been well, they thinke the hand of the Almighty will never alter: thinke they shall dye on their nests. *Iob* 29. 18. Then I said, I shall dye in my nest, I shall multiply my dayes as the sand; think they shall never be robbed, never see evill, *Psal.* 10. 6. That their mount shall not be shaken. They might as well say, the sunne shines, they shall never see mist against it.

Vse 2. Secondly, we must learne to walke in feare. The more prosperous our estate is, the more we must feare. We are sure to know evill times, sooner or later: suppose thou shouldest escape till death, it will be an evill houre. For looke as enemies besieging a place, if some come to remove them, they will desperately make on set, as knowing, that if they win it not presently, they shall never prevaile: so Satan in death, then in fervor will be get the day of thee. Thinke therefore how furiously he will assault: feare therefore those times; and the rather, because if you feare, and your hearts melt, God will be mercifull. As *Iaber* when his heart swelled at Gods threatnings, God told him, they should not come to passe in his daies. If a rod shall not be enough, a parent will cast stones with it. Fourthly, that he saith, having finished all things, that is, outwrastled all the evills wherewith he in those evill times, you shall be exercised,

observe

observe hence, that *when times of temptation come, we must looke for many things wherein we are to be tryed.* Having finished all things, we must not looke to have done: when some one trouble is outwrastled, one woe past, two follow, aswell in perfonall as publike visitations, *Apoc.* 9. 12. *Iob* when God brought the evill dayes on him, how many things one in the necke of another, did exercise him? changes, armies of sorrow did beset him, *Iob* 10. 17. Wherfore broughtest thou me out of the wombe? oh that I had perished and no eye had seen me! So Christ: the devil came to him with a three-fold temptation, and then gave back but for a season. The particular evill day is described thus, *Hierusalem*, 12. 2. that after raine commeth clouds: that is, it is like this April-weather, as one shower is unburdened, another is brewed: even so in the evill day, when God doth muster his judgements against the wicked, to consume them, God hath a pit, snare, feare, as *Esay* 24. 17. Or as *Amos* 5. 19. as if a man did flee from a Lyon, and a Beare meet him; or went into the house, and leaned his hand on the wall, and a serpent bit him; that is, he hath one evill in the necke of another to destroy them: so in the day of temptation he hath many exercises, that his children may be throughly tryed, as gold in the furnace. Therefore men must not thinke, when one evill is past, all their bitternesse is over; as children, if they have had their payment, thinke all sure for a time after: neither yet must we be so short of spirit, as to wax weary when God dealeth with us, though we like weather-beaten birds would sun our wings quickly: for, we are all like *Ephraim*, *Hos.* 10. 11. we love to thresh, but endure not the yoake easily. Again, there being many trials in our evill dayes which abide us, we have needs to beg at Gods hand, that he would teach us to deny our selves, that he would strengthen us in the inner man, to all long sufferance with joyfulnesse. Thirdly, we must learne to reckon on the worst: the best will save it selfe. It is good to thinke; I see where the hand of God hath begun with me, I know not where it will end with me. Cast the worst; short shooting here may lose all. That is a worthy resolution of *Iob* in his day, 13. 15. If thou wilt kill me, yet will I trust in thee. He that beleeveth, maketh not haste.

Doct.

1 Pet. 1.

2 Pet. 2.

Pet. 3.

Doct.

Lastly, we see, that *we must not onely have care to unwrastle wells for the present, but to persevere after, that is, hold our owne in grace, yea have grace increased, shewing it selfe in a holy defiance of all enmity, if the houre of death be at hand: or in further resolution to encounter new enmities, if life continue.* We faint not, saith the Apostle, nay we are more then conquerers, *Rom.* 8. 37. Hereto must be recalled the glorious exulting, *Rom.* 8. 38. *I am perswaded, that neither life, nor death, &c.* I have fought a fight, what is laid up for me but a crowne of Righteousnesse? And while life continueth, we must be strengthened for further resistance, 1 *Pet.* 5. 10. And the God of all grace, which hath called us to his eternall glory by Jesus Christ, after that ye have suffered a little, make you perfect, confirme, strengthen, and stablish you; Where, he maketh our confirming and strengthening of us, a fruit follow-

following our subduing of temptations: as trees shaken, roote more firmely, and cities besieged, when the enemie prevaileth not, they grow ever after more invincible.

Vse. This then must teach us, who have endured many things, we must have care still to persevere. What would be more pitifull then to see a ship, having passed all the billowes of the sea, run upon rockes in the mouth of the haven? so when we have passed many surges in this world, and now should come into the haven; then, not to goe on, and cast our anchor in a safe roade, were too too pitifull. Again, marke what mind we should have to persevere, that have suffered; seeing, when we give over to endure, all our former suffering is in vaine. Now if a man had laid much money forth on a thing, would he lose his former charge for a trifle? no, he would rather double the cost he had beene at: for, we must carry mindes rather to double all our sufferings, then to give over before our end. Again, the more we have gon through, the more the Lord giveth us these minds; the more we should be fleshed against further assaults. Many faile in this: the standing after many trials have bin well endured, as *David* fought all the Lords battels, & passed away his days happily, yet afterward fel most grievously.

Now follow the severall peeces of armour, of which in generall two things must be marked, 1. First, that we must not so precisely difference these things, as to thinke that one may not serve for the use of another, as that the shield may not doe in some sort what the breast-plate doth: for, 1 *Thes.* 5. 8. *Paul* calleth faith a breast-plate. Secondly, for the distinction of defensive and offensive armor, the truth is, that though some part may with more property and eminencie be tearmed offensive: yet they are all such weapons as doe strike downe adversary power, as well as ward the blowes which the devill reacheth us. Faith therefore is called our victory, 1 *John* 5. 4. This is the victory that overcommeth the world, even our faith. Now then to consider of the severall parts as they be in order, first he saith, *Stand*, being girded about with the girdle of truth. For the manner of proceeding, *before we proceede to the doctrines and word of exhortation, we will seeke out foure things:* first, what is meant by every one: secondly, what is the use of it: thirdly, how the devill doth labour to disarme us of it: fourthly, how we may hold our owne against him. The girdle of truth then commeth first: Now truth sometime signifieth the doctrine of truth, *John* 17. 17. But that it cannot here signifie; the sword of the Spirit, being thus to be considered. Truth therefore here, is soundnesse: which is alwaies accompanied with constancie; For which cause the Hebrewes doe in one word signifie both.

For the second, *this girdle hath three uses.* First, it doth adorne us: for this was the use of the *Studded belt*, which the souldiers did weare, to hide the gaping joynts of their armour, which would have beene unseemely: and nothing doth adorne a soule more, then uprightnesse: as our Saviour commending *Nathanael*, gave out this speech of him; Behold a true Israelite in whom there is no guile, *John* 1. 47.

Secondly,

Secondly, a girdle doth tie other cloathes about to us, close to us which otherwise the winde would blow about, and would hang but loose upon us: so this girdle of truth doth containe and hold together all other graces, wherewith the soule is arrayed; and without truth to keepe them together, in time all of them are blowne away with winds of temptation. *Mat.* 13.20,21. That grace that was not knit together with honesty of heart, came to nothing in the end: as appeares in the Parable.

Thirdly, a girdle trussing up the loynes of a man naturally, doth strengthen a man; whence is the exhortation so often used of girding up the loynes: so this grace addeth great strength to the inner man, as we may see in *Iob*; who when God seemed, and men did fight against him, when heaven and earth seemed to conspire against him, yet this did stick by him, *Chap.* 27.5. Unto I die, I will never take away mine innocency from my selfe. Now the works of it are exercised in our daily course, or in the evill times of greater exercise then ordinary. Daily it doth make us strike at the roots of hypocrisie; we discerne in us, and resist the temptations of the devill, which tend to make us corrupt our actions in their end, or manner of performance: but especially it doth strengthen us in the evill time, when the Devill shall be ready to beare us downe, that we have beene but hypocrites. Now for the third thing, *The Devill doth by foure meanes especially seeke to wipe us of this girdle.*

He will from the example of others, reason thus: Such, and such, as *Iudas*, have had greater things then you, and gone further then you, yet they were but hypocrites; How canst thou tell? is it otherwise with thee? Many first are last, &c. *Object.*

Answ. We must avoid this objection, *by learning to distinguish true constant grace, from fained and temporary: which is fitly done by these two differences.* *Answ.*

First, the wicked have streames of graces often, but they have no communion with Christ as the godly have; and therefore their graces wither when heat commeth. *Ephes.* 3.17. It is a true living faith that maketh Christ to dwell in the heart, and this is the cause why our grace lasteth: as we finde by daylie experience ebbes. And this water runneth exceeding low: yet having the well-head in us, and renewing our faith on him the quickning Spirit, rivers doe afresh runne out of our bellies, and the current of grace as high as before. The temporiser, though he have a streame of grace, yet wanting the fountaine to feede it, it must needs dry away, as those streames, or ponds which have no spring, nor head of water to maintaine them, cannot continue. 1.

Secondly, these hypocrites receive the grace they have, retayning some notorious sin, or course in lesser evils, wherein they hate reformation: as *Herod*, *Mat.* 8. Now this maketh grace it cannot be held with them. For as a stomachill affected through choler, though never so wholsome meats be received into it, yet it cannot hold them, but 2.

following our subduing of temptations: as trees shaken, roote more firmely, and cities besieged, when the enemie prevaileth not, they grow ever after more invincible.

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Thirdly, a girdle trussing up the loynes of a man moderately, doth strengthen a man; whence is the exhortation so often used of girding up the loynes: so this grace addeth great strength to the inner man, as we may see in *Iob*; who when God seemed, and men did fight against him, when heaven and earth seemed to conspire against him, yet this did stick by him, *Chap.* 27.5. Unnill I die, I will never take away mine innocency from my selfe. Now the works of it are exercised in our daily course, or in the evill times of greater exercise then ordinary. Daily it doth make us strike at the roots of hypocrisie, we discerne in us, and

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Secondly, these hypocrites receive the grace they have, retayning some notorious sin, of course in lesser evils, wherein they hate reformation: as *Herod*, *Mat.* 8. Now this maketh grace it cannot bee held with them. For as a stomachill affected through choler, though never so wholsome meats be received into it, yet it cannot hold them,

following our foboding of temptations: as trees shaken, roote more firmely; and cities beseged, when the enemie prevaileth not, they grow ever after more invincible.

This then must teach us, who have endured many things, we must have care still to persevere. What would be more pitifull then to see a ship, having passed all the billowes of the sea, run upon rockes in the mouth of the haven? so when we have passed many surges in this world, and now should come into the haven, then, not to goe on, and cast our anchor in a safe roade, were too too pitifull. Again, marke what mind we should have to persevere, that have suffered; seeing, when we give over to endure, all our former suffering is in vaine. Now if a man had laid much money forth on a thing, would he lose his former charge for a trifle? no, he would rather double the cost he had beene at: for, we must carry mindes rather to double all our sufferings, then to give over before our end. Again, the more we have gon through, the more the Lord giveth us these minds; the more we should be fenced against further assaults. Many faile in this: the standing after many trials have bin well endured, as *David* fought all the Lords battels, & passed away his dayes happily, yet afterward fel most grievously.

Now follow the severall peeces of armour, of which in generall two things must be marked. First, that we must not so precisely difference these things, as to thinke that one may not serve for the use of another, as that the shield may not doe in some sort what the breast-plate doth: for, 1 *Thes.* 5. 8. *Paul* calleth faith a breast-plate. Secondly, for the distinction of defensive and offensive armor, the truth is, that though some peec may with more property and eminencie be learned offensive: yet they are all such weapons as doe strike downe adversary power, as well as ward the blowes which the devill teacheth us. Faith therefore is called our victory, 1 *John* 5. 4. This is the victory that overcometh the world, even our faith. Now then to consider of the severall parts as they be in order, first he saith, *Stand*, being girded about with the girdle of truth. For the manner of proceeding, *before we proceede to the doctrines and word of exhortation, we will seeke out foure things:* first, what is meant by every one: secondly, what is the use of it: thirdly, how the devill doth labour to disarme us of it: fourthly, how we may hold our owne against him. The girdle of truth then commeth first: Now truth sometime signifieth the doctrine of truth, *John* 17. 17. But that it cannot here signifie, the sword of the Spirit, being thus to be considered, Truth therefore here, is soundnesse: which is alwaies accompanied with constancie. For which cause the Hebrewes doe in one word signifie both.

For the second, *this girdle hath three uses.* First, it doth adorne us: for this was the use of the *Studded belt*, which the souldiers did weare, to hide the gaping joynts of their armour, which would have become unseemely: and nothing doth adorne a soule more, then uprightnesse: as our Saviour commending *Nathanael*, gave out this speech of him, Behold a true Israelite in whom there is no guile, *John* 1. 47.

Secondly,

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He will from the example of others, reason thus: Such, and such, as *Iudas*, have had greater things then you, and gone further then you, yet they were but hypocrites, How canst thou tell? is it otherwise with thee? Many first are last, &c. *Obiect.*

Answ. We must avoid this objection, *by learning to distinguish true constant grace, from fained and temporary: which is fitly done by these two differences.* *Answ.*

First, the wicked have streames of graces often, but they have no communion with Christ as the godly have; and therefore their graces wither when heat commeth. *Ephes.* 3.17. It is a true living faith that maketh Christ to dwell in the heart, and this is the cause why our grace lasteth: as we finde by daylie experience ebbes. And this water runneth exceeding low: yet having the well-head in us, and renewing our faith on him the quickning Spirit, rivers doe afresh runne out of our bellies, and the current of grace as high as before. The temporiser, though he have a streame of grace, yet wanting the fountaine to feede it, it must needs dry away, as those streames, or ponds which have no spring, nor head of water to maintaine them, cannot continue. 1.

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but is provoked to cast it off where there is this obstruction of the soule, the wilfull love of any sinfull course, whatsoever grace is received into the heart, it will not let it rest, but maketh the soule cast it up upon all occasions.

Secondly, the Devill will from our unsound performance of duties thus reason against us:

Obj. 2. Thou hast often looked more at man then God, and hast propounded indirect meanes when thou shouldest have eyed his glory onely; therefore thou hast not this truth.

Ans. We must distinguish of hypocrisie, as of other sins: for as sin is raigning or not, so is hypocrisie. Now there may be this, not raigning hypocrisie in the hearts and conversations of Gods people. *David, Psal.* 32. when he said, Blessed is he, in whose spirit there is no guile, did take himselfe guilty in this still: and *Bradford* with other of those most holy Martyrs, do much seeke pardon of hypocrisie and carnall gospelling: but no sin that raigneth not, must discourage us.

Quest. How may we know it raigneth not?

Answ. If we have purpose against it. Secondly, if we have griefe for it. Thirdly, if we seeke for strength against it.

Object. Thirdly, the Devill will through crosses we beare, and from the prejudicate opinion of other men beare us downe that we are not sound hearted.

Answ. The booke of *Iob* is but a canvase about this, where it is determined, that no calamities can prove a man an hypocrite, nor no opinion of men, though wise and holy: The selfe same thing befalleth him that sweareth, and him that feareth an oath, *Ecclesiast.* 9. 2.

Lastly, the Devill will labour to foist in this leaven of hypocrisie in our daily course, that thus by little and little, he may pick this good seed of righteousnesse out of our hearts. Here our resistance is to hold us to our owne, and pray to God to rebuke him. And this way is made for the fourth question, *How we may keepe this truth.*

1 First, by considering the wofull curse that belongeth to the contrary: For God detesteth nothing so, as hypocrisie: and abhorreth those duties that are not done to him in soundnesse. 2. The blessednesse of it: Blessed is he whose heart is upright, *Psal.* 119. it is the delight of God; and hither belong all the uses abovenamed. 3. In our common daily duties to labour this. 1. To performe them with our heart. 2. As in the sight of God. 3. To his glory; for this will make the grace of truth to be deeply rooted in us.

Doct. Now then for the Doctrine, and Use; this is it that we are taught: *That we must get uprightnesse of heart for the strengthening of us. Luke* 12. 35. Let your loynes also be girded about. 1 *Pet.* 1. 13. Gird up the
2 loynes of your minde. Now this is the chiefe girdle that adorneth us, keeps all our clothes together, strengthens the loynes of us: thus *David* girded himselfe, I will walke in the uprightnesse of my heart, in the midst of my house. *Psal.* 101. 2 *King.* 20. 3. *Hezekiah.* 2 *Cor.* 1. 12. For our rejoycing is this, the testimony of our conscience, that in sim-

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pliary and godly pureneſſe, and not in fleſhly wiſdome, but by the grace of God, we have had our converſation in the world, and moſt of all to you wards: and it muſt not be a naturall truth which may cauſe men to hate halting with their owne knowledge, but hath a fruit of the ſpirit: ſuch as muſt make us not onely looke to the outward duty, but to the inward performance of it; ſuch as muſt make us ſeeke to glorifie God.

Therefore, ſuch as walke onely, giving their outward man in an outward conformity to God, they be counterfeits, and ſlippes in Religion: ſuch as, whoſe righteouſneſſe commeth like a tertian Ague, and is as a morning deaw; theſe are without this girdle: and a man may be bold to ſay here, as to children, Not girt, not bleſſed: but many that have girdles, yet keep them ſluttiſhly: who are here likewiſe to be reproved, and few of us can waſh our hands, we being all hollow peeces, if due examination be taken. *Conſider but theſe foure things, and you ſhall bee better able to ferret out the guile of your ſpirits.* Verſe 1.

First, how careleſſe we are of the ſpirituall action, in thoſe things we performe; as in prayer. To the ſpirituall doing of this duty, is required, 1. Preparation, or keeping the heart fit for it. 2. A devout inward deſire, groaning to God. 3. An awayting, after we have done, to ſee how God anſwereth us. But who doth not lightly paſſe over theſe duties? which is no better then a wiping the out-ſide of the diſh, not looking to that within. 1.

2. Marke, that in reſiſtance of ſin, wee more are ſorry, and deale againſt this or that branch of corruption, which ſhooteth out to our diſgrace, then againſt the roote it ſelfe. Now *Rom. 7.* in *Paul* we ſee, the law of evill, which did dwell within him, was his principall matter of conflict. 2.

3. Marke the courſe of our affections, and we ſhall ſee how unſound we are towards God. If a thing touch our ſelves, our blood will quickly be in our nailes: if a man doe know this or that by us amiſſe, it is grievous, the ſhame of it much upbraids us: but things that offend God, and which we know he ſeeth amiſſe in us, we can let theſe paſſe nothing affected; a ſigne, our love to him is not ſo ſound, our feare of him, and deſire of praiſe with him, not ſo unfained. 3.

Laſtly, let us obſerve how frequently our actions are corrupted. As, ſometime we undertake to deale for ſome that ſpeaketh to us, but do it without any hearty well-wiſhing to him; ſometime not ſticking to ſay to our friend, I muſt ſpeake to you for fashion, but doe as you pleaſe: we viſit ſick ones, but not ſtirring up our bowels of mercy, we ſpeake a great many phraſes of courſe, our conſcience telling us it is otherwiſe. So is our behaviour: we make a ſemblance of reverence, but how far it is from the heart, this may teſtifie, that we can (abſent from the parties) uſe their names proverbially, we ſhall not have ſuch a one breake into ſiniſter ſuſpicions, as if the firſt and laſt Commandements were blanks with us. So in fruits of love: we can doe this par- 4.

ty good sometime, but it is to keepe another under, who would else sprout forth so far, that his shade would dimme our lights: as, I will do for such a one, they know good behaviours, they will do their homage, such a one will thank me for it, I am sure it will not be given clean away. In leaving sin, many leave it not because they hate it as sin, but it hath often broken out to their reproach, which is more, confesse their owne sinnes, not desiring to give glory to God, and gaine a testimony of a sound heart; but because worldly wisdome doth tell them, It is best for them to tell their owne tale, or it were double folly to make dainty of that all the world knoweth. Thus in taking up good duties as orders in our family, many often looke not so much at the conscience of Gods Commandement, as at this; The eyes of men are upon us, all the world will cry shame, if such things be neglected altogether. But you that will keep truth, take heed of this haulting: for though there may be some reliques of hypocrisie in a good man, yet the nature of haulting is, it will goe quite out of the way if it be not healed, *Heb.* 12.13. And make straight steps unto your feet, lest that which is haulting be turned out of the way. And he that limpeth thus still, may have a lame leg by it to his grave.

The 2. Secondly, we must stirre up our selves to keepe this girdle close to us, which is of such excellent use: this is woven in heaven, no shop can serve you with this, but that onely. Wee buy us girdles for the body; and if costly ones, we keepe them carefully. O be wise for your soules.

Now followeth the second part of our furniture; Having put on the breastplate of righteousnesse. To follow the selfe same order.

1. First, for that which is meant here, there is a threefold righteousnesse. One imputed by faith, but this cannot be meant, for this is the shield of faith.

2. Another righteousnesse inherent in us, which is part of the divine quality begun in us, *Eph.* 4.24.

3. The third, a righteousnesse of course, or conversation, or worke: that the thing done is called righteousnesse. 1 *John* 3.7. He that doth righteousnesse, is righteous. *Psal.* 112. 3. Riches and plenteousnesse shall be in his house, and his righteousnesse endureth for ever. Now the second is not so fitly meant here, because the Apostle bringeth in the new creature armed: therefore it is fit to distinguish him from his armour. Neither is truth properly the new creature, but the quality of him: neither is faith and love, properly taken in their differences, the new creature: for they shall cease. Though therefore I will not strive against it, yet *I take the righteousnesse of the course and conversation, to be principally to be intended. Now unto this part of our furniture, three parts are enfolded: for this righteousnesse hath these three branches.*

1. First, for the time past, a testimony excusing us, which is the testimony of a good conscience, 2 *Cor.* 1. 12. For, our rejoycing is this, the testimony of our conscience, &c.

2. Secondly, for the time to come, a purpose to avoid all evill, and to

doe

doe that is good. Thus Paul and Barnabas exhorted the Antiochians with purpose of heart to cleave unto the Lord.

Thirdly, in respect of our daily weaknesse, which doth dint and bruise this breast-plate, there must be sorrow and humble confession of sinne, with seeking pardon: this doth beat it forth againe, and undermine it, that it is unserviceable to us as ever. Forgive us (we say) daily our trespasses: for, our righteousnesse is rather in purpose then performance, rather in confession of imperfection, then in any perfection we can attaine. Secondly, for the use of this: it is daily, or more extraordinary: the daily use is this, that when the devill shall tempt us to sin, if the breast be covered with this purpose not to offend, then his suggestions will fall downe like paper-shot, and shall not pierce us. How can I doe this great wickednesse, and so sin against God? The more extraordinary, when men shall load us with prejudicate opinions, condemning us: this will beare it off. I know nothing by my selfe, I care not for mans judgement, 1 Cor. 4. 3. As touching me, I passe very little to be judged by you. When the Devill reproach us, Thou art not elected, thou hast no faith, thou art not sanctified, all doth come before the tribunall of righteousnesse, this confirmeth to us our election. 2 Pet. 1. 10. Wherefore brethren, give rather diligence to make your calling and election sure. This assureth us that we are just, our sinnes forgiven, and we sanctified, 1 John 3. 7. He that doth righteousnesse, is righteous.

3.

The more beneficiall it is, the more studious Satan is to disturbe us of it.

First, therefore the Devill will keepe us from getting this, or this meet: What doe you breake you to such care of your life? God is mercifull, Christ hath died for us, assure your selfe, he will not lose what he hath bought so deare.

Obj. 1.

God is mercifull to them that feare him, Christ redeemeth those whom he sanctifieth to be a peculiar people unto him, zealous of good works. Tit. 2. 14. Who gave himselfe for us, that he might redeeme us from all iniquity, and purge us to be a peculiar people to himselfe, zealous of good works. If we will have some kinde of righteousnesse, he will perswade us to such a kinde of breast-plate, made not of a right metall: that is, a generall profession, and an honest carriage, in civill manner. Though it were requisite you should have all righteousnesse, yet what needeth all this adoe? God spareth his owne: a father spareth his children. All the people of God are holy, it is not for righteousnesse you shall be saved.

Ans.

We must have some righteousnesse, and zealous of perfection, if your righteousnesse exceed not the righteousnesse of the Scribes and Pharisees, we shall not enter into the kingdome of heaven, Mat. 5. and. Though Israel be as the sand of the Sea, yet a remnant only shall be saved. Not all that say Lord, Lord, shall enter into the kingdome of heaven. Mat. 7. Be you perfect, as your Father in heaven is perfect. Mat. 5. 48. Desire and endeavour to follow after it.

Obj. 2.

Ans.

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3. If we will enter it, he will breake us off by difficulties, discomforts, distractions, and make us yeild our weapon, as weary. But here the power of Christ, the author and finisher of faith, the beginner and perfecter of his owne good worke, doth carry us on; and the seed of God is of such force, that it will not let us fall to sinning. Secondly, the sweetnesse of Gods Commandements on one hand, and the comfort of his acceptance on the other side, doe encourage us: so that this assault is frustrate.

4. He sheweth himselfe a Devill indeed; and by aggravating our imperfections, will offer to wrest from us the testimony of a good conscience, in this wise: Gods eye is too pure to behold any evill, thou shouldst love the Lord thy God with all thy heart, &c. But thy best deeds have beene sprinkled with sinfulnesse; thy owne conscience hath condemned thee in them; God is greater then thy conscience. The answer is, by getting a sound knowledge how farre we are to stand upon the righteousnesse of our courses; of which marke these things.

First, we doe not account of it as able to abide the tryall of justice, or to stand for our full righteousnesse before God. This we account as drosse and dung; these things may dismay a Papist, they cannot dismay us.

Secondly, We place the strength of our righteousnesse in two things.

1. That it doth testifie of our true faith: for a worke good in any measure, doth argue a heart good in some measure; for you cannot have a figge of a thistle; now a heart in any measure good, doth argue a true faith, for that onely doth purifie the heart.

2. In this that we take it they are pleasing unto our God: not that they can endure the tryall of his justice in themselves, but because faith in Christ doth cover their imperfections: and therefore are justly accepted through grace, when the defect is covered; they being not much more the worke of the spirit (Coloss. 1. 11) strengthened with all might through his power unto all patience, &c.) [illegible] set aside.

[illegible] if we observe these

2. things. 1. Labour to practise obedience of faith in the least things: for there must be proficiency in keeping Gods Commandements, and we must count nothing [illegible]; Jehovah will have us keepe his precepts as the apple of the eye, Prov. 7. 2.

And surely [illegible] to greater: these grow from stealing pinnes, to points, from points to pounds.

2. We must remove [illegible] sorrow for our infirmity and smaller offences: for though it be [illegible] of the stomack, that is able to beare with any thing that is [illegible]; yet it is a blessed [illegible], when it cannot digest the least sin, but is ready to [illegible].

3. 3. We must thinke what sweete and comfortable courses we have, while we keepe this purpose, and practise of a good conscience; and

what

what a bitternesse it is, when we have our consciences accusing for any more grievous swerving, the best is when it commeth home by weeping crosse: but how woefull is the state of the soule, till repentance be given? For as a stomach fitchanged, which hath neither vent upward nor downeward, so is a soule clogged with guilt, but wanting repentance. Now then to speake to the doctrine: we that are Christians, must all labour to strengthen our selves with the testimony of a good conscience, and a righteous conversation. Thus *Hezekiah* walked, doing that which was good in the sight of God, neither turned on right hand, nor left, from all that God had commanded. Thus *Zacharie* and *Elizabeth* walked, *Luke* 1.6. But wee have *Paul* by precept and practice, teaching the point, *Phil.* 4.8. Furthermore brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, &c. think on these things. And we may see first, how his conscience did not accuse him for time present, 1 *Cor.* 4. 3. As touching me I passe little to be judged of you. How he endeavoured for the time to come to keepe it so, *Act.* 24. 16. And herein I endeavour alwaies, to have a cleare conscience toward God, and towards man.

2. That he was not without his exercise of repentance. O miserable man that I am, *Rom.* 7. This will keepe us in our daily course, and in the evill houre, whence if these be not renewed, we shall come by leave: as *Judah* going forth without humbling himselfe, by renewing this purpose, we see how soone he was wounded with evill.

This then being the duty of Christians, doth rebuke such, who either content themselves with a false ornament, or have none at all. Some there are, that are good Church men, honest, righteous, just dealing men; but because they lay not a good foundation of faith in Jesus Christ, and of repentance from dead works, because they care not for the spirit and power of godlinesse: therefore, brown paper shall as well keepe out Musket shot, as this will help them, when the Devill shall let flye his murdering bullets. Many have none at all but naked breasts shot through already, their conscience being able to accuse them, that they have lived in prophanenesse, contempt of Gods ordinances, in pride, wrath, covetousnesse, pleasures: their purposes have been to walke after their owne hearts lusts, doing that which is good in their owne eyes. Instead of sorrow never to be repented of, they can tell you, they were at such a place, where they were frolick, had entertainment with sports, &c. Poore thrals of the Devill that have no marke of God upon them.

2. We must learne our duty, not to runne at adventure, but looke to these rules: we must Put on of God, we must not goe without this brest-plate enamelled with *Faith* and *Repentance*. Wherefore looke that our consciences speake with us, God is greater than they; renew your purposes every day, strike fure covenants with God: take up the blessed exercise of broken hearts, bewaile your daily wants: for wee should not lack thoughts which is awry, no sin a dreame, which sa-

voureth

what a bitternesse it is, when we have our consciences accusing for any wicked course of living, the best is when it commeth home by weeping crosse: but how woefull is the state of the soule, till repentance be given? For as a stomach surcharged, which hath neither vent upward nor downeward, so is a soule clogged with guilt, but wanting repentance. Now then to speake to the doctrine; we that are Christians, must all labour to strengthen our selves with the testimony of a good conscience, and a righteous conversation. Thus *Hezekiah* walked, doing that which was good in the sight of God, neither turned on right hand, nor left, from all that God had commanded. Thus *Zacharie* and *Elizabeth* walked, *Luke* 1. 6. But we have *Paul* by precept and practice, teaching the point, *Phil.* 4. 8. Furthermore brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, &c. think on these things. And we may see first, how his conscience did not accuse him for time present, 1 *Cor.* 4. 3. As touching me I passe little to be judged of you. How he endeavoured for the time to come to keepe it so, *Act.* 24. 16. And herein I endeavour alwaies, to have a cleare conscience toward God, and towards men.

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voureth

voweth corruption, passe without a comfort? [illegible] sanctified his soul should [illegible] suspicion, and [illegible] they neglected [illegible] apparently evill.

Now followeth the third, which is answerable to the greaves, or legge-harnesse, [and your feet shod.]

15\. For the meaning: Some doe conceive the preaching of the Gospell of peace, the readinesse to confession; but this is rather a fruit of our being shod, than the shooing it selfe. And this is a more particular thing, as which agreeth with times of persecution, and persons called to make confession. But all the parts of this armour agree to all times, and to all persons. The sense is, being shod with such furniture, as the Gospell of peace doth helpe us unto.

Now the Gospell of peace doth tell us two things, that make us fully appointed for all adversities; that God is through Christ a mercifull Father: for, all enmity is killed in his Crosse. Secondly, it doth assure us, that every thing that can befall is made for us. 1 Cor. 3.22,23. Whether they be things present, or things to come, all are yours, and ye Christs, and Christ Gods. Not life onely, but death is ours; that is, is made to serve for our good. So the soule, knowing these things, is furnished to passe the waies of tribulation. Secondly, for the use: it serveth in undergoing our daily afflictions: for, every day hath his misery. Secondly, in passing those extraordinary evils which shall betide us: through many afflictions we must looke to enter into the kingdome of God; as then was the use of boots and

Use 1. greaves to go against all roughnesse of the way, that we may tread on flinty paths, on thornes, and that without taking hurt.

Object. 1. But [illegible] will [illegible] to hinder us from seeking after this peace? by lulling us asleepe in a false peace, as thus: If God did not love thee, thou shouldest not thus prosper; thou hast no troubles; nothing but peace shall follow thee. But we must learne to distinguish betweene a true and false peace.

First, it is grounded on no outward things, but on forgivenesse of sin. Rom. 5.1. Then being justified by faith, we have peace towards God through Jesus Christ: this is brought to us, and applied by the Gospell, by prayer, the Gospell of peace. Philip. 4.6. Be nothing carefull, but in all things let your requests be shewed to God in prayer and supplication. Now the worldlings peace is so much the greater, the lesse the Gospell is preached to him: for, the light will not let him sleepe, will not [illegible] by prayer, by beleeving the mercy of God, and promise that all things shall worke for his good, he knoweth not what these things meane.

Use 2. Secondly, the devill will tell us that [illegible] in this peace? There is no peace to the wicked, saith my God.

Obj. 2. Then [illegible] which God [illegible]

Answ. [illegible] The wicked, who is not justified through faith, can have no peace: but Christ hath [illegible] imperfect [illegible]

Obj. 3. Thirdly, thou [illegible] what trouble [illegible] till thou [illegible]

to this gospell: Since, thy owne heart, men, spirituall wickednesses, thine owne friends have hated thee.

Answ. *Iohn* 16. 2. They shall excommunicate you, &c. this peace standeth with all kinde of disturbance. As the weather freezing never so eagerly, a man well booted and appointed in that kinde, may ride as warme as wooll: so a man shod with this, may be quiet in the midst of disquietnesse: for, this is his peace; in having our mindes prepared with knowledge of our peace which the gospell revealeth: not that he shall not have evill many wayes, but that Gods mercy shall not be taken from him, and that all of them shall worke together to his good. *Answ.*

Fourthly, Satan will say; God is angry with you, which the effects doe testifie. *Obj.* 4.

Answ. By distinguishing anger as thus, anger and love stand together in parents, the more they love, the more they are moved at the dangerous courses of their children: Therefore it followeth not, God is angry, therefore he loveth thee not, therefore this or that shall hurt thee. Now for the fourth thing, *How we may preserve our peace.* *Answ.*

1. First, if ever we knew it, this will helpe us, to assure us we have it still, To remember the covenant of peace with us, is an eternall covenant, not for a day, but for ever; *Psal.* 54. 10. For the mountaines shall move, &c. but my mercy shall not depart from thee, neither shall my covenant of peace fall away, saith the Lord, I have compassion on thee, the whole chapter to this purpose: and Christ saith, the world cannot take away this peace from us: if therefore seeme it otherwise, it is but hid in a cloud for a season. 1.

2. Secondly, if we will keepe this peace, we must not judge according to sense, but righteous judgement, we must controule our sense by sanctified reason; which assureth, that all things are for good to us. When here below there are pitchy clouds, stormes, and such like impressions of the ayre, the starry firmament hath no change, the sunne hath the same brightnesse when it is hidden from us, that it hath when it shineth most gloriously: so when we alter, and there is nothing but thunder, lightening, and stormes in our skie, God is the same, the faithfull mercies of the covenant are not changed. 2.

3. Thirdly, we must, if our soules be out a little, schoole them, as *David* doth, *Psal.* 42. *Why art thou cast downe my soule? and why art thou so disquieted within me?* There is an art of rocking the soul, and stilling it if out of quiet: the Lord teach it us. 3.

Now for the doctrine: we see how *we are to strengthen our selves with learning the doctrine of our peace through Christ*: Paul was thus shod. *Rom.* 8. 38. I am perswaded, nothing shall separate me from the love of God. All things, I know, worke together for the good of them that are beloved of God, *Rom.* 8. 28. And this furniture made him goe such hard wayes cheerefully, in which showres of afflictions did fall as thicke as hailestones. The Church in the *Canticles* 7. 1. is commended, that her steps in these shoes are comely. This doth make

Gods

Gods children, though not in the letter, yet in some sort, tread upon the Adder, Basiliske, shake off Vipers, and receive no hurt; whereas if the feete be bared a little with the absence of this (in sense or faith) any thing smarteth sore on us. *Iob* 13. 14. Wherefore doe I take my flesh in my teeth? And 6. 3. Therefore now my words are swallowed up. *Ezechias*, seeing God like a Lyon, his peace somewhat clouded, chattered like a Crane.

Vse 1. Wherefore we being to get our selves thus fenced against the craggednesse of the way, how are they to be blamed, that never labour to have part in this peace which the Gospell bringeth? They would be loth not to provide their bodies against weather, and difficulties of the way they goe, but their soules they care not for. But looke, as it is pitifull with one that goeth upon sharpe flints, barefoot, &c. or amongst the thornes and bushes, so as the blood trickleth downe at every step: so pitifull shall thy naked soule be, when adversitie shall meete thee, if thou be not fenced with this knowledge of peace, through Jesus Christ.

Vse 2. Secondly, we must labour to see this our peace. Oh that we knew these things concerning our peace! What could hurt? If the sting be pulled forth of an Adder, we may play with it in our bosome: If we know every thing is for our good, as *Iob* saith, we may laugh when destruction comes. Above all things have a care, that it be a sound peace; for there is in nature, and bodies, a double sleepe; one sicke, another sound: now it is seene in the wakening. For sicke sleepe maketh us when we awake so much the more sicke, the other strengtheneth us: so peace is the soules sleepe. Now if thy peace be not sound, when God shall waken thy conscience, the more thou hast slept, the more shall thy griefes be increased, nay nothing shall sting thee more then thy peace; woe to thee that art at peace: but if thou art at quiet, by knowing the doctrine of peace, by the Gospell, then it shall refresh and strengthen thee.

Now followes the fourth thing, the shield of faith. First, we handle it generally, in order as before. Secondly, particularly from the circumstances. First, the manner of exhorting: above all things. Secondly, the commendation of it, that it can quench all the fierie darts, &c. First, the thing here meant is, a true lively faith, laying hold on Christ for justification, and in the rest of Gods Word and speciall promises, for the passing of this present life: for not onely faith on Christ, but on the speciall promises of God, is necessary for us: not that these are two severall kindes of faith, but one imployed diversly: as the soule in man working in the severall faculties of nature, is not three soules, but one, exercising those divers functions. Secondly, for the use of faith, it serveth not onely to justifie us, but to make us endure in all afflictions, without making haste. The just liveth in time of his afflictions, by faith. He that beleeveth maketh not haste. 3. It doth worke in us, and guide the course of our obedience, *Rom.* 1. 5. To the obedience of faith, not onely in beleeving the Gospell, but the other word of

of command and promise. 3. It doth prevaile against all enemies. This is the victory that overcometh the world, even our faith. 1 *Iohn* 5. 4. The Vse shall be more particularly branched out hereafter. Thirdly, *we must marke how the Devill doth practice against us in this point*. 1. He will labour to put upon us, and serve us with a counterfeit faith. You beleeve that God is mercifull, and sent his Sonne to be the Saviour of mankinde: you meane well, and have good hope to God-ward, this is enough. He that beleeveth shall be saved, *Marke* 16. 16. And all that can be said for the Popish faith, may be brought hither. *Object.* 1.

Answ. That faith that saveth us, must worke by love, *Gal.* 5. 6. It must purge our hearts, *Act.* 15. 9. And he put no difference between us and them, after that by faith he had purified their hearts. It must make us to know, Christ hath given himselfe for us. *Gal.* 2. 20. Thus I live, yet not I now, but Christ liveth in me: and in that I now live, I live by the faith in the Sonne of God, who hath loved me, and given himselfe for me. And bring Christ into our hearts. *Ephes.* 3. 17. That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, &c. *Answ.*

Now, to have a faith without good workes, a knowledge onely of a Saviour given to man kinde: this will profit nothing. *Iam.* 2. 14. What availeth it my brethren, though a man say he hath faith, when he hath no workes? can the faith save him, &c. Secondly, *He will labour to wrest our faith from us*, more violently or craftily: the first, in this wise, *Simon Magus* beleeved, *Act.* 8. 13. *Herod*, &c. Faith in temporisers doth not availe them: that faith is no better, for they have done many things, had joy, kept the Apostles company, and gone as farre as thou. *Object.* 2.

Answ. We must beare off this blow, by learning to distinguish true faith from false faith, by foure things. 1. For the nature of it: True faith doth apply Christ in particular, and faith, with *Paul* and *Thomas*, My Lord and my God. Who hath loved me, and given himselfe for me. Secondly, it doth increase in the ministery of the word and prayer, which did as Gods instruments, beget it. Now false presumptions are carelesse of these helps. Thirdly, it is perfected and groweth up through temptations, wrastling with doubting feares. For if our faith be a true fruit of the spirit, our lust will fight against it, though we out-grow these things, in processe of time. And therefore it is to marked, that all other faiths, the Devill never sifteth them: for either they are such as will not perfect the parties, as lusts, temptations, &c. or else such as are his owne coyne, bearing his inscription: as for example, carnall presumption. And therefore he letteth them passe for current. Lastly, a true faith is seene by this effect, it purgeth the heart, so that it doth not retaine the love of any sinne, wherein it hateth to be reformed: the others come short, as *Herods* did reach to many things, but not to leave his *Herodias*. *Answ.* 1. 2. 3. 4.

Secondly, the Devill will thus shake our faith, True faith is with many fruits, *Iam.* 2. Is accompanied with joy, 1 *Pet.* 1. 8. Beleeving

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we rejoyce, with joy unspeakable and glorious. Without doubting, *Abraham* doubted not, *Rom.* 4. 20. neither did he doubt of the promise, &c. Now thou hast no fruits, therefore art without feeling comfort, full of doubting.

Answ. We must examine, whether we have any fruits of faith upon us, or none appearing: if we have few fruites, it argueth a weake faith, but that there is no faith, dead trees have not any fruits at all upon them. If we have some, it shall be conflicted, whether it was so alwaies with us, or by occasion of some fall having before been otherwise. Now, if in the first kinde, it is plaine, we never had a true faith, if in the latter, it argueth faintnes in a season, or as a tree in the nipping frost of winter. 3. For taste of joy we must know, that it is a fruit may be severed from faith: as in Christ, whose beleefe was firme, yet all comfort eclipsed: as in that speech, *My God, my God, why hast thou forsaken me?* *And the rejoycing of faith, distinctly dispersed in these seasons:* Either is the first breeding of a Christian, that the joyes of him may be knit the stronger: or after great temptations out-wrastled, that the broken bones may be comforted: or in times of perfection and martyrdome, that we may be bemoaned in it, to constant suffering. Wherefore our rejoycing in Christ Jesus daily?

Object. 4. 4. The Devill will say, true faith groweth from faith to faith, *Rom.* 1. 17. Grace is like a graine of mustard seede: Now thy faith hath no growth, say thou art now more doubting than thou hast beene.

Answ. True faith groweth: it is true with these limitations. First, that it is not alike in him alwayes, in whom it groweth. 2. It doth not grow in all times, it may decrease in some degree: the meaning therefore is, that the grace which is in the end, shall be more than at the beginning, shall have his growth. Now, if the Devill saith to any beleever, Thy faith never had, nor shall have any growth; The confession may easily answere it, *I with hath true feeling:* One of peace and building it healthfully, the other of temptations. In the first it groweth, and often is discerned by him, in whom it is. It is in *temptations*. Now *these are of two sorts.* First, such in which faith is exercised, and maketh resistance: as in outward crosses. Secondly, feares, doubting of his pardon, grips of conscience. Thirdly, lawes of evill, that play the Lord of misrule in our members. Now these (faith ceasing as dye to prayer) seeke the word of promise, renew repentance: these, I say, faith doth thrive by: as there are some growing sicknesses, in which the body flourisheth out, and when men have beene awhile exercised they perceive it: there are other temptations of spirituall slumber, whether the heart be halfe waking, or by some grievous sinne fallen into a dead sleepe. In these, faith may be diminished: as the holy Ghost saith of their love, they had left some degrees.

Object. 5. 5. The Devill will tell us, where there is true faith, there the Word is powerfull and profitable, *Thes.* 2. 13. The Word is effectuall in you that beleeve, *Heb.* 4. 2. The Word did not profit, where there is no faith ye mingled in with. But thou feelest not the Words power, and dost not profit by it.

Answ.

Answ. *The insufficiencie of the word is twofold.* Simple, when it hath no saving worke: or preparative, when it is said to worke nothing as it should, as we desire, as we sometime have felt it.

Now the first standeth not with faith, the latter doth: as for example, put Aquavitæ into a dead mans mouth, and all the restoratives that may be, they doe nothing with him: but give food, or restoratives to a man in a dropsie, or consumption, though he still walk weakly, and have no appetite before, and hath flashing after, and qualmes riding over the stomach, yet he is preserved by them: now we say, things do no good, when they do not so healthsomely nourish, as they use in sound bodies. Now this latter is the estate of a Christian soul, not the former: he may answer therefore by denying the second part of the reason; It is effectuall, though it do work nothing with him, as he hath known it.

6. The Devill will thus suggest to thy conscience: If ever thou didst truly beleeve, God would hear thy prayer: but thou askest, and receivest not. *Object. 6.*

Answ. The forme of the reason is naught, as which runneth from hearing to receiving. The answer is, We must distinguish betwixt hearing, and signifying, that we are heard by the effect. The first (in lawfull things asked in the name of Jesus, 16. *Iohn* 23.) is alwayes: the second not alwayes. For God when he heareth, often maketh as if he heard not, nay as if he were contrarily minded. *Lam.* 3. 44. Thou hast covered thy selfe as with a cloud, that our prayer should not passe through, that is, thou seemest so in effect. *David.* How long wilt thou smoake against prayer, &c. open thy eares.

Daniel 10. God made him see, he heard him a good space after: yet he did heare him from the first request. This then is the state of Gods people. But God when he heares doth make us though he did not heare, yea were turned from them and their prayers in displeasure.

Seventhly, true faith faileth not: thine doth often faile, and thou art so weake, thou seest thou canst not hold out. And the truth is, the best faith tried long, will limpe a little, *Psal.* 116. 10. 11. I said in my feare, all men are lyers, &c. 1 *Sam.* 27. 1. And *David* said in his heart, I shall one day perish by the hand of *Saul*, &c. Is it not better for me that I save my selfe in the land of the Philistines, &c? And we by experience finde, that often through unbeleefe and impatiencie, we yeeld the buckler, and leave awhile clasping that promise which only can releeve us. But the answere is, by learning what it is to have true faith faile: (*Here is a double falling*) one of the grace, another of the worke: now this latter, the work, may cease while faith doth not faile: as *Luke* 22. 32. But I have prayed for thee that thy faith faile not. Yet compared with the end, *Peters* confession, which was the worke of faith, failed in his mouth, and yet the grace was safe in his heart: for Christ was heard in that he prayed for. So that if the reason be thus framed, That faith which faileth in the worke is a false *Object. 7.* *Answ.*

faith, this is a false sentence. If he say to me, Thine faileth in the grace, it is falsly spoken to a true beleever, to make his grace extinct when the worke faileth: for we might as well say a man is dead when hee sleepeth. And for his threatning that it shall faile, we must remember, that hell gates shall not prevaile. He hath prayed, &c.

Object. 8. Eighthly, the devill he will from sense and reason weaken our beleefe: Thus he kept *Sarah* in unbeleefe, *Gen.* 18. 12. She laughed because the thing spoken was against reason.

Answ. For answere whereof, we must know, They are blessed that beleeve and see not, *John* 20. 29. that we walke by faith, not by sight. Againe, *Heb.* 11. 1. Faith is the evidence of things not seene: we must therefore shake hands with this following sense and reason, if we will make way to beleefe.

Lastly, the devill will muster many troubles against us, and thus labour to shake our faith, *Luke* 22. 31. He winnowed *Peters* faith, by bringing him into jeopardy of his life. So when many beleeve, hee stirres the tongues of naughty ones to whip them; if God give leave, he crosseth them in their substance, and otherwise: not that he playeth so small games as to blot their name, or careth for their money, but he shooteth at this, to unsettle them in the way of faith, which they have entred. But *we must resist them*, by getting knowledge, that Christ will not let our smoaking wicke be put out, that these things shall worke to our good, *Rom.* 8. 28. I, but we feele the contrarie; they worke so upon us.

Anso. He that bereaveth a torch, seemeth to put out the light for a season, yet it maketh it burne more cleerely: the shaking of trees maketh them roote deeper. Secondly, by learning the meanes of holding our faith: which follow. Thefe are his more violent practises, wrefting of our faith from us: now *his more subtile slights are, his making us to prefume on outward helps, and withdrawing our hearts by them.* Thus, 2 *Chron.* 16. 7. he did prevaile against *Asa*: for when he seeth us hold the rocke where we are safe from him, he will fet before us other things, fitable to our corrupt natures, knowing, that so much as we come to leane on these, so much we come to leave our GOD. Thus he holdeth out our Lady, Saint *Peter*, and *Paul*, in the Romish Church; and by the enterim, withdraweth the hearts of the people from their Creator. In which and other like practises, the devill is like a Fowler that hath calls so like the severall notes, that birds come unto them: so these speake our mother tongue, and have a notefull liking to the reason and sense of us, that we cannot heare it, but we are ready to flee unto it. But *we must prevent this mischiefe by Christian cunning*: the divels exchange will prove robbery, we shall change a rock for a splinted reede, which will hurt us in the end. He that leaveth his God, forsaketh his mercy, *Jonah* 2. 8. They that waite upon lying vanities, forsake their owne mercy. Againe, *Jer.* 17. 5. Cursed is hee that maketh flesh his arme, trusting in any outward thing. Secondly, we must know, that these things cannot do ought for us, further then

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fiery dartes of the devill. First, then we heard *that glorious things* (*wee must labour after faith*), *our care must be chiefly about that.* 1 *John* 3. 23. This then is his Commandement, that we believe in the name of his Son Jesus Christ. This is Gods Commandement wherewith wee are charged. For nothing is so glorious to God: *John* 3. 33. It doth give God a testimoniall, as it were, of his truth, and sealeth that he is true: and for our selves, the holy Ghost maketh all our riches to come in of it. *James* 2. 5. The poore, God hath chosen to be rich in faith; not onely that faith it selfe is a precious pearle, but because that by faith we have all those unsearchable riches of Christ our Lord; and the manner of our delivery doth shew us plainly, what care we must have of it. For if we bid a servant buy many things, but above all, such a thing, he would gather what he should be most carefull in: So here get other things, but above all, faith. Thus *Paul*, Gal. 2. 20. Thus now I live by the faith, &c. and *Hebr.* 11. All those Saints pleasing God, had this beliefe towards him. *Now then to the doing of this, we must labour to ferrit out our unbeliefe.* Secondly, *to establish and revive our dying faith, and encrease it: the first we shall finde these waies.* First, marke how we are affected to the word of threatning, whether it breed in us feare, and carefull declining of sinne. If ye live after the flesh ye shall die. If this were believed, we durst as well take a Beare by the tooth, as give the raines to our corruptions. Who is so hardy as to thrust his finger into the fire? but we often though we know nothing, let our selves be carried with lusts through unbeliefe. Secondly, let us marke how we are affected to the promise. We see, because by a civill faith we beleeve man, therefore, if we have a mans word, for this that was desperate, we are glad, we seeke to get security. If we have bonds we box them up, we know, when they expire, what to chalenge by vertue of them. Now for the promise of God, which secureth us of all good temporall, and eternall, who enquireth after it, who seeketh it in his heart, who rejoyceth in it, who saith, I looke for such a thing, by vertue of such a word, my God hath spoken: which argueth we are full of unbeliefe. Thirdly, *our resting in meanes, and leaning to them.* For, so much as the heart doth rest on the creature, it is by sin withdrawne from the Creator. *But how may we finde this? By marking how it is with us three waies.*

First, if we used meanes, as not using them, what meanes soever we had, our feare and trust to God would be the same as if wee wanted them: For we would know, that further then God did send forth his word, they could doe nothing.

Secondly, if wee did our duties, and meanes were wanting, wee would be confident; still remembring that of *Ionathan*, It is all one with God, to save with many, or with few, with small meanes, as great.

Thirdly, when wee have things wee would thinke little of any meanes, but ascribe all to Gods blessing. Now we doe the contrary to these. For if we have meanes, upon them we are secure; as a man is

1 Pet. 1.

others.

otherwise be taxed, who, though they have faith, serve awake themselves to lay hold of God. Which the Prophet bewaileth, *Esay* 64.7. There is none that stirreth up himself, &c.

Vers. 2.

And it doth vrge us to our duty, even to live the life of faith in all things, even in regard of our small actions and civill, to see Christ move us in them, in feeding, in labour to hold Christ by faith, that his spirit may teach us to eat and drink to his glory, that in, with fear, watchfulnesse, sobriety, remembring of our duty, which we are after to perform. If we goe hither or thither, we must doe it by faith, seeing we move in God, and he is the keeper of our out-goings and incommings. If we sleepe, we must not onely consider fumes ascending, which cause, but the promise of God that giveth sleepe to his beloved; yea, we must apprehend God as our life, and length of our daies, not resting in temperature and constitution.

The second thing to be marked, is, the commendations of faith, teaching us, what power it is faith is to be possessed withall against the devill. We are kept by the power of God through faith to salvation, 1 *Pet.* 1.5. This one is as all the rest, and therefore is called our victory, which overcommeth the world, 1 *Iohn* 5.4. And it is so mighty, that the powers of hell cannot prevaile against it. *Now for the fuller understanding, you must know what is meant by fiery darts; secondly, how faith doth extinguish them.* It is a borrowed speech from poysoned darts, which wound and cause fiery heat in the person they enter; so all those courses whereby Satan sendeth scorching heate into the soule, are noted by them; these are either terrors apprehending a wrath, which is a fire that drinketh the spirit, as *Iob* speaketh; and *Paul*, 2 *Cor.* 7.1. Fightings without, terrors within, we had no rest; or sinfull lusts which he doth wreath against us, which are as fire, *Iames* 3. fire of hell, *Iob* 31. Adultery a fire burning to destruction; or outward calamities and persecutions, which are called heats and fiery trials. Now faith doth quench these after a double manner, sometime not letting them enter, but doth latch them, that they do fall off without piercing us. This *Paul*, *Rom.* 7. when the Law came, saw his cursednesse, 2 *Cor.* 7.2. had inward terrours, the devill likewise did buffet him with sinfull suggestions, 2 *Cor.* 12. He had troubles as thick as haile-stones, following him, yet this prevailed not against him, because he kept the faith. *Peter*, *Luke* 22. had the dart stuck in him a while; but faith did renew repentance, and healed him, making the poyson of sin a treacle. *Heb.* 11.34. By faith the Saints endured all affliction, yea quenched the fire, yea chose them before release. And we see by experience, that when the Devill doth lighten about us with the wildefire of lusts, tempting us to them; that when we looke to Christ, as who hath dissolved the power of Satan, who hath crucified the power of them, and said, they shall not raigne over us; this doth slake the fire. Againe, when feares affault us, comming to peace in Christ, we are freed: when troubles come, faith maketh us live like the bush in the fire, without burning.

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Use 1. Wherefore this must first teach us how wretched their estate is, who beleeve not, who have yet their minds and hearts so wrought towards Christ, that his spirit hath made them new creatures; they that have not this faith, lie open to all the assaults of the devill. Hee that beleeveth not, Gods wrath is on him, the fiery darts sticke in him.

Use 2. Secondly, it must teach us to seeke after this; for God doth highly commend it, thus knowing the worth of it, wee may labour after it. If [illegible] against us, this shall lock us in Gods faithfulnesse, mercy and power, that nothing can hurt us.

Use 3. This last fruit, this effect, is a notable disswasive from ever embracing the popish faith; the which is so weake a shield, and which a man may have (by their owne confession) and be wounded with despaire, and be full of all deadly sin: this faith therefore is a wicked shield, it is so far from defending us from all the fiery darts of the devill, that a man may have it, and be an incarnate devill.

Now followeth hope of salvation which is here put for hope of it; the thing hoped for, for the hope it selfe. For this is by conference 1 Thess. 5.8. First, therefore it may be asked, What hope this is? Answ. Not onely hope of salvation, which shall be in the last day, but of all temporall deliverance from evill. And it may be described, A certain expecting to receive every thing faith beleeveth, grounded only on Gods grace.

The proper worke of hope is, to make us expect; which is to bee marked. For, taking the word in our common acception, and distinguishing it from the expectance in heaven; it is one ground (amongst others) of the Papists errour; whereas expectation in the life to come differeth not from hope; but that it is certaine expectation (Rom. 8.19. Phil. 1.20. I earnestly looke for and hope) but in this.

First, that our expectation here is grounded in faith; that in sight; this accompanied with griefe, that without any difficulty.

Secondly, it is a certaine expecting not in it selfe, but never failing the party which hopeth truly. Which must be understood, not as if it were certaine in his sense, but in the event; the reason is because hope hangeth on faith, which in that it beleeveth is certaine: if the pin be sure, that which hangeth on it cannot fall.

Thirdly, the object is not simply eternall life, but all the good things temporall and eternall, which faith beleeveth.

Lastly, the meanes on which hope leaneth, is here set downe, Gods grace. Trust perfectly (the word is hope) on the grace of God in Christ. 1 Pet. 1.13. Not parting stakes, halfe on grace, halfe on works. Againe, hope expecteth so to obtaine as faith beleeveth; but faith beleeveth through the word of promise, not through working. Gal. 3.18. A person so soone as he is a true convert, hath hope as well as love, though he hath no works as yet: neither can a house be built, and a foundation be laid afterward. Besides, if he should die on his con-

[illegible] and being received though he had done no good works, [illegible] according to [illegible] And this [illegible] [illegible] They [illegible] the partiall cau-
ses of our salvation, with mercy, because the Scripture use such condi-
[illegible] If you [illegible] the deeds of the flesh [illegible] ye shall live,
[illegible] conditions [illegible] partiall [illegible]
[illegible] conditions that follow [illegible] going before [illegible] of
[illegible] children [illegible] good children [illegible]
[illegible] you shall [illegible] what would [illegible] going to
schoole [illegible] Secondly, they distinguish not
[illegible] which [illegible] hope, and that which [illegible] to hope,
[illegible] in hoping [illegible]
[illegible] trouble,
[illegible]
[illegible] if the conscience be [illegible]
[illegible] clearely,
[illegible]
nesse of the conscience, as the cause why it hopeth [illegible]
[illegible] good
conscience [illegible]
[illegible]
[illegible] to
God [illegible] will
[illegible] yet
[illegible]
[illegible] God,
and [illegible] his
[illegible] For,
[illegible] in
[illegible] but [illegible] to
ground hope [illegible] Give us help against
trouble, for vaine is the help of man. [illegible]
early, &c. Psal. 146.3. There is no help in Princes. Why [illegible]
say, Hath not God put [illegible] to doe thus, and [illegible] as
in a horse to carry one, in a medicine [illegible]
[illegible] of this power [illegible]
[illegible] and cannot be further [illegible]
[illegible] For all hee who is the Lord of [illegible] send
[illegible] Psal. [illegible] and giveth them [illegible] they can
doe nothing [illegible] power to [illegible] God [illegible]
[illegible] will [illegible]
[illegible] faith, which is the
principall and first thing in the new [illegible]
the head of the body: but faith, you will say, breedeth hope [illegible]
[illegible] Secondly,
[illegible] and [illegible] of
despaire. I had fainted, had I not looked to see the goodnesse of the
Lord

Obj. 1.

Answ.

Object. 2.

Answ.

Object. 4.

Answ.

Object. 5.

Answ.

Answ. Not to be moved at present miseries, we must first learne wisedome, not to revolve them so much, as to be dismayed by them. He that will drink a potion, will not roule every drop about his mouth; and he that will goe thorough afflictions, must not demurre too deeply upon them. Thus *Paul* looked not at things seene, but unseene. The end of the crosse must be eyed, or the crosse will not be endured. Yet we must not, contrarily, run upon foolish lightnesse, that will not let the heart goe into any mourning: this is as dangerous a worke, as despaire it selfe. 2. We must remember that hope sheweth it selfe, when things are hopelesse. *Abraham* hoped against hope. *Iob* 13. 15. If he kill me, yet will I trust in him. Thirdly, when things presse us most, we are neerest our deliverance: *Quum duplicantur lateres, venit Moses.*

Object. 6. Sixtly, hopes have miscarried, and therefore are not to be trusted to, *Phil.* 1. 25. And these all through faith obtained a good report, and received not the promise, *Heb.* 11.

Answ. To the first, first we may thus answer: rejecting the Papists opinion, that it was humane credulity, not Christian hope, we may say, that in some sort it was fulfilled, though he never was freed: for, God did in his first audience give him deliverance from *Nero* for a season, wherein he might have beene beneficiall to the *Philippians*.

Secondly, *hope is twofold*: of things heavenly, or things earthly; now the latter may misse of us, and yet hope remaineth certain, because hope so looketh for them, as faith layeth hold of them: now faith doth not apprehend them absolutely, but so farre forth as they shall be good for us. For, that place in the *Hebrewes* proveth, that all things beleeved and hoped for, are not presently received upon death. It followeth not therefore, that they are frustrate: we dying shall not presently have the things promised concerning the resurrection of the body, yet our faith and hope cannot miscarry in it. *Now fourthly the meanes, whereby we may strengthen our hope.*

1. First, to consider the nature of it, and the promise annexed to it; It maketh not ashamed, it shall be rejoycing. *Prov.* 12. 18. *The hope of the righteous shall be gladnesse.*

2. Secondly, the worke of it for the present: it doth refresh us, and renew our strength. *Esay* 40. *ult.* But they that waite on the Lord, shall renew their strength, they shall lift up their wings as the Eagle, they shall runne and not be weary, they shall walke and not faint: if this spirit of hope be in us, we like a blowne bladder sinke not in our distresses; if this be downe, we hang the wing: and daily use of it should make us studiously maintaine and increase it. Thirdly, to think how we doe in earthly things; we will waite upon things uncertaine, dead mens shooes, attend persons early and late for a good issue in some suite, buy reversions, and respect them, though never like to fall in our time. Who is great like our God? Shall we not attend his leisure? What is precious like grace? Shall we not waite on it? Thus *Iames* 5. 7. from that the husbandman doth in earthly things, doth teach us our

our duty of patient expecting things heavenly. Fourthly, it will confirme us to remember experiences forepaſſed, the preſidents of good hope, how God hath made thoſe partakers of their hopes, whom he ſeemed to have put out of his ſight, *David:* his people in *Babylon, &c.* So to thinke how ſweete they ſhall be to us when they come. Hope when it commeth is a tree of life, *Prov.* 13. 12.

Doct. Now then the doctrine of this is, that *Chriſtians, by the grace of hope, muſt ſtrengthen themſelves in their conflicting dayes.* If we want good things ſpirituall, we muſt walke by hope, looking to him, who hath ſaid, we ſhall want nothing that is good. If in adverſity, we muſt hope to have a good iſſue out of it, our lives muſt be paſſed in looking for our full deliverance which ſhall be revealed in the laſt time. Thus, *Pſal.* 123. *Our eyes are to thee as the eyes of a handmaid to her miſtreſſe, till thou ſhew mercy on us: Luke* 2. 25. *Simeon* was a juſt man, looking for the conſolation of *Iſrael.* Thus *Paul* in his croſſes had this hope, *Phil.* 3. 20. *But our converſation is in heaven, whence we looke for the Saviour, &c.* he converſed, looking for his everlaſting glory. This is our anchor: without it our lives would be toſſed with the billowes and ſurges of our manifold temptations; eſpecially we muſt remember to waigh this anchor in a ſafe road: for the Papiſts caſt it on the ſands, even on their owne worthineſſe, which maketh their head peece as ſtrong as a helmet of browne paper.

Uſe 1. But (alas) we are naked Chriſtians: when we are in trouble, we are ready to wiſh our ſelves dead, hopeleſſe voyces paſſe from us, we never looke to ſee it otherwiſe, and our corne (as we ſay) is ſhaken with every wind for want of this ſupporter.

Uſe 2. We muſt be exhorted on the contrary to waite on God: if in troubles, for the iſſue, if in want, for ſupply; if he be abſent, when he ſhall returne. This hope is a Dormant with us, we doe not rooze up the practiſe of it: if we ſend a Letter, we looke till we receive an anſwer: we can ſay, I ſhould heare from ſuch a place, &c. Who looketh till
1 God returneth an anſwer of his mind which he hath often ſent to him by prayer? If one ſaith, I will be with you to helpe you, or doe this or that for you, we looke we ſhould keepe touch accordingly: if one
2 ſend us word he will be with us, we looke and prepare till he commeth: but if God ſpeake, who doth wait? though he foreward us of his comming, who doth attend? Wee would bee loth to tell an untruth, &c. but theſe great things, of neglecting faith and hope, we make no conſcience of: when Mint and Cummin muſt be given, the great things of the law muſt not be forgotten.

Now followes the ſword of the Spirit, ſo cald because it is put in
1. our hands, and made mighty through the worke of this Spirit.

Firſt, *That which is here underſtood by the word of God is, whatſoever out of the written word we have by reading and hearing, or what God doth*
2. *teach us by experience, agreeable unto that which is in the word written.*

Secondly, *for the uſe, it is* either defenſive, warding the blowes which Satan doth reach us (as Chriſt uſed, *Mat.* 4.) or offenſive, it doth

doth strike downe the darkenesse and power of sinne in us.

Thirdly, *the Devill doth keepe men from the word by carnalnesse*, they are not booke-learned, have not leisure as others, to looke into such matters, why may not men be saved without knowing the word? 3. Quest.

Answ. Search the Scriptures: for in them ye think to have eternall life, *Iohn* 5. 39. Againe, first seeke Gods kingdome, and the righteousnesse thereof, &c. *Mat.* 6. No seed sowen, there can be no harvest; no Word, which is the immortall seed, there can be no begetting to God. If we have the Word with us, first *he will impugne it by sophistry*, thus; Ans.

How canst thou tell this is the Word of God? it is not his Word. Obiect.

We must remove these things which are sparkes of Atheisme in us, Answ.
First, by taking to heart the grosse Atheisme and unbeleefe of our hearts, and seeking to be purged of it. Secondly, by crying for the spirit of the Spirit of illumination. Thirdly, by obeying that we know, which doth open the doore of the heart wide, for the holy Ghost to enter, which doth ascertaine every thing. Secondly, from want of effect in us. He will make light of it. 1. 2. 3. 3.

Obiect. Men say, this is so effectuall, so comfortable: but what sweetnesse, what power, what terrour doth there finde, in the promises or threatnings of it? And who are worse then they that live under it? Obiect. 2.

Answ. We must distinguish, from that the Word doth of it owne nature, and that which the corruption of men workes, taking occasion by the Word. Againe, the Physitians intemperature will not make the prescripe of ayer lesse regarded. But for our owne want of feeling, we must know wherewe are so, it is not for any harme in the Word, but thorough our owne default: when the tongue is in losse of taste through choler, give it never so good meate and drinke, all is bitter; yet it is not in the meates, but in the cause. Answ. 1. 2.

Thirdly, the Devill doth by multiplicities of interpretation make some call the Word in question. Obiect. 3.

Answ. Diversity of glosse doth not take away the uniforme meaning of the Text, and certainty of knowledge in it. If twenty foure Lawyers should demurre upon some case; though they had twelve diverse interpretations, it doth not take away certainety in the Law. Answ. 3.
Again, *they are a rotten sheep*, not of Christs sheepe. How should we know the meaning of the Scriptures? *Iob.* 10. His sheepe heare his voyce: God hath promised we shall be all taught of him.

Fourthly, the Devill will steale away the Word from us, for he is light fingred. *Mat.* 13. 19. Then commeth the evill one and catcheth, &c. There is an example in the Apostles, one of whose hearts he did steale the word of Christs resurrection, so plainely foretold them. And we see in Sermons some remember not two sentences, at the end of the weeke, not one: cares, businesses, pleasures, &c. against which we must be armed, with remembring of Christs admonition, *Take heede how yee heare.* It is dangerous meddling with edge tooles: Luke 8. 18.

Blessed are those that heare the Word of God and keepe it, [illegible] 15. Today if ye will heare his voyce, [illegible]. The [illegible] of the keeping the Word and bringing forth fruite, is set forth by the ground drinking in the showers, not fruitlesse, which is [illegible]. *Hebr.* 6. 8. And to this purpose make the foure things : [illegible] the Word may be holden [illegible]. We must above all things [illegible] our hearts : for they are the vessels in which the Word must be stored; if the vessell leake or be not sweete, the liquor runneth out, or [illegible]. If the heart be unbeleeving, [illegible], [illegible], [illegible], the Word will runne out, or be smothered, or perverted. Therefore *David* prayeth, [illegible] and [illegible] :

Psal. 119. 103. these two cannot stand together. Secondly, [illegible] *to see how precious the Word is*: *David* found it more sweete then the honey-
1. combe, more precious then gold or silver : [illegible] so con-
2. stantly. [illegible] like a bottle in the smoake, yet [illegible]
3. [illegible].

3. Thirdly, [illegible] *faithfull remembrance* the which may call things we know to our minde, in the time of our
Joh. [illegible] neede. It is said when the Apostles received the Spirit, [illegible] remembred, &c. Without the helpe of Gods Spirit [illegible] the like [illegible] ready [illegible], [illegible].

4. Fourthly, *we must lay up the Word safe, as we coffer Iewels : [illegible] three things are [illegible]*.

First, [illegible] and considering within our selves of it. *Luke* 2. 19. *Mary kept all these sayings, and pondered them in her heart*.

2. Secondly, speaking of it [illegible] *Deut.* 6. 7. [illegible] continually [illegible]; not that we must [illegible] lightly, with hearts untouched, but rather with hearts [illegible], or else [illegible] a holy purpose, to provoke our dull [illegible] by the words of our mouthes : for though words come from the heart, yet they helpe the grace in the heart [illegible] by the body; [illegible] giveth and fostereth heate in the body : such holy communication will make us ready in the knowledge of [illegible].

3. Thirdly, [illegible] keepe it [illegible] and have it in his memory, [illegible] it will [illegible] and come to nothing; [illegible], [illegible] that wee may lay [illegible], 2 *Thess.* [illegible] they received not the truth in love, therefore they did not holden it, *Psal.* 119. 162. I rejoyced at thy testimonies, as if I had found great spoiles.

Doct. Now [illegible] two: First, that *all of us must strengthen our selves, by getting the knowledge of Gods Word*. The [illegible]

Examples. is [illegible] for the [illegible] for us. Thus Christ

Christ. played [illegible] with [illegible] the temptation, *Mat.* 4. *Iob* 23. 12. Neither

Iob. have I departed from the Commandements of his lips, and I have esteemed the words of his mouth, more then mine appointed food.

David. *Psal.* 119. 11. I have hid thy promise in my heart, that I might not offend against thee. Such as have [illegible], doe not walke but having

their swords girt to them: we cannot repell wicked suggestions, strike downe our owne corruptions, without the helpe of the sword, and knowledge of Gods pure Word.

Which doth first let us see the lewdnesse of the Papists: for first as they give us a wicker shield, and paper helmet, so they give us a leaden sword, an unwritten word, the word of men, as well as of God; the mixture doth marre the metall: but above all, herein they sinne, that they let not Christians indifferently have the Word of God in their mother-tongue, using against Christians the like hostilities that the Philistians used against Israel, they tooke away the smiths and weapons of Israel. And marke it: for, this taking the Word from Gods people, is an Antichristian practice, *If a man should transport our armour, and so disfurnish the Realme*, it would not serve the subjects in time of neede, we would count him no friend to the State. *Vse 1.*

Secondly, it doth *convince Christians that are carelesse of the Word of GOD*: or if they have the knowledge of it, *they use it as our Gentility weare their weapons, to show the gilded pummels and velvet scabberds, rather then otherwise*: so the Word, which is a spirituall sword, *many doe discourse of it for ostentation, rather then to ward off wicked suggestions, or low downe their owne corruptions with it.* *Vse 2.*

Lastly, *we must be exhorted to get the knowledge of the Word, and hold it fast*. *Prov.* 2. 1. My sonne, if thou wilt receive my words, and hide my Commandements within thee, verse 5. then shalt thou understand the feare of the Lord, and finde the knowledge of God. Let the Word of God dwell in you richly in all wisedome, teaching and admonishing one another, *Col.* 3. 16. We should ever have this word in our hearts and mouthes: it is no small disadvantage for a man to be without a weapon in the midst of his enemies. *Vse 3.*

Secondly, this doth teach us, *What word it is which the Spirit of God doth accompany, and make mighty in the consciences: it is the Word of God*, *Esay* 49. 2. *Ier.* 23. 8. How shall not the ministration of the Spirit be much more glorious? *Ier.* 23. 22. and 29. But if they had stood in my counsell, and declared my words to my people, then they should have turned them from their evill way. And in regard that it is thus accompanied, it is here and in *Esay* 48. 2. *Heb.* 4. 12. called a two-edged sword, of so great efficacie, that we may see the Apostles, who being but fisher-men, yet having this Word in their mouthes, did cast downe all the wisedome of the world that resisted them. And we see in that *Nicene* Councell, when all the Doctours could not silence an arrant Heretick, a simple man unlearned in comparison, bringing out the simple testimonie of this Word, did subdue him, and convince him, so that he had not ought to answer. *Doct.* *Euseb. l. 13. c. 3*

Which should teach us, as we would have the spirit effectuall with us, to keepe to the pure Words, these cleare fountaines of *Israel*; not to affect the depths of humane curiositie: for, the spirit blowes not in these voyces. Every sound is not musicke, not every such Sermon Preaching. *Vse 4.*

Vp 2.

And it sheweth people what they should desire: to heare the word of God, by which the Spirit doth work in them; not to applaud strange fire: which men doe through ignorance, which is the mother of admiration, and through indiscretion, which maketh them they cannot discerne betweene Aarons bells, betweene the silver Trumpet of the Sanctuary, and such tinkling Cymbals.

Obiect. 1.

Fourthly, from translations, objections are made: That, your Bibles are not such as have infallible truth, but are the labour of men, and erre here and there: that which is the works of man, and subject to error, is not Gods word.

Answ.

Answ. 1. Our Bibles are not so infallible as the first copies were (for in them not onely the matter, but manner of writing, the stroke was *Inlarged* both infallible) and are such as (for manner) into which may creep some errour; and for phrase of speech, some dissenting from the truth of the originall.

Answ. 2. The word translated, though subject to error, is Gods word, and begetteth, and encreaseth faith, not so farre forth as man through frailty erreth; but as he is assisted through speaking and translating, to write the truth.

The Papists say, there must be infallibility in God revealing, and the Church propounding, to beget faith: but this is false; for faith commeth by the hearing of the word of God, from the mouth of a particular Minister, who by all confession is subject to error.

Obiect. 2.

Obiect. But if we erre in some things, how can we believe any thing? they may as well erre in all.

Answ.

Answ. It cannot be because as God doth immediately and infallibly assist them, that they cannot erre at all; so we know he is sometimes sure with them, that they cannot altogether erre. These grounds laid, it is easie to answer. Secondly, if it be objected, the word you preach and heare, translated and read, is subject to error. Gods word is not subject to error; *ergo*, the word you heare and reade is not Gods word.

Answ. The proposition, if generall, it is false: but it is particular, and so concludes particularly; else it is false, and the conclusion false.

Obiect. 3.
Answ.

Obiect. A word that may erre cannot beget faith: your word may.

Answ. The first is false, unlesse conceived with limitation, thus: A word that erreth cannot beget faith, so farre forth as it erreth. I thought good not to propound this objection, because I would not teach men to finde a hole in their bibles, lest their corruption should take further hold by it, till their error would overcome. Yet the frequent audacious practice of Ministers, in correcting the translations which walke in our Land, doth make it necessary, that the truth of this point should for the diligent reader be unfolded; who will not take offence at the weakenesse of man, but admire the power of God, which doth put forth it selfe in the midst of humane frailties.

Now followeth the second thing, wherein the particular strengthning of our selves doth consist, and that is matter of fact. The exercise of prayer. The former things doe present before us, men clad in glittering

tering furniture, from top to toe: And this doth shew unto us the conflict of such glorious spirituall forces.

In this eighteenth verse, and the two following, *are set downe three things concerning prayer.*

First, the duty it selfe; Pray alwaies, with all manner of prayer, &c. 1.

Secondly, the manner, partly from a vertue that must accompany it; and partly from a property of perseverance. 2.

Thirdly, the object or parties set downe generally in this verse; particularly in the verse following. This is the summe of the verse. 3.

The duty hath his amplification from the generality of it [with all prayer,] which is all the kinds of prayer, which are opened, 1 *Tim.* 2. 1. I exhort therefore, &c. First, *deprecation, or prayers*, that aske removal of evils. 2. *Petitions, or wishes*, of good things. 3. *Intercession*, for others. 4. *Thanksgiving*. Secondly, the duty is set downe for circumstance of time [alwaies,] which doth not note that we should be daily, or unceassantly occupied in prayer; but that ever and anon, in fit opportunities, wee should betake our selves to prayer. Wee have else-where the same manner of phrase, 1 *Thes.* 5. 16. Rejoyce alwaies, not that we should be like *Democritus* alwaies laughing; but when occasion is offered, shew that rejoycing; as otherwhiles, we must weepe with them that weepe. The like phrase, 2 *Samuel* 9. 7. *Mephibosheth* did alwaies eate bread at *Davids* table: that is, daily at the houres of eating, he did remaine at the Kings board. Thirdly, in the spirit; signifying the fountaine, whence it must spring; from our spirits, moved by the spirit of God, which is the inditer of prayer. These are opened, as having in them some difficulty. Now to returne to

First, to the generall handling of this 18. verse. 1.

Secondly, to the particular. *Prayer is an opening of the heart to God, in making requests and offering thanks through Christ.* For the nature of it is nothing but a motion of the soule in desire and thanksgiving: called the lifting up of, or the rearing up of the soule.

The use of it is not to satisfie, or merit. *Beggers pay no debts, but confesse insufficiency.* Dan. 9. 3. It pleadeth all guilty, and unworthinesse: and how can he demerit with prayer, that cannot requite ought he hath received? We are lesse then the least of his mercies: as *Davids*, Psal. 116. 12. What shall I give the Lord for all his benefits unto me? *The effect it maybe branched out. In regard of God*: It doth glorifie him, by acknowledging him the father of lights, the fountaine of all good we have and would have. *In regard of men*, the helping of them through love, by being suiters at the throne of grace for them through Christ. *Secondly, in regard of our selves, that vse is manifold: but here these vses of prayer we owe pertinent, which do repell the warfare we have in hand.* First, it doth walke in with the day without fainting or feare: For it keepeth the Devill out, that he cannot have leave to throw a dart against us. *Matt.* 26. 41. Pray that ye enter not into temptation. *Luke* 21. 36. Pray that you may escape these things, that shall come to passe, and that you may stand before the Son of man.

Second-

2. Secondly, *it doth get us supply of strength, if we come to the encounter.* For, *Exod.* 17. 11. *Moses prayer* was stronger then *Iosuahs* sword. Pray, and the peace of God shall like a watch-tower keepe your hearts. Looke how Captaines fighting abroad for their Country, send their Letters, and so have men, munition, victuals, money, &c. So prayer is the messenger of a faithfull soule, and fetcheth every thing from God.

3. Thirdly, *Prayer doth strengthen us in faith and hope.* For, looke as if we commune often, and familiarly with a man, we have more confidence towards him: so, if we by often prayer, speake with our God, it doth imbolden us, and breed more liberty and confidence towards him, then if we were estranged.

4. *Prayer getteth all our other armour fitted about us*; we being not able to buckle it on, further then our heavenly father doth help us on with it.

3. Now for the third thing, *How the Devill doth labour to weaken us in the performance of this duty.*

Object. 1. First, from this, that prayers doe not alwaies speed, and therefore are in vaine. 2 *Cor.* 12. 8. *For this I besought the Lord thrice*; yet hee missed of that he sought: much more, we in temporall things.

Answ. *Answ. That is not in vaine, which doth not alwaies get the thing we would have: about which we must learne three things.*

1. First, that prayer often doth obtaine what we would: as *Moses*, for victory, and had it: *Hanna* for a son, and had him.

2. Secondly, when it doth not obtaine the things themselves, it gets something that may be worth our seeking: as, though it doth not quite remove evils, yet it prevaileth so far, as to have mercy mingled with judgement, our evils asswaged. Though we get not the things we wish, it getteth some grace proportionable: as in *Paul*, 2 *Cor.* 12. My grace is sufficient for thee.

3. Thirdly, though it get not deliverance, *ad voluntatem*, yet it alwaies procures it *ad salutem*.

Object. 2. Secondly, *from this that prayers are needlesse*, *Esay* 65. 24. Yea, before they call I will answer, and whilest they speake I will heare. And *John* 16. 24. Henceforth you shall aske me nothing.

Answ. *Answ.* The latter is but a doubt from the phrase of speech: for, asking there is questioning, as they had done before; which they should not need to doe when they had the Spirit to lead them into all truth: for the other it followeth not, God is ready to forgive us, therefore we need not aske: for although it is not needfull to stirre up mercy in him who is the bowels of mercy, or to informe him who is the searcher of hearts; yet they are necessary as meanes which God will have used, that we may receive the things which he of free mercy giveth. *Gen.* 27. 21. *Isaac* knew he should have food before, yet he prayed. *Elias* knew, and had told *Ahab*, God would certainly give raine: yet both prayed, and they the meanes to prepare us holily to enjoy the things received. The creature is sanctified by prayer: for things received

and by prayer doe increase our ioy in God, our thankefulnesse, *Psal.* 116. What shall I render unto the Lord, for all his benefits? maketh us ready to part with them for Gods glory.

Thirdly, *from our unworthinesse. God heareth not sinners, Iohn* 9.31. And else if I regard wickednesse, the Lord will not heare me. Object. 3.

Answ. There are repenting and unrepenting sinners: the latter kinde of sinners, nay, their very prayers are an abomination, when they love to live in some sinne, and hate to be reformed. The other God heareth. Answ.

Fourthly, *God heareth not such as doubt of his mercy. Iam.* 1.5. Object. 4.

Answ. There is a *raigning unbeleefe,* and there is a *doubting, and unbeleefe,* which is a weaknesse left in the Saints, for their exercise. The first is in heathens and unbeleevers: the latter, which is a doubting which is in a soule that would be rid of it, and prayer by faith fights against it, doth not hinder us from being heard. *Mark* 9.24. But if thou canst doe any thing help us, *Matt.* 14.31. *Oh thou of little faith, wherefore didst thou doubt.* Answ.

Fiftly, *From our long asking and not receiving. It is in vaine for him to pray that asketh and receiveth not.* Object. 5.

Answ. First, we must examine whether our continuing in some lust, doe not hinder the effect of our prayer, *Iam.* 4.3. Ye aske and have not, because ye aske amisse. We must know that God doth deferre us, to try how we will persevere in prayer, as a friend when he meaneth to doe this or that, doth detract it at the first, to see if the other will importune him. Thirdly, that we may know the worth of things, and have our joy doubled in receiving them. Fourthly, it is a token God will give us more abundantly; the longer he doth hold us in request, the wider one openeth any thing, it is a token he meanes to put the more in. It is not in vaine therefore to aske, though we be not presently answered, seeing God doth on so good occasions delay us in our suites. And let us be sure of this, that he that botleth up our teares, files up our prayers, putting them on record before him, *Mal.* 3.16. Then spake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him, for them that feared the Lord, and that thought upon his name. Answ. 2. 3. 4.

Sixtly, *The Devill by tempting us to sinne, and distempering of us in the course of prayer,* 1 *Pet.* 3.7. Likewise ye husbands dwell with your wives, as men of knowledge, giving honour unto the woman, as unto the weaker vessell, even as they which are heires together of the grace of life, that your prayers be not interrupted. For when the conscience is defiled, we are so pricked in the foote, that we cannot goe to God in prayer, and are not able comfortably to discharge it: we either neglect them, or prophane Gods name, in calling upon them: we must therefore take heede of sinne, as we would with comfort returne to prayer. But here is a question, Object. 6.

I have beene overtaken with infirmitie, the time of prayer draweth on, what shall I doe? Quest.

Answ.

Answ. *Answ.* First, thou must not neglect it, for this is to heape one sinne upon another, *Mat.* 5. 24. Leave there thine offering before the Altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift.

2. Secondly, thou must not when thou hast offended God rush boldly on him. *Exod.* 33. 10. They worshipped every man a farre off, in the doore of his tent: but *Num.* 12. 14. There is a worthy example, if a mans parent should be so offended, as to spet on him, durst he appeare before him for seven dayes? And shall we be so bold, having offended the father of Spirits, presently to come into his sight?

3. In the third place, a man must gather himselfe together, and let his heart smite him in that he hath done, the rather to think what straights he hath brought himselfe unto, either in neglecting his duty, or prophaning the Name of his God. If the party be at hand (as the man and wife) let there be mutuall confession; if otherwise, let there be a purpose of it; and having this purpose, and being in any measure touched, though nothing so well as we wish, and were meete, we may come to God, and he will accept us, and heale us. 2 *Chron.* 33. 19. And his prayer, and how God was intreated of him, &c.

Obiect. 7. Seventhly, *The Devill will labour to prevent us, and breake us off in this duty by distractions, this thing, and that, calling us away*, by difficulties in the while of prayer: such mists of darkenesse, such swarmes of wandering idle thoughts, comming before our mindes, that we are much discomforted.

Answ. *Answ.* We must be resolute against distractions. First seeke the kingdome of God, &c. *Mat.* 6. 33. If we promise at this or that houre, to meete a man when the Clocke smiteth, whosoever we are with, we crave pardon; wee are to goe. *Make as sure hold with God then you would with man.*

For the second we must enquire whether letting loose our hearts all day, doe not cause this unfitnesse at night: and if it be so, we must helpe the matter with watchfulnesse.

2. Secondly, we must know that the Saints have felt both these things, darknesse, and wandrings. For there is a double wandring of the minde: one is of carelessenesse and contempt, such as is in many in the Church, that pray, and their mindes are a wool-gathering, they say Amen, but know not to what. There is another wandring of the minde, which is through infirmitie: it being felt, is grievous to us, though we cannot overcome it.

3. Thirdly, this is a rule, We must not cease to doe any Commandement because of our imperfection in doing it. And to strengthen us every way, *Let us come to the fourth consideration, how to strengthen our selves, that we may constantly carry forth this duty.*

1. First, to consider that this is a Commandement, and that necessitie doth lye upon us.

2. Secondly, to consider the promise of God, *Aske and yee shall have, seeke, &c.*

Thirdly,

Thirdly, to muse often on the stile of God, *Psal.* 65. 2. He is a God that heareth prayer: looke the whole Psalme. If Princes will not lose any part of their Royall Title, God will maintaine his. 3.

Fourthly, to consider, it is our selves that gaine by prayer: and if we lay it downe, we shall have the losse of it. *Iob* 35. 7. If thou be righteous, what givest thou unto him, &c? Yea, we must be so farre from being offended at Gods not answering at our want of comfort and liberrie, that we must hold even this, such a prerogative as we are unworthy of. 1 *Chron.* 22. 14. What am I or my people that wee should offer thus? what are we that we should speake to God, or have accesse to the highest Majestie? 4.

Fiftly, to consider against all wants, that we are accepted according to that we have, when there is a readie minde, 2 *Cor.* 8. 12. He spares us as a father doth his children, *Mal.* 3. 17. They will heare with delight the lisping and stammering voyce of their children: yea, because the soule is sicke, the service is twice welcome. If a sicke childe reach us up a thing, we count it more then to send another of laborious arrands. 5.

Lastly, from all wants and discouragements, labour to see that thou canst not pray, if God by his Spirit helpe thee not: the more thou commest to be poore in spirit, the more freedome and strength thou shalt have in performing thy dutie. 6.

Now thus we see in generall, that *Christians must by this exercise of prayer strengthen themselves.* Every where we have precepts, Call on me in the time of trouble, &c. *Psal.* 50. 15. And precedents: *David, Asa, Iehosaphat, Hezekiah*, when the armies of the Heathen did assaile them, by prayer prevailed against them. This is the refuge of the Saints in all troubles. The Name of the Lord is a tower of defence, *Psal.* 18. 10. This is that just mans practice, *Psal.* 32. the whole Psalme. *Doct.*

Which doth rebuke such Christians as use not themselves to prayer. It is with us as in the time of *Esay* 60. 7. And there is none that calleth upon thy name, neither that stirreth up himselfe to take hold on thee. And as with the Disciples, *Iohn* 16. 24. Hitherto have ye asked nothing in my Name. We have all things so cast upon us, that we use not prayer: but take heede, for the Lord will draw backe his hand, and rather strip you that are his owne of all, then lose his honour. *Hos.* 5. I will goe and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently. If we will not seeke him, he will make us cry after him: therefore doe not (whatsoever condition you are of) shift it off. Wives thinke the husband must doe it: but his neglect will not discharge thy duty. Servants thinke if their masters use none, they are bound to none: *Why should we neede motives to this?* *Vse.*

If we might be familiarly admitted to the Kings presence, we would easily accept it: in faithfull prayer thou mayst commune with God. 2.

2. Again, how worthy are we to misse good things, that will not open our mouthes for them? *Spare to speake* (we say) *and spare to speed.* When God biddeth us aske and have, how unthankefull and unworthy wretches are we, that neglect such kindnesse, and will not prove him that is so gracious?

3. Again, there is no duty so acceptable to God, for that prayer is to grace, as powning is to sweete spices; it maketh grace, as faith, reverence, poverty of spirit, thankefulnesse, &c. cast a fragrant smell, as which (indeede) is nothing but the chafing of them.

Doct. Secondly, we see, that *day by day, when it shall be most fitting our condition and occasion, we must returne to this duty*, Pray alwaies. That we are said to doe continually, which we are said to doe at fit times daily, as *Numb.* 28. that was a continuall sacrifice which was daily offered, morning and evening onely. *And that we are daily to take up this exercise, it appeareth by* David, *Psal.* 55. 17. Evening and morning and noone, will I pray and make a noise, and he shall heare my voyce, *Dan.* 6. 10. He kneeled upon his knees three times a day, and praid and praised his God, as he had done aforetimes.

3. Secondly, by Christs instruction, who would have us begge every day the things that belong to this temporall life: much more to the spirituall.

1. And *by many reasons*: as first, our decay of grace when it is not renewed, or sundry wants and new appearances of evill which daily shew themselves, before not discovered, which must be supplied by prayer; as the decay daily of bodily strength by sustentation. Secondly, the daily malice of Satan against us. Thirdly, the benefit of daily prayer, it is as a hedge to us. When we have brought our selves to this custome (it being with the soule as with the body) it will not goe quietly without that to which it is accustomed.

Vse. First therefore from the right understanding this phrase, we see it doth not enjoyne us those canonicall houres: for besides that their institution was not knowne in the Apostles time, this precept tieth all Christians; whereas their houres of praier bind their Clergie onely, who of office are to pray, and there discourse that way, would have these things marked, that we doe not denie that the Church hath libertie to appoint houres, with caution of edification.

1. But the first erre in this, that they make lawes for all times, of some example, which particular men did freely upon some occasion extraordinarie.

2. 2. That they multiply their *fasts*, and houres abundantly, above that the Church of God can attend unto, yea contrarie to Gods institution; who hath, that we might keepe his worship on the Sabbath, given us six daies.

3. 3. That they make them publike prayers of the Church, which are performed by the Clergie; whereas the Clergie are not the Church, but the Ministers with the people to whom it is ministred.

Secondly, this doth convince many, who thinke that time lost that is devoted to prayer, who thinke it is enough to pray at Church, as if Gods publique service did justle forth the private. Many, who by fits sometime will pray, leaving off another while. Many, who though they pray in evening with their houses, yet in the morning every man must be for himselfe, and God for them all: but we must pray alwaies, evening and morning, day by day; it is most requisite that we Christians may offer up a continuall spirituall sacrifice to our God, though every one cannot in the like measure performe these duties: for the circumstances of callings, and conditions of lives, do make them differ. *Vse 2.*

3. In the spirit. Which doth teach us, *That the inward man of our hearts must chiefly be occupied in prayer.* In all our service, wee should say, as *Rom.* 1. 9. That we serve God in our spirits, but especially in prayer; it being not the warbling of words, but the yearning, and panting of the heart after God, and the things of our peace. Such was Christs prayer, *Heb.* 5. 7. which in the dayes of his flesh did offer up prayers, and strong cries unto him, &c. From his soule they came: for they were offered up with loud cries, and many teares. And the ardent desire is the thing which God heareth, though there be no voyce annexed; as appeareth in *Moses*, *Exod.* 14. 15. Why cryest thou unto me? 2. The prayer outward of the lips, without the request of the heart, is abominable in his sight. *Mat.* 15. 8. Cursed is he that draweth neere with his lips, but his heart is farre from mee. *The Spirit is the rise of true prayer: if it proceed not thence, it is an empty ring which God regardeth not.* And this maketh prayer laborious, because the spirit is to travaile in it: and the Saints in this regard can endure better to heare an houre, then pray a quarter; whereas the world, they think the outward repeating of words with a generall intention, to suffice. This Popery is naturall, they cry for praying, rather then preaching. *Doct.*

It doth serve to convince such prayers as are nothing but vaine babbling, and words without spirit: as with many, the minde is running on twenty things, while the body boweth to prayer. Yea, it doth check the indevotion, and want of spirit, that doth creepe upon us that are the Lords. And let us take heed: for a powerlesse prayer, if it come not from meere feeblenesse, which is accompanied with an abjectnesse of heart, but as it doth the most times from a spirit of sloath joyned with presumption; *If wee from these grounds shuffle up our prayers without power and life*, God will certainly punish our prophaning his name, with letting us fall into some sin, which shall awaken us with smart enough. *Vse 1. Reprehension.*

Secondly, this doth teach us that wee must stirre up our spirits in the action of prayer, use contention, and shake off such chilnesse, as will run through us, crying to him that is the quickning spirit, not being quiet till wee get some warmth into our spirits: and these bee the winged prayers, that flye beyond all the visible heavens, these be *Vse 2. Instruction.*

the prayers of smoake, in which the Church ascendeth to God, out of this world, a barren wildernesse.

Doct. Fourthly, watching thereunto. Whence marke, *That as we must pray, so we must use watchfulnesse for furtherance of prayer.* Not that wee should sit up late, as in *Nocturnes*; or wake before day, as in morning *Mattens*: But wee must all day long have a waking soule, that carrieth the duty of prayer in remembrance. Watch and pray, *Mat.* 26. 41. *Col.* 4. 2. Continue in prayer, and watch in the same with thanksgiving. 1 *Pet.* 4. 7. The end of all things is at hand, be yee therefore sober and watching in prayer. Where we may see, it is the mindes waking which is principally meant, though this will keepe the body from drowsinesse, in performing the exercise. The primitive Christians, this is recorded of them; that they did eate their meate, as remembring they were to call on God, by the night season. *More particularly, there must be watchfulnesse before prayer.* 2. *In it.* 3. *After it.* Now our watchfulnesse before, stands in preventing the impediments, in marking that in the course of the day, which may fit us for prayer.

First, this watchfulnesse will make a man so cast, and make such riddance of businesse, that he may not have hinderances when he shall goe to his duty. God prefixeth a *Memento* before the Sabbath; teaching that if one doe not lift up his minde to it, and in the six dayes dispatch his businesse, he cannot keepe it when it commeth: so there is a mindfulnesse to be had of him that will not this way be encombred with distractions.

Secondly, We must watchfully keepe our selves from sinne: Let him that calleth on the name of the Lord, depart from iniquity. *For if we be in the day time indulgent to our lusts, it will be a dampe to our prayers: and when we yeild to sinne, it is a token our Watch is downe*; wee thinke not of prayer. For if we meant to make suit to a man at night, wee would be watchfull in the day, not to lose his favour, by giving him offence, lest he should refuse us in our request. 2. We must observe our wants in the daytime; as, how prone we are to runne into worldly mindednesse, in wrath, in voluptuousnesse, in foolish and unfruitfull speaking, and therefore, what need we have to cry, Lord, keepe thou the doore of our lips. Againe, wee must labour, as to have a sense of wants, so to have a feeling of the good things God giveth, of the evils he keepeth from us: for without the one we cannot be poore in spirit, nor beg unfainedly; without the other we cannot be truly thankfull, and offer up our praise heartily.

Now we must watch in prayer against indevotion and wandrings, &c. So *Esay* complaineth 64. 7. And there is none that calleth on thy Name, neither that stirreth up himselfe to take hold on thee. *After prayer we must marke*, how God hath answered us in this or that wee have entreated. *Psal.* 5. 3. Early in the morning will I direct my prayer unto thee, and will wait, stand as in a watchtower, and see how the Lord will deale with me, and remember me in my requests. *Psal.* 130. 5.

130. 5. I have waited on the Lord, my soule hath waited, and I have trusted in his word, verse 6, 7.

This doctrine condemneth many ; *such, as when their Watch hath beene dismist, rush upon prayer*, even from pots to prayer: when they have supped and given thanks, though they have let their hearts loose, eate, drunke without feare of sobriety, profaned their mouthes with light unfruitfull speech, yet then before parting of friends, call for a prayer. But though they unty after a feast goe to prayer, who eate and drinke before the Lord, as *Hannah*, 1 *Sam.* 1. after she had exceeded with a double portion, went and prayed devoutly; yet you that have let fall your Watch in feasting, you prophane Gods Name when you call for a prayer: and many are so farre from remembring themselves all day, that they cannot keepe their eyes open while they are a praying; they are so affected, as if it would cast them into an ague to be kept a while in prayer. This want of watchfulnesse is a common evill, and doth us great hurt. This maketh us such poore Orators, that when we come to God, wee are barren of praise and request, because wee doe not observe in the day matter for this purpose: this, though we know it not, doth make us complaine of such mists, roving thoughts, indisposition, because wee walke all day long forgetfull. If one should eate codlings, gooseberries, pease, would you wonder if at night hee were wrung in his belly? would you not bid him mend his diet if hee meant to see it otherwise? so, when we let our hearts loose all day, feed upon earthly vanity, how should they be heavenly-minded on a sudden, when bed-time calleth on us to prayer? *Vse 1. Reprehension.*

Let us stirre up our selves to keepe this watch, that we may see, and walke in the strength of our prayers. *If one bee to make an oration in the schooles*, he will not venture *ex tempore*: how much more should we meditate on the orations wee are to make before the Lord? So *if we should devise any thing by way of petition*, would we not wait how it is received? what is said to it? would we give up our petition, and carelesly depart, never thinking on it? how much more should wee wait to see what will become of our requests to God? *Vse 2. Exhortation.*

With perseverance. Whence marke, that *wee must hold out in our daily course of prayer*. What if God delay, wee must not give in, but like *Iacob*, not let God goe till hee giveth us the blessing; and like those remembrancers of Sion in *Esay*, give him no rest till he accomplish our desire. This, our Saviour by two parables calleth us unto; one, of a friend importuning his friend in the night, *Luke* 11. 5, 6, 7, 8. another, of a widow dealing with the unrighteous Judge, *Luke* 18. 2, 3, 4, 5. This perseverance is a thing so lovely, that therefore God doth delay; to see how wee will be instant, and importunate with him. For hee doth not seeme to reject prayers, that he doth not heare, and grant them: nay, as seed which is the longest covered, riseth the first with most increase: so doe those prayers which God seemeth to bury in forgetfulnesse a long time, if *Doct.*

we

Vse. Instruction.

we persevere, they shall spring out with the greatest blessing.

Wherfore we must stir up our selves, strengthening our feeble knees, erecting our fainting hearts, we must not let delay beat us out. Shall we stint God, presently to heare us? Let hypocrites say, *Esay* 58. We have fasted, and thou regardest not. Are wee better then *Paul* who prayed thrice, yet was glad to rest in this, that Gods grace was sufficient? better then those that have said, How long? Have not wee, when God hath called and knocked, often neglected to answer? Let us consider these things: and though God seems to turne a deafe eare towards us, let us continue our prayers with patience.

FINIS.

AN ALPHABETICALL TABLE
Of the chiefe Matters contained in this COMMENTARY.

A

Abasements of the godly, forerunners of greatest glory. 186. 479
Absent from the Lord, while here. 656
Acceptance merited for us by Christ, not to make us merit. 257
Accesse to God ever followes the prevailing of the word. 309
it is only by Christ. 310
Accessary to the sinne of others: eight wayes. 609
Acception of persons: none with God. 709
Adoption what, how, and in what order received. 61
it is meerly of grace, both for meanes and end. 64
Advancement of Christ must be our joy. 480
Admonition must be joyned with giving correction. 693
Afflictions of Gods people, turne to their greater glory. 479
Almes to be given out of our labours: to whom, how, in what order. 554
excuses of hard-hearted men answered. 555
it must be only of what is honestly gotten. 556
Anger in three degrees unlawfull. 543
lawfull in some measure to bee angry. 544
how this is discerned. *ibid.*
and notes of sinfull anger. 545
meanes to prevent it. *ibid.*
anger must not lodge with us. 546
Angels have a stroke in the swaying of earthly Kingdomes. 374
are eye-witnesses of what is done in the Church. 375
profit in experimentall knowledge, by things done in the Church. 375
Angels evill: their difference of degrees. 712
in all things they strive against us. 717
their power in ordering, or rather disordering worldly Kingdomes. 728
pull up good hearts to resist them. 730
and prepare our selves before hand. 733
Anabaptists and Papists confuted about the glory of the Church. 637
Apostles: their five priviledges. 3
who are Apostles. 481
their writings are but a briefe of their preachings. 355
the scope of their writings was, to reveale Christ sufficiently to salvation. 356
Armour of a Christian: there is great reason we should have it. 714
not enough to know there is such armour, but get it tackled on. 715
Assaults of the devill, forcible and politick. 717
divers sorts of them. 718
Assurance of salvation, whence. 141. 146
by the seale of the Spirit. 561
Ascension of Christ: in both natures. 472
reall, and not only vanishing out of sight. 474
comfortable to us. 475
by it we are inriched with gifts. 476
Attributes of God are his essentiall glory. 82
Authority of men not to be too much stood upon. 341

B

Baptisme a band of unity to us. 464
a meane of sanctifying us: how. 650
Conclusions about it, three. *ibid.*
efficacie of baptisme is from the word. 652
Papists confuted. 653
is reacheth to all our life. 654
Bashfulnesse in speaking commended to Christians. 613

Beatificall vision makes not the creature to know all things. 375
Believers have great want of heavenly wisdome. 160
they alone partake of grace. 243
they all are new creatures. 258
they all are of one family. 311
they have [illegible] communion with Christ. 316
they fall not finally. 318
they are nearely coupled to Christ: the things and manner. 363
Believe: if yee will have benefit by Christ. 383
Bitterness to be avoyded: what: and its [illegible]. 563
Blessing of God is upon all his children. 25
only upon sanctified ones. 26
to be had only in and through Christ. 31
Blessednesse: in Christ we are raised to [illegible]. [illegible]
and [illegible] it is. [illegible]
Blood of Christ: we are [illegible] by it. 284
whence that force in it. 285
benefits by it. [illegible]
Boast of nothing as our owne. 250
Body of Christ mysticall, Beleevers are: and how. 114
Christ not compleat without the [illegible]. 176
wicked no members of it. 453
Bondage of all by nature, what. 85
Brownists confuted about members of the Church. 5
Builders spirituall, must [illegible] [illegible]
C
Calling effectuall, what, and how knowne. 180. [illegible]
the estate whereunto we are called, must [illegible] to all Christian duty. 411
Callings [illegible] of God. [illegible]
[illegible] for support of his Church. 330
must [illegible] and profitable. 552
parents to be [illegible] callings to their children. 678
Ceremoniall [illegible] prayer, expounded. 8.6
Ceremoniall worship: the use of it. 291
abolished: when, why, and how farre. 294
abolished by Christ crucified. 296
Children of all are naturally children of wrath. 115
Children [illegible] charged of God to subject themselves to parents. 677
Citizens of Sion: beleevers are fellow-citizens. 314
Christ, God his God, a chiefe matter of praise. 32
In him is had all deliverance for the soule. 84
In him we have righteousnesse, and everlasting life. 118
a prerogative to be brought to Christ before others. 135
as man, Christ hath prerogative above every creature. 186
from Christ we have all we have, as Christians. 197
Gods speciall favour [illegible] in [illegible] Christ. 212
all good comes by Christ. 213
In Christ all mercies are [illegible] 234
in him we receive all good. 263
Christ in all things hath the preeminence. 436
to be without Christ the head of all misery. 274
Christ absent, yet is present with his: and how. 305
keepes not his graces to himselfe, but communicates them to us. 280
workes in us according to the place we have in the body. 610
he only can teach [illegible] by his Spirit. 316
he gave himselfe only for the Church. 326
all such are [illegible] [illegible]. [illegible]
Christ is he that [illegible]
Church [illegible]
[illegible] Saints, and how. [illegible]
misery to be [illegible] Church. 276
[illegible] of the Church [illegible] in high [illegible]. 296
Church [illegible] Christ. 317
Church [illegible] as a wife to none but Christ. 677
Communion with Christ brings [illegible] strength of his Spirit. [illegible]
a neare conjunction between Christ and

and the beleeving soule, in three things. 409
we must be joyned to Christ, before we can receive grace from him. 509
Comming of Christ threefold. 305
Condition of the godly bindes them from familiar conversing with the wicked. 602
Confesse thy selfe as bad as the worst. 209
Confidence toward God, how bred in us. 381
how to be understood. 384
Conformity to the world: unbeseeming good Christians. 514
Conscience able in Christ only to plead its righteousnesse before God. 379
Conversion: we neither consente to it, nor can resist it. 261
a great change for good is in all converts. 284
Christs helpfull grace is present, and may move to convert. 610
Covetousnesse a filthy sin: fowre notes of it. It is Idolatry in 3. regards. 590, 591
Courage spirituall: in three things. 712
Covenant in the law and Gospell differenced. 240
Creation twofold. 261
Creation a testimony of the Divinity of the Father and Sonne. 372
Curtesie a vertue for Christians to shew forth. 565

D

Damnable may be satisfied of them that forgive offences. 362
Darkenesse of ignorance, sinne, and misery. 601
they that live in the state of darkenesse, are under the Devils power. 719
Darts of Satan fiery, why. 795
how quenched by faith. ibid.
Death spirituall: in all by nature. 202
whole course of naturall men, a very death of the soule. 203
it is a life in sin. 204
such sinke themselves deeper and deeper in death. ibid.
Desires of Christ, threefold. 477
Desire of knowledge if true, shall bring more knowledge. 324
Dignity: that we belong to Christ, the greatest dignity. 4
Disordered words will go with disordered affections. 363
Diversity of judgements among Christians, whence. 458
Divell worketh naturall men to his owne pleasure. 206
and this with great efficacy. 297
his power lieth in mans will. 308
the more we give place to any sin, the more power the devill hath of us. 347
Doctrine of the Covenant: misery to be without it. 278
Doctrine of the Prophets and Apostles to be alone beleeved. 318
Doctrine of true Churches is but one. 463
Doctrine false, is windie, finde: three resemblances. 498
Drunkennesse a sinne: considerations against it, and rules of practise. 619
drunken courses are accompanied with all prodigality and filthinesse. 630
these cannot stand with the spirit of grace. 631
Duties must not onely be done, but of conscience. 641
doe it as Christ gave example. 643
we must beare againe and againe of our duties. 670

E

Edification rather to be attended, then speculation. 486
with grace received edifie others, and how. 510
Election a blessing worthy of all thankfulnesse. 33
how discerned. 35
begins in Christ, and so descends to us. 36
it is of ancient love. 39
it is of free grace. 47
it ordaines to meanes, as to the end. 58
Elect: onely they that have true faith and holinesse. 34
Empty of God we are by nature. 418
Enmity with God is naturall to us. 301
no small enmity against the practise of good duties. 711
Estate of Christians here is, to be as children,

children, and in their minority. 494
we must strive to governe. 496
Flesh in Christ must prevaile with us to leave our old wayes. 513
Evangelists who, and their properties. 482
Evil times, whence. 614
must not make us unfaithfull, but the more diligent. 616
Experiments which God sheweth us one way or other, to be exercised. 414
Eye-service standeth not with upright-nesse of heart. 699
It comes from this, that they seeke not to please God, but man. 701

F

Faith not a bare assent, but confident embracing of the thing offered unto. 384
we must diligently labour for faith. 793
assureth us once fully particularly. 663
a part of our Christian armour: what it doth for us. 786
Devils practise against us in this point. 787
how we may keepe our faith. 791
how discerne it. 793
Faith occupied in and about Christ. 232
the act, subject, object, and properties of faith. 244
it is a leaning on Christ. 317
as it justifies, it lookes only to Christ. 385
Faith and love go ever together. 154
Familiarity with the wicked forbidden: and how. 398
hurt of it. 395
Family of God: and duty thereto belonging. 315
our glory to be taken into Gods family. 399
priviledges of it. ibid.
Father: who is so accounted. 681
Favour of God free, and most comfortable. 241
Fellow-members we are: a motive to concord. 456
Filth in our hearts to bee still put off: wherein it shewes it self. 620
Forgive offences one to another: what. 567
Gods forgiving us must move us to forgive others. 569
we must resemble God in forgiving. ibid.
Forwardnesse in good works, necessary. 268
Fondnesse and other unlikenesse distinguished. 583
Foundation of the Church: Christ, not the Pope. 313
Fruitfulnesse, the end of new creation. 266
wherever the grace of God is, there will be fruits of grace. 605
what fruits: goodnesse, righteousnesse, and truth. 606
Fulnesse of Christians by Christ, what, and how. 198
wee must seeke to be filled with the fulnesse of God. 419. 631.

G

Gestures of body, when reverent, expresse affections and stir them up. 395
cautions for bodily gestures in prayer. 396
Glory lawfully affected: what, and how. 390
Glory of God the end of all good intended to man. 79
and of all benefits wee receive in Christ. 136
and of all mercies. 231
Glorified in heaven, must be first sanctified here. 656
God is a God of rich mercies. 217
a God of forgivenesse. 568
misery to be without God: and who are so. 281
can and doth worke powerfully for the good of his. 410
giveth man up to sin, and how. 522
Gospel: by opening it Christ is brought to us, and we to him. 172
all brought to Christ are thus brought 114
dayes of the Gospell, the happiest dayes. 230
Evangelicall truths now most cleared. 231
Gospell is a word of peace. 307
yet followed with division: why. 308
antiquity of the Gospell. 318

Gospell brings faith, and so to heaven. 264
is rejected even for what they have beene. 349
Gospell of peace, a part of our armour. 784
Satans labour to keepe us from seeking and holding peace of the Gospel 785
we must strengthen our selves with learning the doctrine of our peace through Christ. 1
Grace the favour of God, the greatest good and to be first sought. 12
the ground of our salvation. 239
purposeth good things to us, and worketh them in us. 83
stands with faith of the godly. 342
living grace worthy in all ages to be magnified. 331
all is of grace, from first to last. 342
Grace: the most holy have need of grace. 439
the best hath but his scantling. 468
every Christian hath his severall grace 467
all is from Christ. 469
Christ the beginner and increaser of grace. 508
be humble and thankfull for grace, being a gift. 468
Grace best extolled, while we abase our selves. 369
Grace of effectuall calling irresistible. 177
Growth of believers: they are ever growing. 326
qualities of this growth. 317
meanes to grow. 417
by the power of Christ we have our growth. 331
to be vaine growne in grace, doth make us stand fast in trials. 417
a duty to grow in grace. 503
in every grace. 504
into closer union with Christ. 505
growth of faith how discerned. 788
Guile of spirit cured by foure rules. 779

H

Hard seasons in their holy course all Christians shall know. 734
Hardnesse of heart doth cause blindnesse of minde. 519
accompanied with many evils. 520
figures of it and the cure. 521
admits no feeling or griefe for sinne. 522
will stick at no sin. 523
How sin is with extreame hatred. 524
Headship of Christ to Believers. what benefits it affordeth. 192
Christ is an Head to whom all things are subject. 194
resemblances of Christ and another head. 527
Headship of man over his wife: wherein. 545
yet he must be a saving head. 546
Heaven is it which affordeth all blessings. 29
a glorious estate there for us. 537
Hearing of the word, the beginning of our comming to God. 137
what word it is: onely of the Gospel. 138
not onely heare, but believe, to receive Christ and his Spirit. 141
Heart may be false, when in our owne sense it is very sound. 388
those that truly receive Christ, receive him with the heart. 410
Heathens it is to walke after our vaine minds. 615
Holy Ghost a person. 141
confirmeth the Elect till their full redemption. 150
revealeth the things of God to us. 161
meanes to obtaine his helpe. 163
worketh in us the power wherewith we are confirmed. 433
how he doth this. 496
we live by one Spirit, a motive to concord. 437
Holinesse begins with putting away corruption. 527
Holinesse and righteousnesse, how distinguished. 533
Honour due to Parents, what. 681
Hope, a part of our Christian armour: what. 796
an helmet, what strength it yeildeth. 797
the Devill seekes many wayes to disquiet us of this assurance. 798
meanes to strengthen our hope. 799
Christians by the grace of hope must strengthen themselves in conflicting

[illegible] thdyes.
Hope in heaven to be there and upon [illegible] of Christians. [illegible]
the grounded hope, but of things we are called to obtaine. 186
[illegible] true hope. 186
by the Gospell we are called to an excellent hope. 186
Humble persons may bee brought home to God. 283
Humility, and humble walking, our duty. 431
grounds and effects of humility. 432
cautions about humility. 436
motives to it. 441
humility the way to bee filled with grace. 437
[illegible] of it to labour. 438
Husbands are to be loving: and how. 643
their love not to be divided to many. 644
must love their wife entirely. 660
[illegible] and [illegible], not to be kinde. 661
love as Christ loveth. 661
love more then a parent. 666

I

Jesting forbidden: what. 587
Ignorance debarres us fellowship with God and his life. 518
Imitate God; and wherein. 574
[illegible] as children: what. 576
Imitate Christ, and set him before us for an example. 579
Specially in love. 580
Inconstancy the cause of following every new doctrine. 479
Indwelling of God in Beleevers: is by Christ. 332
Three notes of it. 334
Infirmity: not this, but impenitency drawes downe vengeance. 597
Inheritance of heaven abundantly glorious. 168
It is only for Saints, or new creatures. 169
Forfeited by living in sinne. 593
Inner man must be strengthened. 406
Invocation of Saints disproved. 311

K

Keep [illegible] sinne in [illegible] devill himselfe. 548

Knowledge of Gods blessing us, makes us blesse God againe. 25
Knowledge of Christ literall and spirituall, differenced. 525
Knowledge of Gods will must be given, before we can walke as children of light. 606
[illegible] knowledge, to live accordingly. 627

L

Labour of the hand: every man must employ himselfe in some labour. 551
by Gods blessing it is beneficiall to us. 553
Lawes divine: divers sorts of them. 293
Learning of Christ truly will not stand with worldly conversation. 524
Liberality of God in blessing his children. 30
Life of the unregenerate is a course, or race in sinne. 205
Life of God in man, threefold. 517
Life of the elect comes immediately from grace. 63
Life of God in Beleevers. 223
notes of it. 224
Light of God needfull for manifesting spirituall things. 161
more and more to be desired. 164
Light in all ages not alike imparted to the Church. 358
if in Christ we are enlightned, yea light. 601
this light bindes us to work the work of God. 603
see more in 608
Light of holy example or doctrine revealeth hidden things. 615
Limbus Patrum disproved by arguments. 116, 472
Long-suffering to bee shewed forth in our course: what, and on what grounds. 448
Love in all things must bee shewed forth. 579
Love will put us forward to edification. 581
Love of Christ is incomprehensible. 415
stands in giving himselfe a sacrifice for our sinnes. 580
this he did willingly and readily. 582
by his suffering God is well pleased with

without. 583
Love and wrath may stand together. 229
Lust sinfull corrupt soule and body. 531
Lusts disproved about the exaltation of Christs humane nature. 188
they are deceitfull. in 3 respects. 531
Lying to be a note of Christians. 549
arguments against officious and sportfull lyes. 561
meanes to cure a lying disposition. *ibid.*
some things which have semblance of lyes, but are not. 542

M

Maliciousnesse is to be shunned: what and wherein. 564
Marriage, and meeting in it, holy. 666
three points in it considerable. 669
Masters duty to their servants. 704
Matrimony no Sacrament. 668
Meekenesse a grace whereby we walke worthy of our high callings what. 441
effects of it. 443
cautions about meekenesse. 444
grounds of meekenesse. 445
Means of salvation hatefull to us by nature. 177
Gentiles left without such meanes. 179
Mercy fits us for further mercy. 222
Mercies of God in Christ are stable. 237
Mercifulnesse: a duty for all: wherein: with motives. 566
Merit of man excluded from matter of salvation. 249
even in the justified. 252
though we be in Christ. 257
insufficient grounds of merit, laid by Papists. 250
Messiah revealed by degrees to Gods people. 359
Ministeriall gifts, given of grace, make a Minister. 366
Gods power accompanieth the gift of the Ministery. *ibid.*
Ministers of the Gospell bring good tidings to men. 369
principally must preach Christ Jesus. 370
Ministers must pray for their people. 383
as well as teach them. 393
must use increacies and gentle perswasions with their people. 430
must breath no doctrines but what they can prove by Scripture. 473
must with protestation inforce the wayes of God. 512
Ministry a gift of Christ: when given in mercy. 484
how to be knowne. 485
Ministers must inculcate to themselves, and such as they are to deale with their callings from God. 2
must blesse the faithfull in the Church, as in the Name of God. 9
must labour to know how grace goeth forward in their people. 251
must minde their people, what they are by nature. 271
their sufferings doe profit their people. 348
assured to their hearts, if they know they have a calling of God. 349
must be separated, authorized, and allotted to a certaine people. 350
should not hastily remove from their first charge to another. 352
must not give over preaching by any pretences. 364
Ministers differ in their gifts and qualifications. 366
Ministrie benefits purchased by Christ are applyed by the ministery. 396
a great favour of God, to be called to the Ministery. 368
it is the light of the world. 521
it is not a common gift to all. 486
it is a laborious calling. 490
Christ is the end of the Ministerie, and to bring us to Christ. 491
it is to continue to the end. 492
Ministries of Gods children at some times very great. 185
Misery of man commends Gods mercy. 221
so see thy misery, as look to Gods mercy. 281
Miserable condition by nature to be ever remembred. 270
Mystery in 3 regards, the doctrine of salvation. 107
a hidden secrecy in points of godlinesse. 569

it is revealed meerly of Gods gratious pleasure. 108
only to Saints. 361
it is an hidden thing to the world: and how. 354
since Christ it is more fully opened: 3 wayes. 360

N

Name of God called on Believers. 397
Nature cannot comprehend the things of the Gospell. 372
Natural mens course is all valne. 516
Naturally we are all in bondage or captivity. 85
we are all alike, good and bad. 209
we are all sinfull. 211
full of darknesse. 516
voyd of the life of God. 517
we have the meanes of salvation. 277
Needy ones to be relieved: who they are. 556
New creation: parts, degrees, and signes of it. 260
God the author of it. 262
it hath new workes. 263
none but a new creature can doe good workes. 265
new creatures, what, and how put on. 535
how it may get increase of it. 536
God is the patterne of the new creature in us. 537
New man, what. 299
standeth not in outward things, but inward graces. 538
all the graces of such are found. *ibid.*

O

Obey, and that with reverence. 697
Obedience must be in singlenesse and upright cnesse of heart. 698
must come with heart and good will. 700
Oblation and sacrifice, how distinguished. 578
dying of God works such obedience. *ibid.*
Objections about prosperity of the wicked and adversity of the godly, answered. 485
Offices to bee carefully removed by Ministers, as hurtfull to the growth of the Gospel. 386
Old man to be put off by such as are in Christ: how. 528
not only the inward corruption, but evill conversation. 529
Omnipresent: God is, and overlooketh all things. 466
Oneness of people in Christ, what, and how. 290, 298
Orders of Ministers in the Church: how they differ. 483
Ordination illimited (of Ministers) reproved. 331
Ordinary Ministers the gift of Christ, as well as extraordinary. 487
Ordinances of God hated by naturall men. 292

P

Papists confuted in point of predestination. 63
in point of merit. 252
in marriage of children. 678
in obedience to superiours. 683
Parents how to be left. 665
mother to bee obeyed, as well as the father. 679
Parents must no way give unjust grievance to their children. 687
must love one child as well as another. 688
foure sorts of Parents duty to children. 689
must be obeyed in conscience of Gods commandement. 679
it stands with reason, that they be obeyed. 680
the way to a long and happy life. 684
Parents must not be content to see their children know, but must work the good things upon them by admonition. 692
and deale with them, as the wisdome of God teacheth in his word. *ibid.*
Peace, when true, a singular blessing: what, wherein, and whence. 13. 287.
ariseth of conjunction with Christ. 300
all true peace is bred in us by the knowledge of Gods love towards us 16
Christ the author of our peace. 287
way to peace is to remove hinderances. 291
peace to be tenderly regarded. 297

Christ crucified makes peace sol us with God. 4
Peace not onely to be entertained but studied for. 453
Peaceable affection, an excellent meanes to concord. 454
how to get such affection. 455
People of God gathered and maintained in worst places. 6
People are apt upon trouble of Ministers, to forsake them and the Gospell. 388
Perfection of knowledge and graces in heaven. 493
Perseuerance: the feeling of Christs love doth embolden us against all persecutions. 413
Persecution stirred against Ministers, whence. 344
Gods faithfull servants subject to persecution. 346
Persecutors of the Gospell may bee made Martyrs for it. 345
Power of God in Believers not clearely knowne at first. 170
how knowne better. 171
it worketh for Believers alone. *ib.*
it makes us to believe. 172
what help it yeilds, in what order, and how unresistibly. 173
it is the same that raised up Christ from death. 184
all our spirituall strength is from Gods rich glorious power. 402
worketh in us to accomplish our hearts desire. 421
a blessed estate to rest on this power: in five things. 714
Prayer, what. 309
to God the Father, Son, and Holy Ghost. 310
Spirit brings us before God in prayer. 312
what prayer is, and how usefull a piece of Christian armour. 805
the Devill much labours to weaken us in the performance of this duty. 806
Christians must by this exercise of prayer strengthen themselves, 809
day by day, as we may returne to this duty. 810
the inward man of the heart must be chiefely occupied in prayer. 811
we must use watchfulnesse for furtherance of our prayers. 812
we must hold out in our daily course of prayer. 813
pray for Christians conversed. 157
pray inwardly. 49
praying for in Gods blessings we desire. 460
why Saints on earth joyne in prayer not in heaven. 310
Praise of God he is only in consideration of his benefits, so brake forth into them. 99
meanes so to do. 421
none can truly praise God, but the godly. 422
praise God only in Christ. 423
Preaching: in mens preaching Christ hath a part and presence. 386
Christ a diligent Preacher. 387
preaching serveth to repaire our ruines. 488
onely Gods people are benefited by it. 489
Predestination what, and in what acts. 57
Predestinated are also called and sanctified. 60, 119.
Preparations to grace, what and whence 174, 470.
Presence of God with his people: how had, or recovered. 353
how evidenced. 354
Promises in Christ are true and faithfull. 139
Promises legall and evangelicall differenced. 458
Psalmes a meane of increasing in us the Spirit. 633
the heart must goe with the voice. 635
all our use of them must bee such as may edifie us. 633
Papists reproved and their objections answered. 634, 635.
Purgatory disproved. 400
Purpose of God: by it all in time befalleth us. 378

Q.

Questions.

Whether God foresee man as fallen, before he elect him? 58

Whether

Whether God in foresight of beliefe and perseverance did chuse us to salvation. 148
Whether *Adams* fall was predestined, and will of God. 225
Whether we may in ordinary course be infallibly perswaded of our salvation. 145
Whether it be sinne, to cease praying for this or that. 158
Whether the will of man can resist the effectuall grace of God. 177
Whether a Parent may enforce marriage on his child. 677
or can let the childes marriage. *ibid.*

R

Reading of the word profitable, yet not to be matched with preaching. 356
Motives to dayly reading of the word. 357
Reconciliation with God is in and by Christ. 301
Redemption by Christ, what, and where. 87
it is only by the blood of Christ. 89
it stands in remission of sinnes. 91
it is not full here. 362
Remission of sinnes, what, and from whence. 92
it is of Gods rich grace. 98
it is given to wise Christians only. 101
it extendeth to all our sinnes. 93
Papists confound in this point. 95
Renewed all must be, who are in Christ. 299
Reprove sinne in others: and how. 610
a meanes to bring men to a sight of their sinne. 615
Resurrection of our bodies, grounded in Christ. 226
Resolute in points of religion we ought to be: means. 427. 712
only upon the strength of God. 713
Reverence of the outward to be shewed in prayer. 393
Reward of workes, by favour, not of debt. 250
Righteousnesse, a part of Christian armour, what. 780
Satans study to disarme us of it. 781
how we may resolve it strongly. 782
Rules we are, when are fit into Christ by faith. 7
condition of Saints must move us to all holy conversation. 515
Saints the object of our love. 155
Saints departed cannot heare our prayers. 376
Sacraments, chiefe bonds of the Churches union. 272
action of them inward and outward. 273
Satan assaults the worthiest servants of God. 725
Scandals to be removed. 387
Scholars of Christ are renewed by knowledge. 553
Scriptures meaning, how to be gathered. 319
authority of them above the Church. 323. 473
Seale of Gods Spirit, what, and how. 143
Sealing of Gods Spirit, what it noteth. 558
Seasons set to accomplish all Gods purposed will. 111
Security of the wicked, resting on God, deceiveth them. 382
Seducis affected by evill doers. 613
Separated one from another, without Christ we all are. 289
Servants stand charged from God with dutifull obedience. 694. 696
Servants should doe the will of God from the soule. 701
God will not see conscionable service unrecompenced. 703
Sin is an unsatiable thing. 524
brings no good fruit. 610
Sin grieves the Holy Ghost. 560
it is a grievous sinne, so to doe. *ibid.*
nothing will coole the heat of sin so soone, when to consider the hurtfull issue of it. 589
procures all Gods wrath, temporall and eternall. 596
flye from sinne, as wee would have nothing to doe with the devill. 730
Sitting of Gods right hand, what. 182
Sleep of nature, death, sinne. 617
we are all of us dead sleepers. *ibid.*
our duty to awake. 619
Speech corrupt and rotten, what. 557
make conscience of it. 558
of evill and cursed speaking. 564

see more in 516
Speech ought to minister grace, 559
speak in a gracious manner. 560
Strangers and forreiners distinguished. 313
how we are strangers, and not strangers. 314
Stratagems of Satan, manifold. 718
Strength defective in the forwardest Christians. 407
Sufferings for Christ: be not ashamed, but rather rejoyce in them. 346
and how farre forth this may be. 347
be ready to suffer with faithfull Ministers. 388
this is a glorious thing. 391. 430
Support one another: what, and wherein. 449
Sword of the Spirit: the word of God: very usefull to Christians. 800
Satan would keep us from it: excuses. 801
meanes to keep the Word. 802
Duty. All of us should strengthen ourselves by getting the knowledge of Gods word. 803
Objections against it answered. 804

T

Tainters of the devills instruments, to seduce us how deceyved. 499
their speciall weapon is wylinesse and craft. 500
foure sorts of them, cutting the sinews of divine threats. 595
Temple for God: believers are. How, and what use. 328
three things in the holinesse of these temples. 330
Temporary faith discovered. 248
Tempters: devill, instruments, corruptions. 727
in those things men doe or speak offensively to us, our principall enemy is not man. 728
Temptation: when it comes, wee shall be tryed in many things. 735
Thankfulnesse: spirituall blessings; chiefe motives. 27
be thankfull for graces bestowed on others. 156
our tongues must sound the praise of God. 588
meanes to give thanks feelingly. 4. *ibid.*
procureth increase of Gods gracious Spirit. 636
get thankfull hearts in all things, licite, evill, &c. 637
Theft forbidden: both grosse and close. 549
Think submissely of your selves: even the most excellent men. 367
how this may be done. 637
Thoughts and prayers come short of what God doth for us. 421
Time after grace must not be spent as before. 513
every part of time must be redeemed. 624
hinderances removed. 625
Traditions rejected: grounds for it. 330
Treacheries of Scripture, avouched. 694
Truth must bee stuck unto, and followed: 3 things. 502
to following joyne sincere love one to another. 583
Teeth to be carefully spoken, and farre. 542
a motive: wee are fellow-members. 543
called a girdle: 3 resemblances. 736
armes against it, put on. 737

V

Veile over our eyes by nature in spirituals. 363
Vbiquity of Christs humane nature confuted. 190
Vnbelievers taxed, 3 sorts of them. 246
Vnion of believers is most strait. 298
Vnion with Christ is by faith. 411
Vnity in faith and opinion to be endeavoured for. 451
meanes to attaine it. 452
Vnity in glory, a motive to unity here. 458
Vnity of faith what, and how. 463
Vnity of Popish Church false and frivolous. 465
Vniversall redemption disproved. 646
Vpright hearts: signes of it. 539
Vprightnesse of heart must be gotten for strengthening us in our warfare. 728
Vnregenerate swayed by a corrupt mind and will. 214
give themselves to sinne. 522
and how. 523
full of evill lusts. 531

Walking

W

Walking exactly, a duty: what it is. 513
it is a fruit of true wisdome. 622
Walking in way of Gods commands, the way to thriving. 685
Wavering in holy doctrine. 495
three causes of it. 496
outgrow it. 497
What Christians must goe to the glorious strength of God. 406
Will of God: what he willeth once; he worketh effectually. 124
Wisdome and understanding distinguished, and described. 100
wisdome, what it is, and doth. 622
meanes to get it. 623
they are gifts of Gods grace in Christ. 101
given plentifully to those, whose sins he forgiveth. 103
only to them that know the Gospell of salvation. 104
it is wrought in us by the Spirit of Christ. 162
it comes only by knowing and obeying Gods word. 628
Wisdome of God: and how manifold. 373
specially appeareth in his dealing towards his Church. 377
Wives owe submission: wherein. 639
principally to their owne husbands. 642
must obey, and in all good manner shew their obedience. 643
must feare their husbands. 671
Working of God concurres to every thing that comes about, and how. 818
and it is by counsell. 819
Worshippers outward: in many their counsell unneedy to all. 934
World to come, for Christ and his, to be glorious. 199
Worlds corrupt course, a speciall incentive to sinne. 205
Works good: in three conditions. 265
all in Christ and by power from him. 267
they please God and how. 607
how we may know we strive to please God. 608
not partiall causes of our salvation. 727
Wrath of God is on all by nature. 230
Wrestling, and fighting with spirituall enemies. 723
our course here is a continuall conflict. 725
notes of warfare well followed. 726
not only wrestle in present, but persevere. 735

FINIS.